



CONCISE  
DESCRIPTIVE CATALOGUE  
OF THE  
PERSIAN MANUSCRIPTS  
IN THE COLLECTION OF THE  
ASIATIC SOCIETY OF BENGAL.

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# TABLE OF CONTENTS

	<i>Page</i>
Preface	vii
Brief review of the collection	xx
Note on the technical details of the Catalogue	xxvii
List of abbreviations	xxxv
 I History (Nos 1-211)	 1
1 General History (Nos 1-46)	1
2 Historical tradition and legends concerning Muhammad, his contemporaries and the Imams (Nos 47-70)	15
3 History of various dynasties and provinces in Iran and Turkestan (Nos 71-109)	23
4 History of India (Nos 110-183)	35
5 Histories of various provinces and local dynasties of India (Nos 184-209)	57
6 Histories of various dynasties in countries other than India, Persia and Turkestan (Nos 210-211)	66
 II Biography (Nos 212-278)	 69
1 Amirs (Nos 212-217)	69
2 Poets (Nos 218-233)	72
3 Saints (Nos 234-273)	78
4 Miscellaneous biographical works (Nos 274-278)	115
 III Geography and travels (Nos 279-289)	 119
 IV Fairy tales, anecdotes, legends etc (Nos 290-333)	 126
1 Moral, didactic and historical stories and anecdotes (Nos 290-305)	126
2 Fairy tales (Nos 306-320)	132
3 Old historical romances (Nos 321-322)	138
4 Religious legends (Nos 323-333)	139
 V Ornate prose epistles and collections of official letters, poetries, rhetorics and logographs (Nos 334-420)	 141
 VI Poetry (Nos 421-954)	 185
Anthologies (Nos 923-954)	429
 VII Muhammadan Theology (Nos 955-1148)	 462
A Works belonging to the Sunnite Schools of Islam (Nos 955-1097)	462
1 Commentaries on the Coran (Nos 955-971)	462
2 Treatises on tajwid (Nos 972-986)	472
3 The Sunnite tradition (Nos 987-1021)	479
4 Works on fiqh (Nos 1022-1062)	49
5 Principles of Sunnite theology etc (Nos 1063-1097)	514
B Shi'ite theology (Nos 1098-1148)	528
1 Commentaries on the Coran (Nos 1098-1101)	528
2 Shi'ite Tradition (Nos 1102-1111)	529
3 Shi'ite Fiqh (Nos 1112-1114)	534
4 Exposition of the principles of Shi'ite theology etc (Nos 1115-1148)	535

VII	(Continued)	Page
	C Controversy and description of various religions (Nos 1129-1139)	542
	D Religious Miscellanies (Nos 1140-1148)	546
VIII	Sufism (Nos 1149-1356)	552
IX	The Sciences Mental Moral and Physical (Nos 1357-1630)	650
	1 Encyclopedias (Nos 1357-1368)	650
	2 Philosophy, Ethics and Politics (Nos 1369-1407)	655
	3 Logic (Nos 1408-1410)	670
	4 Lexicography, Grammar and Prosody (Nos 1411-1483)	672
	A Dictionaries (Nos 1411-1446)	672
	B Grammars (Nos 1447-1480)	684
	C Prosody and Poetics (Nos 1481-1483)	694
	5 Astronomy, Astrology, Mathematics, etc (Nos 1484-1507)	696
	6 Magic interpretation of dreams, etc (Nos 1508-1528)	705
	7 Medicine and cognate disciplines (Nos 1529-1607)	713
	8 Arts, technical and practical pursuits etc (Nos 1608-1630)	744
X	Vania (Nos 1631-1719)	754
	1 Historical dates and chronograms (Nos 1631-1634)	754
	2 Works of the Christian Missionaries (Nos 1635-1636)	755
	3 Taxation (No 1637)	756
	4 Residuals (Nos 1638-1639)	756
	5 Documents connected with the military and civil organisation of the government of Tipū the nawwāb of Mysore (Nos 1640-1693)	757
	6 Translations from Sanskrit (Nos 1694-1714)	769
	7 Scrap books (Nos 1715-1719)	779
Appendix I	Works in Arabic, Turkish Pashtu and Hindustani (Nos 1720-1748)	781
	1 Arabic (Nos 1720-1729)	781
	2 Turkish (Nos 1730-1731)	788
	3 Pashtu (Nos 1732-1734)	788
	4 Hindustani (and other Indian languages) (Nos 1735-1743)	790
Appendix II	Works in Persian which for various reasons have not been described in their proper places (Nos 1749-1781)	797
Indices		811
	1 Names of Persons	813
	2 Titles of works	869
	3 Principal subjects	899
	4 Names of copyists	909
	5 Places of copying	913
	6 Dates of copying	915
	7 Correspondence between library marks and numbers in this Catalogue	919
	8 List of MSS containing paintings and drawings	927
	9 List of vignettes	927
	10 List of calligraphically written MSS	927
Corrections and Additions		929

## PREFACE.

The present Catalogue contains a concise description of the larger part of the Persian Manuscripts preserved in the library of the Asiatic Society of Bengal namely those belonging to the so-called Society's collection. The MSS described, although not in a very good state of preservation, form one of the largest and most interesting collections in India.

Various unfavourable circumstances have prevented the Catalogue from having been made as complete and exhaustive as I would have desired with regard to details of numerous rare works mentioned in it and from attaining that degree of perfection which the importance of the library would have warranted.

The circumstance which has most handicapped the work, and which was entirely beyond my control, was the shortness of time allotted for the compilation and the printing, which together have barely occupied two and a half years. This is unquestionably an extremely short period considering the size of the collection, which contains 1501 volumes, or about 2500 separate items. It is, at the same time, a very difficult one to catalogue, because many volumes contain not one work, but numbers of minor, often fragmentary pamphlets, notes, etc. not rarely the productions of almost illiterate authors. This category of MSS always requires special attention and a great deal of time, often spent without any success in attempts at their proper identification, dating, and the gathering of references.

The time limit imposed inevitably compelled brevity in the descriptive notes, and precluded any possibility of extensive original research. In addition, reference material, so vital to cataloguing, was deplorably deficient in Calcutta.

In spite of these and other drawbacks, the principal aim of this Catalogue—which is to convey an adequate idea of the contents of the collection in order to render it as a whole accessible to every student,—has, I hope, been sufficiently attained. Every item of the material, however concisely described, is specified and made traceable. An attempt has been made to give more detailed descriptions of all rare works which are of importance in their respective sections of Persian literature and which had not hitherto been described in other catalogues. I express my hope that scholars who have sufficient leisure will contribute studies and monographs on Manuscripts which they may find deserving of their interest and which have not been described in detail in the present Catalogue.

To facilitate the actual handling of the collection and to help students to make the best use of its material a brief review of its most important items is given. This, together with the necessary explanations of the technical details of the Catalogue, will follow in the form of special notes a little further on. Here some information concerning the origin of the collection, and the previous attempts at its cataloguing may be appropriately given.

Most of the MSS in every collection are usually undated, either because of the carelessness of the scribes, or of defects in the copies as the opening and closing leaves in the MSS are the first to be lost or damaged. Those which in addition to the date of transcription also contain an indication as to the place of copying are very rare. In this collection (as in some others which I have had the opportunity to examine) the dated MSS form only about one-third of the whole number. The copies containing mention of the place of their origin are only few (here 130, or less than 7% of the whole number).<sup>1</sup>

Fortunately it is not always impossible to date the others. The same conservative tendencies and careful suppression of individuality which are so manifest in Persian literature are also clearly traceable in Persian calligraphy. The standards introduced by fashion, hold their own for a very long time in any particular country, and this circumstance renders great help in dealing with the undated or defective copies.<sup>2</sup>

Taking into account both the explicit and the conjectural dates of the MSS in this collection, as well as the indications as to their origins, it may be concluded that (1) It consists almost entirely of copies made in India (although *works* of Indian origin are in the minority),<sup>3</sup> and (2) that it consists chiefly of compari-

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<sup>2</sup> The varieties of Muhammadan handwriting can probably be easily reduced to a few generic types with their local or historical variations. The method which might be employed to study them and which is perhaps the most practical is the one which for centuries has been used amongst Oriental calligraphers themselves, i.e. a micrometric study of the proportions of letters and their elements. The formulas thus obtained will form a sound basis for the establishment of original types and the tracing of their typical deviations. An album of photographic reproductions of properly studied characters, with indices of their proportions would exclude almost all uncertainty in approximate identifications of the age of MSS, and would greatly help the discovery of forgeries in dates.

<sup>3</sup> In the small group of MSS containing indications of their place of copying it appears that only seven of them are of non Indian origin (out of some 130) Adrianople, No 1250 Bukhārā, Nos 73 1036, Damascus No 1032, Isfahan No 455 Kāshān, No 1118, Mashhad No 89. The others are divided almost equally between Upper and Central India especially the Deccan.

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The XIc XVIIc was in India the period of unprecedented literary splendour Many books were composed and transcribed in that time not only for eminent patrons but also for general use In spite of this the present collection is remarkably poor in MSS of that time (they constitute less than 19% of the whole) This seems all the stranger when this proportion is contrasted with that of Indian copies of that time still found outside India and preserved in other collections In 1914-1915 while collecting Persian, Arabic and Turkish manuscripts for the Asiatic Museum of the Russian Academy of Sciences, in Petrograd chiefly in Persia and Turkestan, I was surprised to find a very large number of Indian MSS of that century offered for sale Out of more than 1200 volumes collected there by me at that time almost one-third belonged to that period <sup>2</sup>

If the same conclusion were also to result from examination of other collections, it might prove an interesting historical paradox India imported Persian and Central Asian poets and scholars to create a period of literary brilliancy But she sent their works back to Turkestan and Persia as they apparently found little local demand, probably because the culture which they represented was too foreign to the country <sup>3</sup>

<sup>1</sup> This group forms approximately 70% of the collection

<sup>2</sup> It is interesting that copies coming from Kashmir and dating from the XIc A H, so rare in the present collection are very common in Turkestan That all these MSS are of genuine Indian origin is not only proved by frequent occasional indications (e.g., a note of collation, *muqābila* by the famous divine 'Abdu'l Haqq Dihlawī, dated 1024/1615 on MS No 922 of my Bukhara collection) but also by the names of the authors (Cf *Jannatu'l-firdaus* by Muhammad b. Nasr al-Dīn b. Najwīn Rājā b. Sultān Darūhāi No 882 of the same collect.) and even the subject (I purchased only three years ago in the bazars of Mashhad a copy of a translation of the *Yogavasishtha*)

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It is also remarkable that in this collection a comparatively considerable number of MSS dating from the XIc /XVIc come not from the empire of the Indian Timuroids, but from the Deccan

The XIc, XVIIIc and the first quarter of the XIIIc /XIXc constitute the period during which the great majority of copies in the collection were transcribed. They show a rapid process of degeneration in calligraphy and quality of paper.

Amongst the more modern copies there are many which were transcribed by order of European scholars. Many also were prepared for the Society itself, or are new copies of decaying original MSS of works which were already contained in this library.

The MSS have come into the possession of the Asiatic Society through very different channels. It is a prevalent opinion amongst the Muhammadans in Calcutta that the present collection (as well as that of the Arabic MSS of the Asiatic Society of Bengal) are nothing but the library which once belonged to Tipū the nawwāb of Mysore, and which in 1799, as the result of the conquest of that province became the property of the British Government. This is somewhat incorrect. In reality Tipū's library constitutes not more than one quarter of the collection. This is evident not only from the fact that a comparatively very small number of MSS bear Tipū's seal but also from a simple calculation. C. Stewart, who prepared a brief description of the Mysore library only a few years after its acquisition,<sup>1</sup> speaks of 2000 volumes. About a half of this number, if not more were afterwards forwarded to the library of the India Office.<sup>2</sup> The portion of the collection which finally was entrusted to the Asiatic Society in 1835<sup>3</sup> was considerably reduced by the 'loss' of many valuable copies. In spite of this the number of volumes in both collections, Persian and Arabic totals at present about 2500. It is therefore clear that the original Mysore library can constitute only a minor portion of all works forming the present collections of the Society.

C. Stewart who made a special study of the history of Mysore thus describes in his preface the origin of the library in the possession of Tipū: 'Very few of these books had been purchased by Tippon or his father. They were part of the plunder

patron of theological writers. Firūz Shāh III of Delhi. Indian MSS from that time also are occasionally found in Central Asia.

<sup>1</sup> A descriptive Catalogue of the Oriental library of the late Pippoo Sultan of Mysore by Charles Stewart Cambridge, 1809.

<sup>2</sup> They are described in H. Ffith's Catalogue of Persian MSS in the library of the India Office, vol. I London, 1903.

<sup>3</sup> See Centenary Review of the Asiatic Society of Bengal (1784-1883), Calcutta 1885, pp. 24-25.

brought from Sanoor, Cuddapāh and the Carnatic. Some of them had formerly belonged to the Mohammedan kings of Bijāpore and Golkondah, but the great number had been the property of the Nabob Nesir Addowleh Abd al Vāhib Khān, brother of Mohammed Ali of the Carnatic, and were taken by Hyder in the fort of Chitor, during the year 1780.<sup>1</sup>

Very unfortunately no accession lists or other records have ever been kept in the Asiatic Society of Bengal of the MSS or other Muhammadan books. It is therefore now impossible to trace the origin of any book in the Society's possession. Division into collections bearing the names of the donors, as practiced in other libraries, also does not exist here. Therefore the only, although not very reliable, way to form an idea as to the possible origin of the MSS is to study the notes, signatures and seals which they occasionally bear. An inquiry of this kind reveals a large number of copies which sometime belonged to various Europeans, mostly those who lived in India towards the end of the XVIIIc or the beginning of the XIXc. The majority of them were most probably British officials who took a special interest in Oriental research. Then books were apparently bequeathed or presented to the College of Fort William and from there they came into the Society's library. Some of these donations were probably quite considerable, such as those from Henry Boileau (cf Nos 448, 673, 885, 954 etc.), or Colonel J. Bailie (cf Nos 193-954) also Charles de Landolf (note Brousse, 1779) see No 1250, Captain S. Boddam (Lucknow and Calcutta, 1786-1787), Nos 195-1425, 1498, H. A. Darell (Lucknow, 1792), Nos 122, 422, C. Bayley, Nos 194, 195, J. Delmerick (1876), No 182, T. Hannay (1800), No 294, G. Swinton (1804), No 612,<sup>2</sup> Claude Martin, No 1209 and a great number of others. Donations were probably not rare and still continue to be made even nowadays.

The attempts at cataloguing the collection, as we have seen began very early, with the Catalogue of C. Stewart, referred to above.<sup>3</sup> When the College of Fort William was abolished in 1835, and the Oriental MSS were entrusted to the Asiatic Society

<sup>1</sup> C. Stewart, op. cit. p. 17

<sup>2</sup> This MS is a striking example of the travels of a book. It once belonged to the library of the Shaybānī prince of Turkestan, Naurūz Ahmad-Khān, who reigned in 959-963/1551-1556. It was afterwards brought to India and bears signatures which some people take for the names of the librarians of Aurangzib. In 1804 it was in possession of G. Swinton and from him it passed to the Society's library (probably having first been presented to the library of the College of Fort William).

<sup>3</sup> The methodology of this Catalogue was not quite up to date even at the time of its publication. In fact it is often quite impossible to find which MS is exactly referred to. In all cases when the identity seems certain references are made to it in the present Catalogue, not so much for the information given by C. Stewart as for the history of every individual copy.

of Bengal,<sup>1</sup> a list of Persian and Arabic MSS and printed books was compiled and published in 1837,<sup>2</sup> under the guidance of James Prinsep the secretary.<sup>3</sup> Next, an important attempt was made by the eminent German scholar, A. Sprenger, who, judging from the only volume of his Catalogue which has appeared<sup>4</sup> had examined the contents of the Society's library almost completely. Although he does not mention the fact of his work in the Society the Catalogue itself contains not only references to the MSS in it but, in a great many cases, special descriptions of them.<sup>5</sup> From his preface it may be concluded that he was working in the Asiatic Society's library some time about 1850.

Another eminent German orientalist, H. Blochmann, who enriched the library with a number of valuable transcripts of various rare works executed under his guidance (in or about 1870-1873), did not, as far as I know, undertake any systematic cataloguing. But he occasionally contributed to the Proceedings of the Asiatic Society notes on rare works in the collection.

Later on, in 1890-1895 a list (called a 'catalogue') of the Persian and Arabic MSS was prepared by Mīrzā Ashraf Ali.<sup>6</sup> The less said about it, the better.

Another attempt has since been made at cataloguing the collection but was not completed.

The idea of preparing the present Catalogue is due to Colonel G. S. A. Ranking, himself an eminent Persian scholar. He suggested it to the late Sir Asutosh Mukerjee, at that time the President of the Society who recommended it to the Council. But it could never have attained fruition but for the invaluable aid of Mr. Johan van Manen. On being elected General Secretary to the Society in February 1923, he not only did everything possible to accelerate its publication, but has also personally twice read the whole work (in manuscript and in proof) correcting my English and frequently giving extremely valuable advice on various points.

<sup>1</sup> See Centenary Review, p. 25. The seal of the College however is still in use with the Board of Examiners (now at Delhi), the direct successors of the College who stamp it on their acquisitions.

<sup>2</sup> The title is *مجلد کتب علمی و مطبوعه کتابخانه اسنادی سوسنلی* 1277.

(Calcutta) Regarding its merits see Centenary Review, p. 25.

<sup>3</sup> Centenary Review, p. 25.

<sup>4</sup> A Catalogue of the Arabic, Persian and Hindustani Manuscripts of the Libraries of the King of Oudh Vol. I Persian and Hindustani Poetry Calcutta 1854.

<sup>5</sup> As is known, the Lucknow libraries were destroyed during the Mutiny. In Europe it is therefore generally believed that all the rare works described by A. Sprenger have perished. I feel considerable satisfaction in being able to state that a great number of rare MSS referred to there are still safely extant as they belonged not to the Oudh libraries but to the Asiatic Society of Bengal.

<sup>6</sup> A Catalogue of the Persian books and Manuscripts in the library of the Asiatic Society of Bengal. Compiled by Maulavi Mirza Ashraf Ali, under the supervision of the Honorary Philological Secretary. Fasc. I III, Calcutta 1890-1892.

## BRIEF REVIEW OF THE COLLECTION

In accordance with general practice a brief review is here given of the rarer works described in this Catalogue. In order to make it systematic and helpful to students, the works are not grouped under the traditional heads of the Catalogue but under the principal subjects of Oriental research. The term 'unique' is avoided as far as possible because it is rather unreliable. The term 'rare' is here used in a purely conventional sense and applied to those works of which not more than *three copies* (including the one described in the present Catalogue) are known.

Many Persian works deal with a variety of subjects, being equally interesting or even important from different points of view. Such works may, in the present review, be referred to several times, in different connections.

### I HISTORY

The present collection contains a considerable number of valuable historical works, chiefly dealing with India. It is very rarely that one meets with an entirely unknown historical composition because this particular branch of the Persian literary inheritance is the one best explored. In spite of this, however, there are several rare historical works in the library. The book which probably is not known in other collections is a general history (No. 8) up to 817/1414 composed in 820/1417, which regardless of its brevity may perhaps contain interesting information about the early Timuroids.

Other works which are rare and important —

1 *Muḡmal-i-maḡassal* (composed *circa* 1065/1655) dealing chiefly with the Indian Timuroids (No. 43)

2 A valuable copy of *Ma'āthir-i-Rahīmī*, with emendations in the handwriting of the author himself (No. 140)

3 Comparatively rare is *Hadīqatu's-safā* (comp. 1173/1759) (No. 45)

Although not exceptionally rare yet extremely important is *Muḡmal-i-Fasīḥī* (No. 9), unfortunately in a modern and a slightly incomplete transcript.

Works on the history of Persia present nothing remarkable except for the Memoirs of Shāh Tahmāsp I (No. 87). Afghan modern history is dealt with in two rare works, No. 105 (without title), and *Khulāsat-i'-akhbār* (No. 106).

In addition to these purely historical works much valuable information can be gathered from other sources, especially con-

concerning Indian History. These materials may be divided into several groups —

**A Historical documents** Many of them are contained in collections of epistolary models or are accidentally preserved in scrap-books

1 *Munsha'āt-i-Māhīn*, dating from the end of the VIIIc. / XIc, contains many valuable documents shedding light on the condition of life at that period in Sind and India generally (No 338)

2 *Inshā-i-Qāsim 'Abbāsī* dating from the end of the Xc / XVIc. Valuable documents for the study of the history of the Deccan and its diplomatic relations with Persia (No 350)

3 *Ruq'āt-i-'Abdū'l-'Azīz*, beg. XIc / XVIIc. Documents concerning Indian politics under Jahāngīr and Shāhjahān (No 364)

4 *Mukātabāt-i-Muḡīmī*, completed before 1670-1660. Documents from Shāhjahān's time (No 370)

5 Several documents, found in a *maḡmū'a* (No 374), from the time of Aurangzib (some well-known collections of the letters of the latter are found in Nos 378, 379, 382, 383)

6 Letters of 'Abid-Khān (XIc / XVIIIc) (No 391)

7 *Gulshan-i-'aḡā'ib* correspondence of Farrukh-siyar and Muḡammad Shāh (No 392)

8 Interesting collection of official letters from the XI-XIIc / XVII-XVIIIc, chiefly of a diplomatic nature (No 401)

9 *Tilismātu'l-khiyāl* collected ca 1200-1786. An important collection of documents from the XIIc / XVIIIc (No 403)

10 A collection of letters from the XI and XIIc / XVII-XVIIIc (No 405)

For various stray letters and notes from the same period see Nos 416-418, 925 (5), 935 (3, 11) etc

**B Poetico-historical works** Besides the isolated and scattered chronograms of different events etc, found in many *diwāns* and other poetical works, there are some compositions, which although compiled in a laudatory style, deal with the history of particular dynasties or individual persons. The rarer of them are

1 Two versions of the *Nasab-nāma*, a versified history of the Qutb-Shāhs from the origin of the dynasty till about 1000/1592 (Nos 690-691)

2 *Anwar-nāma* the story of Anwar-Khān of the Carnatic, composed in 1174/1761 (No 872)

3 *Najīb-nāma*, the story of the Rohila chief Najīb-Khān, composed in 1185/1771 (No 870)

4 *Zafar-nāma*, a laudatory account of the campaigns of General G Lake (1800-1807), (No 886)

5 *Akbar-nāma*, the story of Akbar-Khān son of Dost-Muhammad, composed in 1260/1844 (No 889)

C References to the general conditions of life in India at different periods. Such references may be found in works on theology, Sufism etc.

1 *Khulāṣatu'l-ahkām*, comp. 755/1354, chiefly dealing with theology (No 1068)

2 *Fauā'id-i-Fīrūz Shāhī* comp. in the end of the VIIIc / XIVc, a theologico-ethical encyclopaedia (No 1069)

3 *Rāhatu'l-insān* dating from the same time as the preceding work deals with medicine and refers to many customs, observances, magical practices etc (No 1535)

4 *Malḥūzāt-i-Aḥmad Maḥṣūbī*, composed about the same time as the preceding work. Gives many particulars as to the life in India at the time of the invasion by Tīmūr (No 247)

5 *Gulzār-i-abīān*, composed about 1022/1613. A Sufic hagiology especially dealing with the Deccan and containing many historical allusions (No 259)

6 *Tadhkīr-i-mashā'ikh-i-Kashmīr*, composed about the same time as the preceding work. Contains abundant allusions to the conditions of life in mediaeval Kashmir (No 260)

7 *Sharā'if-i-'Uthmānī*, composed towards the end of the XIIc / XVIIIc. Many details and documents concerning the history of Balgrām (No 277)

To these may be added some other works of different contents,

1 *Ādābu'l-harb wa'sh-shujā'at*, an exceedingly interesting work on the organisation of the army, customs connected with war, etc., composed in the beginning of the VIIc / XIIIc, in India. (No 1608)

2 Three political pamphlets concerning events in the Deccan in or about 1167/1754 (No 1397)

3 *Maqtal-nāma*, a work on politics written about the same time, also in the Deccan (Nos 1404-1405)

4 A part of the archives of Tīpū, nawwāb of Mysore (Nos 1634, 1640-1693, etc.)

For the religious history of Persia interesting information may be found in a very rare Shi'ite book *Kāmil-i-Bahā'i*, composed about 678/1279 (No 1102)

## II POETRY

The section of poetry is remarkably rich in the present collection. It contains a very considerable number of rare dīwāns and kulliyāts from the earlier periods of Persian poetry, and an exceptionally complete set of the productions of the Indo-Persian poetical art for the last three centuries. The later works of interest for the study of Persian poetry are

**A Biographies of poets and anthologies** Besides works which are valuable, but not so rare, like *Haft iqlīm* (Nos 282-283), *Tadhkiras* of Nasībādī (No 220) Saikhūsh (No 221) Shūkhān Lodī (Nos 223-224), Hazīm (Nos 225-229) Wālih Dāghistānī (No 230 a good copy) and Azād (*Khuzāna-i-Āmina*) (No 232) the following compositions may be mentioned

1 *Mudhakku'l-ahbāb* composed in 974/1566, a rare *tadhkira* of the poets of Khorasan in the Xc XVIc (No 219)

2 Several voluminous anthologies dating from the XI-XIIc /XVII-XVIIIc especially Nos 923-927 934 and 943

**B Works on poetics, etc** In addition to several treatises on these subjects which, although not common are already known, there are

1 *Anīsu'sh-shu'arā* (probably dating from the IXc /XVc) (No 1481)

2 *Dād-i-sukhan*, by Āzū (d 1169/1756) (No 393)

3 *Atyya-i-kubrā* by the same (No 394)

4 *Āsās-i-fadl* (No 408)

5 *Mukhtasar-i-muqtasar* (versified) (No 902)

(The last two of uncertain date but not later than the middle of the XIIc /XVIIIc)

The poetical works themselves may be divided into the following principal groups

(a) **Epics** There is a very valuable copy of the *Shāhnāma*, transcribed in 882/1447 apparently in India (No 421). Of its imitations the following may be mentioned as being very rare

1 *Anbūyā-nāma* comp about 700/1301 dealing with the history of the ancient prophets, Muhammad the first Khalīf etc (No 1754)

2 *Maulūd-i-nūr-i-Ahmadī* composed in 887/1482 dealing with the same matters as the preceding work (No 611)

3 *Nasab-nāma* (two different versions) composed about 1000/1592, deals with the history of the Qutb-Shāh dynasty (No 690-691)

4 *Harba-i-Haydarī*, composed 1149/1137, deals with the exploits of 'Alī and Husayn (No 850)

5 *Anwar-nāma*, composed 1171/1761, deals with the adventures of Anwar-khān a nawwāb of the Carnatic (No 872)

6 *Nāma-i-tuṣṭa* (or *Najīb-nāma*), composed 1185/1771, deals with the adventures of Najīb-khān, a Rohila chief (No 870)

7 *Zafar-nāma* composed about 1807, deals with the campaigns of General G Lake (No 886)

8 *Khudāwand-nāma*, composed about the same time as the preceding work, deals with the history of Muhammad and the Imāms (No 888)

9 *Akbar-nāma*, composed 1260/1844, deals with the adventures of Akbar-Khān, son of Dost-Muhammad (No 889)

(b) **Romantic poetry** This group although well represented by the works of the popular poets, contains only a few rare items. The following poems need mention in this connection

1 *Farhād-u Shīrīn* by Sharīf Kāshī (d 1030/1621) (Nos 719-720)

2 *Haft akhtar*, by ‘Ayshī (comp in 1070/1660) (No 768)

3 *Khusraw-u Shīrīn* and *Laylā wa Majnūn*, by Nāmī (d 1204/1790) (No 880)

(c) **Lyric poetry** This group, on the contrary is very rich in rare dīwāns and kullīyyāts by different poets

1 Qatrān (Vc/XIc) (No 430)

2 Mukhtārī (d ca 554/1159) (No 1753)

3 Sūzanī (d 569/1173) (No 449)

4 Shufiwa (Sharaf) Isfahānī (d ca 600/1204) (No 465)

5 Imāmī (d 667/1269) (No 489)

6 ‘Imād Faqīh (d 773/1372) (No 583)

7 Ādhārī (d 866/1462) (No 606)

8 Suhaylī (d 907/1502) (No 643)

9 ‘Ubaydī (d 946/1539) (No 1759)

10 Haydar Haiātī (d 959/1552) (Nos 665-666, 1760)

11 Saqqā (d ca 966/1558) (Nos 669-670)

12 Sharaf-i-Jahān (d ca 968/1560) (Nos 671-672)

13 Bahlūl (d ca 970/1562) (No 674)

14 Aislān (d 995/1587) (No 678)

15 Maiwī (end of the Xc/XVIc) (No 682)

16 Damīnī Balgrāmī (beg XIc/XVIIc) (No 689)

17 Maḥarī (d 1018/1609) (No 702)

18 Sharīf Kāshānī (d ca 1030/1621) (Nos 719-720)

19 Bāqu (beg XIc/XVIIc) (No 725)

20 Taqī Auhadī (d after 1040/1630) (No 733)

21 Masīh (d ca 1066/1656) (No 1763)

22 Qaplān-Beg (d after 1041/1631) (No 734)

23 Razmī Rūmī (XIc/XVIIc) (No 741)

24 Hāshim (d after 1056/1646) (No 747)

- 25 Ad'ham (d 1060/1650) (No 753)
- 26 Sā'ī (d after 1071/1661) (No 769)
- 27 Sā'id (d about the same time) (No 771)
- 28 'Abd-ī-Nabī (also about the same time) (No 772)
- 29 Hālī ('Abdu'l-lah) (d 1090/1580) (No 789)
- 30 Mufīd Bāfqī (d ca 1091/1680) (No 790)
- 31 'Aīshī (d 1091/1680) (Nos 791-792)
- 32 Nasībī (end XIc /XVIIc ) (No 794)
- 33 Nauras (the same time) (No 799)
- 34 Hasan Shāmlū (the same time) (No 800)
- 35 Sābiq (d 1103/1692) (Nos 801-802)
- 36 Knāmī (d after 1105/1694) (No 804)
- 37 Muthī' (beg XIIc /XVIIIc ) (No 825)
- 38 Wahdat (d 1126/1714) (No 831)
- 39 Nusrat (d 1139/1727) (No 846)
- 40 'Ishqī (d after 1154/1741) (No 853)
- 41 'Azīz (end XIIc /XVIIIc ) (No 859)
- 42 Hujrī (the same time) (No 867)
- 43 Niyāzī (d 1188/1774) (No 869)
- 44 Abjadī (the same time) (No 873)
- 45 Wāsīlī (the same time) (No 879)

*Poets of uncertain date*

- 46 Jalālī (No 890)
- 47 Muttaqī (No 891)
- 48 Sālih (No 892)
- 49 Wafāī (No 893)
- 50 Mahmūd (Nos 894-895)
- 51 Wahshat (No 896)
- 52 Kihṭai (No 898)
- 53 Munzawī (No 903)
- 54 Muhyī (No 904)
- 55 Qādūī (No 905)
- 56 Tamkīn (No 910)
- 57 Nādī (No 913)
- 58 Mukhtāī (No 914)
- 59 Rādī (No 916)
- 60 Miskīn (No 921)

(d) Sufic poetry will be dealt with in the section on Sufism

### III. THEOLOGY

This section is not particularly rich, but contains several rare and interesting works

(a) **Sunnite Theology**

- 1 An old copy of the Persian version of Tabat̄ī's great *Taf-sīn* (No 955)
- 2 Part of a probably unique Persian *Taf-sīn*, dating apparently from the VI-VIIc /XII-XIIIc (No 956)
- 3 *Taf-sīn-i-Shāh* (comp 1057/1617) (No 969)
- 4 *Hayatū'l-fuqahā*, on fiqh (ca 700/1301) (No 1024)
- 5 *Fatāwī-i-Qarākhānī*, on fiqh (end VIIIc /XIVc (No 1034)
- 6 *Khulāsatū'l-ahlām*, on 'aqā'id (comp in 755/1354) (No 1068)
- 7 *Fawā'id-i-Fīrūz-Shāhī*, on 'aqā'id (end VIIIc /XIVc) (No 1069)
8. *Muḥitū'l-wā'izīn*, religious encyclopaedia (end XIc /XVIIc ?) (No 1089)

#### (b) Shi'ite Theology

- 1 *Kāmil-i-Bahāī*, on tradition (comp ca 678/1279) (No 1102)

#### (c) Controversy

- 1 *Muzḥḥu'l-haqq* (the date of composition is unknown) (No 1133)

### IV SUFISM

The collection is particularly rich in works on different branches of the Sufic doctrine, chiefly composed in India. A great number of them are unknown in other libraries. Many of them belong to the little known mediaeval Sufic literature of the Deccan. The others reflect the currents of the period of gradual decadence of Sufism during the last four centuries, when the original ethico-philosophical theories steadily degenerated into a peculiar system of magic and cabbalistic beliefs. There are also a great many works by almost illiterate authors, who are unidentifiable, and for whom there is no key to their chronology. The history and analysis of the last four centuries of Indian Sufism still remain an entirely 'uncharted sea' for explorers. Its literature, however, promises many valuable finds to the students of the social and religious history of Muhammadan India and generally the later developments of Islamism.

The rare works belonging to this section may be classed in groups as follows

#### A Sufic hagiology

- 1 *Tabaqāt* of 'Abdu'l-lah Ansāī (completed shortly after 481/1088) (No 234)
- 2 *Latā'if-i-Ashrafī* (ca 825/1422, life of Ashraf Jahāngīr Samnānī) the most valuable Sufic encyclopaedia (No 1214)

3 *Khulāsatu'l-maqāmāt* (ca 840/1436, life of Ahmad-i-Jāmī) (No 245)

4 *Ta'rīkh-i-habībī na tadhlukā-i-murshidī* (comp 849/1445, life of Gīsūdirāz) (No 246)

5 *Mal'fūzāt-i-Ahmad Maqhrībī* (about the same time, life of Ahmad-i-K'hatū) (No 247)

6 *Manāqib-i-Khuāja Ahlāī* (ca 900/1496) (No 1245)

7 *Gulzār-i-abīān* (ca 1022/1613 a most valuable work on the history of Indian Sufism) (No 259)

8 A work on the Sufic saints of Kashmir (comp about the same time) (No 260)

9 *Mu'ātu l-asīān* (comp 1065/1655 a general history of Sufism) (No 264)

10 *Karāmātu'l-awliyā* (comp 1068/1658 also a general hagiology of Sufism) (No 265)

11 *Mukhbūru l-uṣūlīn* (comp about the same time in verse)

12 *Makhzanu l-a rās* (comp ca 1156/1743) (Nos 1631-1632)

13 *Alhbār u l-awliyā min lisān'l-asfiyā* (end XIIc /XVIIIc biographies of Sufis of Afghan origin) (No 273)

14 Different biographies of 'Abdu l-Qādu Jilānī chiefly based on the famous work of Yāfī'i (Nos 242 266; 267 268-270 271, 749)

Some biographical material concerning Sufic saints of different periods may be also found in

1 *Hukm-nāma-i-Sharafu'd-Dīn* (beg VIIIc /XIVc) (No 1196)

2 *Dalīlu l-āshiqīn* (end VIIIc /XIVc) (No 1204)

3 *Khulāsatu'l-alfāz* (ca 782, 1381) (No 1209)

4 Another fragmentary work on the sayings of Jalālu d-Dīn Bukhārī (end VIIIc /XIVc) (No 1210)

5 A note on Nī'matu l-lah's spiritual pedigree, by himself (No 1239, 26)

6 *Najātu-i-rashīd* (comp 999/1591) a rare Suficoethical work by Badāūnī (No 1263)

7 Some short treatises on Chishtī Shāykh by Muhammad Chishtī (No 1265, 3, 4)

8 *Gan'j-i-sa'ādat* (comp 1073, 1663) (No 1275)

9 *Arūs-i-'n fān* (comp 1117/1705) (No 1283)

**B Orthodox Sufism** (which may be so called on account of its strict following of the general traditions of early Sufic doctrine still closely connected with orthodox Sunnism) They are mostly well-known original Persian compositions or translations of standard Arabic works. Almost all of them belong to a comparatively early period. The later works of this class are

1 *Unsu't-tā'ibīn* (beg VIc /XIIc) (No 1169)

2 *Kitāb-i-sittīn* (an early work of uncertain date) (No 1241)

- 3 *Bahū's-sa ādat* (beg. IXc /XVc) (No 1216)
- 4 *Kanzu'l-'āshiqīn* (beg. IXc /XVc) (No 1238)
- 5 *Ikthā-i-sa ādat* (comp. 1143/1730 based as the preceding one, on Ghazālī's works) (No 1288) etc

C **Sufico-poetical works** (all of them equally belonging to the section of Poetry) The rarer items are —

- 1 A very fine and complete copy of 'Attār's *Jauharu'dh-Dhat* (from the end of the IXc /XVc) (No 482)
- 2 *Mathnawī-i-Waladī* (comp. 690/1291, an imitation of Rūmī's great *Mathnawī*) (No 547)
- 3 *Mathnawīyyāt-i-Jamālī* (end IXc /XVc, also imitating the same *Mathnawī*) (No 648)
- 4 *Muwagga'* (by 'Āqil-khān Rāzī d. 1108/1696 also imitating the *Mathnawī*) (No 812)
- 6 *Rumūzu'l-tāhūnīn* (comp. 1139/1727 also imitating the *Mathnawī*) (No 847)

There is also a very good collection of commentaries on the *Mathnawī* (Nos 494-517)

There are a large number of imitations of the *Mahzanu'l-asiār* of Nizāmī, a great many Sufico-lyrical poems, Sufico-romantic compositions or even versified theoretical Sufic treatises of the type of the *Gulshan-i-nāz* but they cannot be called rarities. Only one interesting work of this type is rather rare viz. Imād Faqīh's *Misbāhu'l-hidāyat* (comp. 750/1350) (No 583,1)

D **Sufico-magical works** The works of this class have never been adequately studied, and only a few libraries contain them. To a great extent they are chiefly peculiar to India, where they developed probably as a syncretic form of early Sufism mixed with local beliefs and superstitions. Although almost all works of this group are scarce it will be sufficient to name only the more important of them —

- 1 *Tawāli'u'sh-shumūs* (comp. before 643/1246) (Nos 1183-1184)
- 2 *Shamā'il-i-anqiyā* (beg. VIIIC /XIVc) (Nos 1197-1198)
- 3 *Khulāsatu'l-alfāz* (ca. 782/1381) (No 1209)
- 4 A collection of works of the famous Sufic saint of the Deccan Muhammad b. Yūsuf Husaynī surnamed Gīsūdhar (d. 825/1422) (Nos 1219-1233)
- 5 A collection of prose works of Nūmatu'l-lah Walī (d. 834/1431) (Nos 1239-1240)
- 6 *Latā'if-i-Shāhī* (IXc /XVc) (No 1242)
- 7 *Ilazā'u'l-Shāhī* (the same time) (No 1243)
- 8 *Risāla-i-Shattāriyya* (Xc /XVc) (No 1303)
- 9 *Risāla-i-Sultāniyya* (the same time) (No 1304)
- 10 *Sab' sawābil* (comp. 969/1562) (No 1253)

- 11 A cabbalistic treatise by Zinda dil (d. 990/1582) (Nos 1257-1258)
- 12 *‘Aynu’l-ma ānī* (comp. 997/1589) (No. 1259)
- 13 *Adhikār-i-Qādirīyya* (end Xc /XVlc) (No. 1261)
- 14 *‘Ishqīyya* (end Xc /XVlc) (No. 1264)
- 15 A collection of works of Muhammad ‘In-shī (beg. XIc /XVIIc) (No. 1265)
- 16 *Risāla-i-shathīyyat* (comp. 1002/1652 by Dārā-Shukūh) (No. 1270)
- 17 *Ma ānu’l-mulūk* (comp. 1066/1656) (No. 1271)
- 18 *Mushāhidā* (comp. before 1069/1658) (No. 1274)
- 19 *Ādābu’dh-dhikr* (comp. 1097/1686) (No. 1280)
- 20 *Mahramu’l-asīār* (comp. 1110/1698) (No. 1282)
- 21 *‘Irīs-i-‘ifān* (comp. 1117/1705) (Nos. 1283-1284)
- 22 *Silk-i-jawāhn* (middle VIIc /XVIIIc) (No. 1284)
- 23 *Mashhadu’l-wujūd ‘aynu’l-maqṣūd* (comp. ca. 1116/1733) (Nos. 1290-1291)
- 24 *Latā’ifu’l-wazā’if* (comp. 1158/1745) (No. 1292)
- 25 *Thamarātu’l-Makkiyya* (comp. 1198/1784) (No. 1293)
- 26 Treatises of ‘Abdu l-lah Khwāshagī (end XIIc /XVIIIc) (No. 1294)
- 27 *Bahru l-hayāt* (date of composition unknown) (No. 1296)
- Other works of similar contents Nos. 1297, 1298, 1305, 1309, 1312, 1313, 1314, 1315, 1316, 1319 etc.

**E Popular Sufic Works** This group consists of elementary treatises or simply occasional notes on different points of Sufic ethics, prayers, dhikr, etc. The majority of them are productions of beginners, illiterate darwishes, etc. who often try to systematise the instruction received from their preceptors. Sometimes they are compiled in catechetical form. Occasionally they are attributed to the authorship of Imām Jaḥī Sīdīq, Abū l-Hasan Kharqānī, and other early saints. As few people cared for these writings they have rarely been transcribed, and therefore there may be amongst them a large proportion of autographs. The more typical specimens of this literature are Nos. 1323 (1-3), 1325 (5), 1338, 1339, 1340, 1343 (2), 1346 (2), 1347 (2-3), 1349 (6), 1350 (2), 1353, etc.

## V FOLK LORE

Systematic research into Muhammadan and Persian folk-lore has not yet begun. The materials however are abundant. They may be divided into the following groups —

**A Legends, fairy tales, etc.** The legends connected with religious mythology are contained in many works on tradition in prose (cf. Nos. 323-333) and in verse (concerning rare works

see in the section of imitations of the *Shāhnāma*) Legends of ancient kings are often found scattered in ethical works (especially interesting and rare is No 1370), etc The group of fairy tales in prose and verse, contains several rare works

- 1 *Dāstān-i-gunjishk na La'l-parī* (in prose, comp 1144/1731) (No 304)
- 2 *Dāstān-i-Bakhtiyār* (in verse, comp 1019/1610) (No 701)
- 3 *Zibā wa Nigān* (in verse, comp 1053/1643) (No 743)
- 4 *'Ishq-nāma* (in verse, comp 1105/1694) (No 305)
- 5 *Hī-u Rānghan* (in verse) (No 918), etc

To this group belong also numerous poetic works, dealing with epic and romantic stories

**B Magic, Divination, etc** In addition to a series of works specially dealing with these matters (Nos 1508-1528 in prose and Nos 551, 908, etc, in verse), there are a great number of treatises of the most heterogeneous contents, which touch on these subjects Biography (Nos 223-224), Geography (No 280, on 'wonders'), Theology (cf Nos 1069, 1079-1083, 1119, 1120, 1144 1146, 1147, 1148), Sufism (see above), Encyclopaedias (cf Nos 1358, 1359, 1360, 1368), Philosophy (cf No 1371), Medicine (cf Nos 1535, 1579, 1585), etc A great many short notes, isolated amulets, magic prayers, etc, are scattered over the fly leaves of several MSS (see the Index of subjects)

## VI SCIENCES AND ARTS

The rare works dealing with the different disciplines are

### I Encyclopaedias

- 1 *Faiḥang-i-Awāng-shāhī* (end XIc /XVIIIc) (No 1367)
- 2 *Mukhtasar-i-mufīd* (comp 1201/1787) (No 1368)

### II Ethics, etc

- 1 *Ganjū'l-ganj* (ca 508/1114) (No 1370)
- 2 *Rabī'u'l-asīār* (middle VIIc /XIIIc) (No 1371)
- 3 *Nafā'is-i-Wajīhī* (ca 1037/1628) (No 1389)
- 4 *Akhḡlāq-i-siyar-i-p'dshāhān* (ca 1055/1645) (No 1391)
- 5 *Dastūr-nāma* (comp 1202/1788) (No 1398)

### III Lexicography

- 1 *Burhānu'l-īmān* (date of comp unknown) (No 1419)
- 2 *Majma'u'l-lughāt-i-khānī* (comp 1053/1643) (No 1425)
- 3 *Ashḡharu'l-lughāt* (comp 1082/1671) (No 1433)
- 4 *Muntakhab-i-Bahār-i-'ajam* (comp 1182/1768) (No 1437)
- 5 *Madīnatu'l-istilāh* (comp 1191/1777) (No 1438)

IV Grammars (Persian, of modern origin) (Nos 1478, 1479, 1480)

V Medicine

- 1 *Nūru'l-'uyūn* (Vc /XIc ) (No 1529)
- 2 *Rāhatu'l-'insān* (comp 778/1376) (No 1535)
- 3 A collection of works of Yūsufī (middle Xc XVIc )  
(Nos 1543-1544)
- 4 *Khulāṣa-i-Banṣāi* (comp 996/1588) (No 1549)
- 5 *Mufīdāt-i-Nāmī* (before 1015/1607) (No 1550)
- 6 *Qarābādīn-i-Ma'sūmī* (comp 1059/1649) (No 1557)
- 7 *Faua'idu l-'u'ād* (comp 1066/1656) (No 1558)

VI Art of war

- 1 *Ādābu'l-harb wa sh-shujā'at* (beg VIIc /XIIIc ) (No 1608)

VII Hunting

- 1 *Ladhdhatu'l-hawwām* (Xc XVIc ?) (No 1611)

VIII Mineralogy

- 1 *Tangsūq-nāma* (VII or IXc /XII or XVc ) (No 1615)

IX Calligraphy

- 1 A collection of short treatises on calligraphy (Nos 1623-1624)

X Music

- 1 *Misbāhu's-surūn* (comp 1074/1664) (No 1629)

VII VARIA

A Translations from Sanskrit, the later works are

- 1 *Tarjuma-i-Mitachhara* (No 1710)
- 2 A collection of translations of different Sanskrit works  
(No 1714)

B Works in the Pashtu language

- 1 *Yūsuf-Zulaykhā* (No 1733)
- C A number of works in Dak'hani Hindi and Urdū contain some poems which may be old and rare (Nos 1735-1748)

# NOTES ON THE TECHNICAL DETAILS OF THE CATALOGUE

## I GENERAL REMARKS

1 **Description** As far as practicable the principle has been observed that every independent work should be given a separate description in its proper place,<sup>1</sup> regardless of the question whether it forms a separate volume or is bound in one cover with other works. Deviations from this principle have been made in the following cases —

- (a) Collections of works of one author
- (b) Short works dealing with one subject
- (c) Scraps of all descriptions which do not justify separate notes. (For the details concerning the descriptive notes in general see further on, II)

2 **Transliteration** (a) The transliteration has been made as *simple* as possible and the use of special diacritical dots, underlinings etc., has been reduced to a minimum.

(b) This system is intended to represent the Persian and other words as they are *written*, not actually *pronounced* in different Muhammadan countries.

(c) Vocalisation is given according to the usages of standard Persian, *spoken in Persia*.<sup>2</sup>

(d) Some concession is made to the elementary principles of Arabic phonetics and grammar, in names containing the definite article ال. Being of no importance to people who know Arabic they often mislead those who do not. Therefore, instead of *Abd al Rahīm* as is given in different catalogues, the form of 'Abdu'r-Rahīm is used or in the Genitive case, with *Ibn* or *Abū*, forms like 'Abdu'r-Rahīm.

(e) *Hamza* (ء) is marked only in the transliteration of *Arabic*

<sup>1</sup> i.e. the correct chronological position amongst other works dealing with the same subject. As far as possible exact dates of composition have been taken into consideration. There are however a number of works, chiefly short or fragmentary pamphlets whose chronology has not been fixed. In every section they are grouped at the end under the special heading 'works of uncertain date'.

<sup>2</sup> In India many Persian words are systematically misspelt, probably under the influence of the phonetic rules of the local languages, foreign to Persian. Numerous examples can be given such as *bahār* (بهار) instead of the correct *bihār* or *buhār*, etc. Most remarkable are persistent and amazing misspellings of the commonest geographical names. *Bīrī* (for *Badrī*), *Tībrī* (for *Tabarī*) *Ishānī* (for *I Jahānī*), etc. These examples are taken not from the writings of illiterate authors, but from the works of first class scholars.

expressions (as ') As the sound does not exist in the Persian phonetic system (and the sign ' is usually pronounced either as a simple hiatus, or, sometimes, as a glide *y*), its equivalent is omitted in all Persian words as well as Arabic loan words in a Persian context

(f) The following table shows the system of transliteration —

ا a, ı, u, (ā)	س -h
ب b ( bh)	ص -
پ p ( ph)	ص d
ت t ( t'h)	ط t
ث th	ط /
ز z	ع
ج j ( jh)	ع gh
چ ch ( chh)	ف f
ح h	ق q
خ kh	ک k g ( k'h)
د d ( d'h)	گ g ( g'h)
ذ dh	ل l
ڈ d	م m
ن n	ن n
و w	و w, u (ū)
ز zh	ز h
س s	ی ı (ī)

*Note 1* The letters o, e, v, x are used only in words of non Persian and non Arabic origin (Turkish, Indian, etc.)

*Note 2* Diphthongs *ay* for اے and *au* (or *aw*) for او

*Note 3* Wherever an accidental combination of consonants may lead to confusion with one of the aspirated letters used to render a simple consonant the apostrophe ( ' ) is used (e.g. *niz hat*)

*Note 4* In all quotations from the earlier MSS. in which the old orthography is used which does not distinguish ب from پ, ح from ج, ک from گ, this old usage has been preserved but in the transliteration the words are given in the form of their actual pronunciation

*Note 5* The dash (-) is used (a) to join two different words whenever they form one compound word (b) with the Arabic article ال, (c) with the Persian *idāfa* (d) with the Persian conjunction و when it is pronounced like u after words ending with a consonant

## II EXPLANATION OF THE SYSTEM OF THE DESCRIPTIVE NOTES

1 **Numbers** Serial numbers of the notes do *not* coincide with the actual numbers of the MSS on the shelves of the library. The latter are to be found on the right at the top of every note. A special index (VII) is provided to show the correspondence of these library marks with the numbers given in descriptive notes in the Catalogue.

2 **Titles** Wherever the real title of a work has not been ascertained, or the work possesses none, a provisional designation is given *within brackets*. Lengthy titles are given in their abbreviated form in the headings, but mentioned in full in the text of the notes.

3 **Dates** (a) All approximate dates given *in centuries*, whenever they are conjectural, are left without special expressions like 'probably,' 'apparently,' etc., as superfluous.

(b) The dates of the reigns of rulers are given according to S. Lane-Poole, *Muhammadian Dynasties* (I have used the Russian translation with corrections by Prof. W. Barthold, St. Petersburg, 1899).

(c) In all cases in which the dates in the Muhammadan era are given with their equivalents in the Christian era, the former stand *first*, and the latter *second*, and the indications A. H. or A. D. are omitted.

4 **References to folios in MSS** Contrary to the general practice established in all learned libraries, according to which the folios of every MS are numbered as soon as it is added to the collection, the great majority of the MSS in the possession of the Asiatic Society of Bengal remain without any numeration of folios. A number of volumes have an erratic and careless *pagination*, often executed in such a way that different parts of the same volume, or even chapters of the same work, are *paged separately* (<sup>1</sup>). Blank leaves, or those occupied by notes, etc., have often been disregarded in such volumes.

The shortness of the time allotted for the work rendered it out of question to undertake the arduous task of numbering folios and verifying their proper order in 1500 volumes of MSS as a mere appendix to my other duties as a catalogue. Although pressing necessity forced me to number personally the folios in several hundreds of volumes, I was unable to do the same for all unfoliated works of the collection, especially for bulky MSS <sup>1</sup>.

In consequence the folio number is sometimes not shown in

<sup>1</sup> At my insistent requests, by the orders of the Society's authorities the folios in about 200 vols. have been numbered by the Society's maulvis during the last two years and a half.

the descriptive notes in such cases it was useless to give a table of contents and impossible to give exact references to folios for other purposes

In some cases when comparing the volumes which had an old foliation after the descriptive notes have been printed it was discovered that the numeration was incorrect

5 **References to other publications** In the descriptions of the works references are given in a *uniform* and strictly *chronological* order, the latest in publication always being given first —

(a) *General works* on Persian literature

(b) *Catalogues* of the Persian MSS in different libraries in so far as locally accessible <sup>1</sup> (The Catalogues of Indian libraries are mentioned separately in order to show immediately what other copies are within the reach of residents of India)

(c) Critical editions, translations or other publications. As the Society's library is very poor in this respect the information given here is often based on earlier catalogues and other sources

(d) Whenever possible references are given to Oriental editions. This kind of literature is scarcely represented at all in the Society's library. The recent publication *A Catalogue of the Persian printed books in the British Museum*, by E. Edwards 1922, was of great help. But although being perhaps the fullest collection of Indian printed editions it is *very far* from complete. *Persian* lithographs reach the British Museum apparently very rarely even the most common and widely used ones and the books published at Tashkand, Samarkand<sup>2</sup> the Caucasus etc seem almost never to arrive in the institution. In mentioning such publications I had to rely almost entirely on my own memory, and this did not of course allow me to give exact references

6 **Quotations** Of initial words only so much is quoted as is sufficient for identification regardless of the question whether they form a complete sentence, or not <sup>3</sup>

<sup>1</sup> To my great regret the following catalogues were not accessible to me —

(a) Catalogue of two collections of Persian and Arabic MSS preserved in the India Office library by Sir E. Denison Ross and Prof. E. G. Browne London 1907

(b) Kahl, *A Catalogue of Persian and Turkish MSS in Tashkand Public Library*, Tashkand, 1898 (*in Russian*)

(c) B. Dorn, *Das Asiatische Museum d. K. Akademie zu St. Petersburg*, 1846

(d) Rehatsek, *Catalogue of the Arabic, etc., MSS in the Mulla Firuz library*, Bombay, 1873

<sup>2</sup> The Turkestan editions, amongst which there are many very valuable ones, are usually superior to those lithographed in India with regard to the carefulness of execution and the quality of paper. They are however, not as cheap as the latter

<sup>3</sup> The stereotyped initial invocation الحمد لله رب العالمين *الح* is abbreviated into الحمد, and the beginning of the first independent sentence is given. The opening words of fragmentary MSS are also given, unless the work is either well known or scrappy

The *orthography* if thoroughly uniform and consistent in the MSS, is reproduced in its original form. If inconsistent, and containing obvious and trivial mistakes the latter are corrected without special remarks.

*Note 1* Many scribes, especially Indian, are extremely careless in the use of *o* and *u*, which they do not distinguish at all. Here all such cases are rectified in accordance with the rules of Arabic grammar.

*Note 2* In versified passages the recognised rules of prosody are very often violated. The original orthography is reproduced in all of them.

*Note 3* Old orthography (*o* for *b* and *p* ح for *g* and *ch*, كى for ك, etc.) is preserved in quotations from MSS which observe it throughout. In quotations from those MSS which mix the old and the new ways of spelling the distinction between *b* and *p*, etc. is reconstructed. The letter ك (which is much used in Turkish, Urdu, etc. but almost never appears in Persian MSS or lithographed editions, except in modern school books, etc.) is avoided and *q* is uniformly written as ك, except wherever ك is absolutely necessary on account of possible ambiguity (as in ك = ك or in transliterations of Indian terms).

*Note 4* To my great astonishment I have discovered that quite a number of people in India have most confused and perverse ideas concerning the use of the sign of interrogation (?) or the expression *sic*. To avoid misunderstanding an explanation is demanded here.

(a) The signs (?) or (*sic*) mean that there is some doubt as to the correctness of the word as reproduced on account of (1) either the word being not clearly legible in the MSS or altered by a later hand or (2) on account of some damage to the MSS, such as, for instance, a worm hole, traces of dampness, a piece of paper being pasted over, etc., (3) or on account of some conflict with the context, obscure meaning, etc.

(b) The expressions (*sic*) or (*sic*) are intended to show that although the word, as it is printed, is an exact reproduction of the original text it is however not in perfect agreement with general rules, practices, usages, standard orthography, etc. For instance (see No. 436, on p. 19) روى is an Indian fashion of writing instead of the usual Persian روى. Therefore it needs a (*sic*).

**7 Description of the appearance of MSS.** All information concerning the external appearance of the MSS is arranged in a strictly uniform order as follows:

1 Number of folios (Ff), whenever it is known. Doubtful figures are given in brackets.

2 The measurements of a page (S) *in millimetres*. First the size of the paper, and secondly of the place occupied by the text on a page.

3 Number of lines (ll) on a page.

4 Quality of paper (pap) mostly only distinguished as Oriental (Or), or European (Eur), unless specially identified.

5 General type of the handwriting.

6 The state of preservation of the MS.

7 'Ex libris' of the College of Fort William (CFW) if dated, or signatures of former owners etc. if given.

8 Vignettes or illustrations mentioned if found in the MS.

## III NOTES ON THE INDICES

I **Persons' names** (1) All references are to the *numbers* of the descriptive notes in this Catalogue. Those in heavy type indicate that the person in question is the author or translator, editor, commentator, etc., of the work described under the number.

(2) In order to make the alphabetical sequence as strict as possible only the *essential parts* of the names are taken into consideration. All honorific titles, initials in European names, etc., are *disregarded*, as well as other expressions which do not constitute the *principal* part of a name unless there are special reasons for treating them otherwise. The list of these disregarded elements is as follows —

ABU	HĀFIZ	S ( <i>Sayyid</i> )
ABĪ	HĀJJĪ	SH ( <i>Shaykh</i> )
AL-(Arabic definite article in all its modifications)	HAKĪM	SHĀH
	IBN ( <i>b</i> )	SULTĀN
AMĪR	KHWĀJA	<i>also</i> Persian idafa (-i-), and
ĀQĀ	MAKHDUM	Arabic case terminations
B ( <i>ibn</i> )	MAWLĀNĀ	-U, -I
BĀBĀ	MĪR	
BHĀI	MĪRZĀ	
	MIYĀN	

(3) For reasons of economy of space names repeated in several entries, are only once printed in full, heavy type, in the first entry and replaced by a hyphen in the following entries. A hyphen corresponds to one name only, except those composed with 'Abd-, -Allah, -Daula, -Dīn which are treated as one single word.

(4) For abbreviations see the list of them appended below.

II **Titles of works** (1) References are to *numbers* in the Catalogue. Those in heavy type refer to the notes in which the copies of the work mentioned are *actually described*, and show that the work in question is not merely referred to incidentally in some connection.

(2) Dates, unless otherwise specified, exact or approximate, after the titles of works, indicate the time of composition.

(3) The expressions which have been disregarded in the alphabetical arrangement of the titles (unless constituting an essential part of the title) are

AL-(Arabic definite article, in all modifications)	FĪ
BIYĀN (or <i>bayān</i> )	INTIKHĀB
DAR	KITĀB
	MAJMU'A

MUKHTASAR  
MUNTAKHAB  
RISĀLA (-T)

SHARH  
TARJUMA (-T)

Also the Persian *idāfa* (-I-), or Arabic case terminations -U, -I.

(4) *Brackets* are used with provisional titles, not actually found in the text of works. They are arranged not under the *first* word, but under the word expressing their principal *subject*.

*Note* Short incidental quotations from different poets are not referred to in the index. They must be looked for under the name of their authors in the Index of Persons' names.

(5) For abbreviations see the general list of them, appended below.

**III Principal subjects** The chief purpose of this index is to facilitate reference to the material contained in works which for various reasons have no proper title, and short, fragmentary and scriappy items. For other works it is supplemented by the Table of contents and Index II.

**IV-VI Indices of *scribes* and the *places of copying*** Names not clearly legible, or containing no diacritical dots, etc., are not included.

**VII** The gaps in the series of the Library numbers of the MSS are due either to

- (1) Losses of MSS
- (2) Mistakes in the original numeration
- (3) Exclusion of printed and lithographed books which have originally been numbered together with MSS



## LIST OF ABBREVIATIONS.

AD = A D

agric = work, or writer, on *agriculture*

AH = A H

anecd = work, or writer, on *anecdotes*,  
tales, etc

Ar = Arabic

astrol = work, or writer, on *astrology*

astron = work, or writer on *astronomy*

Aum = J Aumer, *Die Persischen Handschriften der K. Hof und Staatsbibliothek in Muenchen*, Muenchen 1866 (*References are to pages*)

b = ب or ا son of

Bd v = bound in one cover with other pamphlets, described separately

beg = beginning or beginning with

Bh = Catalogue of the Persian Manuscripts in the Bihar Library (Calcutta) by Maulvi 'Abdu'l Muqtadir (Calcutta 1911) (*References are to numbers*)

Bibl Indica = Bibliotheca Indica, a series of Oriental works published by the Asiatic Society of Bengal, Calcutta

biogr = work, or writer, on *biography*

Bk = Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library at Banupore (Patna), by Maulvi Abdul Muqtadir, Calcutta, 1912-1921 (5 volumes published) (*References are to numbers*)

Bl = E Blochet, *Catalogue des Manuscrits Persans de la Bibliothèque Nationale*, vols I-II, Paris, 1907, 1915 (*References are to numbers*)

Br = E G Browne, *A Catalogue of the Persian Manuscripts in the Library of the University of Cambridge*, Cambridge, 1896 (*References are to numbers*, but the Roman figures are substituted by Arabic ones)

Br Lit Hist = E G Browne, *A Literary History of Persia*, I (From the earliest times until Firdaws), London, 1908 II (From Firdaws to Sa'di), London, 1906, III (A History of Persian Literature under Tatar Dominion), Cambridge, 1920

Brockelmann = C Brockelmann, *Geschichte der Arabischen Litteratur*, vols I-II (Weimar, 1898, Berlin, 1902)

c = century

ca = circa

calligr = work, or writer, on *calligraphy*

CFW = College of Fort William

comm = commentary or commentator

comp = composed

cond = condition state of preservation

d = died

dat = dated

Dorn C = Catalogue des Manuscrits et xylographes Orientaux de la Bibliothèque Impériale Publique de St. Petersbourg St. Petersburg, 1852 (the Muhammadan MSS described by B Dorn) (*References are to pages*)

LB = L Sachau and H Lthé, *Catalogue of the Persian, Turkish Hindūstānī and Pushtū Manuscripts in the Bodleian Library*, vol I, Oxford, 1889 (*References are to numbers*)

LIO = H Lthé, *Catalogue of Persian Manuscripts in the Library of the India Office*, vol I Oxford, 1923 (*References are to numbers*)

Elliot, Hist of India = Sir H M Elliot *The History of India as told by its own Historians The Muhammadan Period Vols I-VIII* London, 1867-1877

Elliot, Bibliogr Index = Sir H M Elliot *Bibliographical Index of the Historians of Muhammadan India*, vol I, Calcutta 1879

encycl = encyclopedia, or encyclopedist

epist = work or writer on *epistolography*

Eur = European (paper)

f, ff = folio, folios

Fl = G Fluegel, *Die Arabischen, Persischen und Türkischen Handschriften der Kaiserlich-Königlichen Hofbibliothek zu Wien* vols I-III, Wien, 1865-1867 (*References are to pages*)

Fleischer, Dresden C = H Fleischer, *Catalogus Codicum orientalium bibliothecae regiae Dresdensis*, Lipsiae 1831 (*References are to pages*)

Fleischer, Leipzig C = H Fleischer, *Catalogus librorum manuscriptorum, qui in bibliotheca senatoria civitatis Lipsiensis asservantur*, Grimmer, 1834 (*References are to pages*)

fragm = fragment

GC I = *List of Arabic and Persian MSS* acquired on behalf of the Government of India by the Asiatic Society of Bengal during 1903-1907 By Maulvi Hidayat Husain (Calcutta, 1908)

GC II = The same during 1908-1910 (Calcutta no date) (*References to both are to numbers*)

geogr = work, or writer, on *geography*

GIPH = H Ethé *Neupersische Litteratur in Grundriss der Iranischen Philologie* vol II (Strassburg, 1896-1901) pp 212-368 (*References are to pages*)

Gotha C = W Pertsch *Die Persischen Handschriften der Herzoglichen Bibliothek zu Gotha* Wien, 1859 (*References are to pages*)

gram = work, or writer, on *grammar*

haqiol = work, or writer, on *hagiology*

Hājji Khalifa = *Lexicon Bibliographicum et Encyclopaedicum a Haji Khalifa compositum*, ed G Flugel, vols I-VII, London 1835-1858

Hind = Hindustani Urdu

hist = history, or historian

Horn = P Horn, *Geschichte der Persischen Litteratur*, Leipzig, 1901 (*References are to pages*)

Ind = Indian

Ind libr = Libraries in India

JA = *Journal Asiatique* (Paris)

JASB = *Journal (and Proceedings) of the Asiatic Society of Bengal* (Calcutta)

JRAS = *Journal of the Royal Asiatic Society* (London)

Krafft = A Krafft, *Die Arabischen, Persischen und Turkischen Handschriften der K K Orientalischen Akademie zu Wien*, Wien 1842 (*References are to pages*)

Leyden C = *Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno Batavae* (by R Dozy, P de Jong, M de Goeje, and M Houtsma), vols I-VI, 1851-1877, Lugduni Batavorum (*References are to pages*)

lex = work, or writer, on *lexicography*

lith = lithographed, lithograph

ll = number of lines on a page

M = Muhammad (in the indices only)

Madr = *Catalogue of the Arabic and Persian MSS in the Library of the Calcutta Madrasah*, by Kamālu d Dīn Ahmad and 'Abdu'l Muqtadir, Calcutta, 1905 (*References are to*

*numbers*, but the Roman figures are replaced by Arabic ones)

maq = work, or writer on *magic*

mathem = work, or writer, on *mathematics*

med = work, or writer, on *medicine*

Mehren = A F Mehren, *Codices Persici Turci, Hindustanici varique alii bibliothecae regiae Hafsiensis Hafniae* 1877 (*References are to pages*)

moral = work, or writer, on *moral philosophy*

Mori = W Morley, *A Descriptive Catalogue of the Historical Manuscripts in the Arabic and Persian Languages preserved in the library of the Royal Asiatic Society of Great Britain and Ireland*, London 1851 (*References are to pages*)

nast = nasta'liq

occult = work or writer on *occult sciences*

Or = Oriental (paper)

orn pr = work or author of a work in *ornate prose*

p . pp = page, pages

p = poetical work, or poet

pap = paper

Pe = Persian

philos = work or writer, on *philosophy*

Pizzi = Italo Pizzi, *Storia della Poesia Persiana* vols I-II, Torino 1894 (*References are to pages*)

polit = work, or writer, on *politics*

polytechn = work or writer on *polytechnics*

Pr = W Pertsch, *Die Handschriften Verzeichnisse der Koniglichen Bibliothek zu Berlin* Vierter Band Verzeichniss der Persischen Handschriften Berlin, 1888 (*References are to pages*)

R = C Riou, *Catalogue of the Persian Manuscripts in the British Museum* vols I-III, London 1879-1883 (*References are to pages*)

Ros = Baron V Rosen, *Collections Scientifiques de l'Institut des langues orientales* III *Les Manuscrits Persans* St-Petersbourg, 1886 (*References are to pages*)

RS = C Riou, *Supplement to the Catalogue of the Persian Manuscripts in the British Museum*, London, 1895 (*References are to numbers*)

S = size (length and width of the pages of the MSS)

S = Sayyid (in the indices only)

Sh = Shaykh (in the indices only)

shl = shukasta

Sp = A. Sprenger, A Catalogue of the Arabic, Persian and Hindustani Manuscripts of the Libraries of the King of Oudh, vol. I, Calcutta, 1854 (*References are to pages*)

St = C. Stewart, A Descriptive Catalogue of the Oriental Library of the late Tippoo Sultan of Mysore, Cambridge, 1809 (*References are both to numbers and pages*)

st = work, or writer on *Sufism*

st sh = Shih Shaykh

sun = surnamed, or with the takhallus of

teo = work, or writer on *theology*

Tornberg = C. I. Tornberg, Codices Arabici Persici et Turci Bibliothecae

regiae universitatis Upsalensis Upsalae, 1849 (*References are to pages*)

tr = transl = translated, translation, translator

tr Sanskr = translation, or translator from the Sanskrit

Turk = Turkestan = W. Barthold, Turkestan at the period of the Mongol invasion (*in Russian*), vol. II, St. Petersburg, 1900

v = vol = vols = volume, volumes

- v = (after a folio number) verso

v = work, or writer on diseases of animals

vul = vulgar (handwriting)

w = wrote, was engaged in composition

ZDMG = Zeitschrift der deutschen morgenländischen Gesellschaft (Berlin)



# I. HISTORY.

## 1. General History.

1.

تاریخ طبری

TA'RĪKH-I-TABARĪ

D 114 and D 115.

A condensed Persian translation of the annals of Muhammad b Jarū b Yazīd Tabarī (d 310/923), prepared in 352/963 by Abū 'Alī Muhammad b Muhammad Bal'amī (d 363/974),<sup>1</sup> at the request of the Samanide prince Mansūr (I) b Nūh (350-365/961-976). The narrative was continued by Muhammad b 'Abdī'l-Malik Hamadānī (d 521/1127) to the time of the Abbaside khalīf Mustazhī-bī'l-lahī (487-512/1094-1118). The work was translated into French by H. Zotenberg, *Chronique de Tabarī, traduite sur la version persane de Bel'amī, 1867-1874*. See B<sub>1</sub> Lit Hist II, 115, GIPh 355, Bl I 238-244, EIO 2-13, B<sub>1</sub> 39, EB 2-13, Ros Nos 4-5, P<sub>1</sub> Nos 363-366, R 68, Fl II 64, Morl 17. *In Indian libraries* see Bk 449-450, St No 4 on p 5. Lith in India. The present copy, in two vols, was transcribed in 1029 AH by Tāhūr (b) 'Abdī'l-Qādī 'Adlābādī.

Vol I (D 115) deals with the pre-Islamic period. It is defective at the end. Beg

سپاس و آفرین مرحدایرا که کامکار الح

Vol II (D 114) contains the history of the Muhammadan time. Short notes on the khalīfs Musta'in, Mu'tazz, Muhtadī and Mu'tamid are added at the end. Beg

الحمد لله ..... فصل در ذکر آعار احوار دمعمر الح

2 vols S 240 × 130 (v II 255 × 140) and (both) 175 × 95, ll 21. Or paper. Good. Ind nast Cond good. A vignette at the beg of D 115.

2.

The same

D 113.

Another copy of the same, dating from the XIIc AH. Some portions in the beginning and in the middle of the text are written in a more modern handwriting. Beg as in No 1.

Ff (690), S 270 × 165 180 × 100, ll 20. Or col paper, clear. Ind nast Cond good. An index is appended.

<sup>1</sup> Rieu (Cat, p 70) gives 386/996 as the date of his death, but, as W. Barthold observes (*Turkestan*, vol II note 5 on p 10), there is a mistake in the reference to *Notices et Extraits*, IV, 363. The date as above is given by Gardīzī (MS of the Bodl Library, Cod Ousley, 240 fol 129).

## 3.

The same

D 112 and D 116

Another and modern copy of the same, in 2 vols, dating from the XIIIc AH Beg as in No 1

2 vols S 300×210, 230×125, ll 18 Or pap Modern Ind nast Cond bad, spoiled by dampness

## 4.

جامع الہواربع

JĀMI'U'T-TAWĀRIKH

D 31

A small portion of the great historical work of Rashīdu d-Dīn also called Rashīd-Tabīb, whose real name was Fadlu'l-lah b 'Imādī'd-Daula (d 718/1318) For his biography see Bi Lit Hist III, 72-75, W Barthold, 'Min Islama,' vol I (1912), pp 56-107, also his Turkestan, vol II, 45-49, Elliott, History of India, III, 1-21, also his Bibliogr Index, pp 1-47, Quatremère, Histoire des Mongols de la Perse, vol I (1836), preface, also his articles in Journal des Savants, 1850, pp 515-522, and JRAS VI 11-41, VII, 267-272 His book GPh 359, Bi I 254-258, EIO 17, 2828, RS 25-26, EB 23, R 74, Aum 69, Fl II 179-181 Moil 1-11, etc The portion contained in the present MS corresponds almost exactly with the section of Rashīd's work, edited by E Blochet, Djamiel Tévaikh, 1911, Gibb Mem Series, vol XVIII (See the preface of this edition for a biography of Rashīdu'd-Dīn) Similarly to this edition, the present MS contains a part of bāb II of the first vol, dealing with the ramifications of the house of Chingiz and the history of his sons Blochet's text begins here on fol numbered 13 (the numeration differs by two from the actual folio number in the MS) But on fol 118, corresponding to Blochet's p 391 (dealing with the narrative about Qūbīlāy) the story breaks off, and, as a continuation, there commences the account of Hulāgū (not contained in Blochet's book) The copy which may date from the end of the IX or beg Xc AH, is a kind of édition de luxe A great many pages, entirely or partly, are left blank, mostly being reserved for pictures, of which only 21 were actually drawn (on ff numbered 22, 22v, 23v 46, 56, 58v, 59, 59v 62v, 87, 88, 89, 89v, 90v, 92, 93, 93v, 104, 108 108v, and 123) Then style shows still fresh traces of Chinese influence, and they may be classed as belonging to the early Mongolian period of Persian art They are very badly preserved, many being partly effaced or damaged by dampness Beg

قسم اول ار داستان تولوی جان در تعزیر ذکر الح

Ff (124), S 470×320, 340×200, ll 25 Or pap Khorasani nast Cond not good

## 5.

The same

D 32

A modern copy of the same work, not older than some 20-30 years, probably prepared to save the text of the perishing MS mentioned in the preceding No, from final destruction

Ff (204), S 295 × 200, 225 × 120, ll 19 Eur pap Ind modern nast Cond good

## 6.

تاریخ کزیده

TA'RĪKH-I-GUZĪDA

D 44

The well-known history of the Muhammadan countries with special reference to Persia, comp in 735/1335, originally ending with the events of 730/1330. It was subsequently continued to 744/1343-1344 by the author, Hamdu'l-lah b Abī Bakr b Ahmad Mustawfi Qazwīnī. See regarding him and his book Br Lit Hist III, 87-95, GIPh 275, Bl I 264-268, EIO 19-20, B1 40-41, EB 26-30, Ros No 6, R 80, etc. Also Barthold, Turk v II, pp 50-51. *Ind lib* Bl 1, Bk 453-454, St No 5 on p 5. The work was edited, in facsimile, by E Browne, Gibb Mem Series, vol XIV 1910, and a condensed translation is given by him in part II (1913). The present copy, which is defective at the end, dates from the XIc AH, but many folios, originally lost, are restored in a modern handwriting. Beg

سپاس و ستائس بادشاهی را که ملک او الح

Ff (280), S 235 × 135, 165 × 95, ll 19 Or (and Europ) paper Ind nast cond tolerably good CFW 1809 An index is prefixed

## 7.

مجمع الانساء

MAJMA'U'L-ANSĀB

D 272

A concise general history from the creation of the world to the death of Sultān Abū-Sa'īd, 736/1335. It was composed by Muhammad b 'Alī b Muhammad (b Hasan b Abī Bakr Shabān-gāī) in 733/1333, but subsequently rewritten, expanded and completed in 743/1343. See B1 Lit Hist III, 103, Bl I 269, EIO 21, Br 42, EB 31, R 83, Morl 28-30, St No 16 on p 8, etc Cf also Barthold, Turk, vol II, 47. Copied apparently in XIc AH. Beg

الحمد لله الذي جعل الحمد مفتاحاً لذكره الح

Ff (145), S 255 × 150, 175 × 95, ll 15 Or pap Ind nast cond good CFW 1809

8.

(کتاب تاریخ)

(KITĀB-I-TA'RĪKH)

D 12

A concise general history, chiefly with reference to Persia, from the creation of the world to 817/1414. The author Ja'far b Muhammad Husaynī, composed it, as stated in his preface, f 2, in 820/1417, and dedicated it to Shāhrukh (807-850/1404-1447). I have been unable so far to find any references to this work elsewhere except St No 21 on p 9, which probably alludes exactly to the present copy. The beginning, probably one leaf, is lost.

Ff 1-2v are occupied with the preface and dedications.

„ 2v-3 contain a few words on eras.

3-51v deal with pre-Islamic history.

„ 51v-98 contain the history of Muhammad and his immediate successors, to the death of 'Alī (40/661).

„ 98v-118 deal with the history of the Omayyad dynasty.

„ 118-168v deal with the history of the Abbasid empire and the contemporary dynasties of Persia.

„ 168v-197v Brief history of the Mongols, Muzaffarides, etc.

„ 197v-202v The campaigns of Timur.

„ 203v-220 A history of the Timurids up to about 817/1414.

The copy is dated 988 AH. To facilitate possible identification, should another copy of this work be found somewhere, the initial words of a chapter at the beginning, and one at the end are here given.

(f 3) در ابتدا آفریدس عالم، کویدد حق سدکانه و تعالی اول چتری که  
آفرید دور احمد بود الحج

(f 197v) ذکر سلطنت حافل اعظم امیر قطب الدوله و الدین امیر تيمور  
کورگان انار الله برهانه و مدت ملک او و عدد فرزندان او و سبب وفات او  
و امیر اعظم قطب الحق و السلطنة و الدین الحج

Ff (220), S 215 × 125, 135 × 70, ll 19. Or pap. Good. Khorasani nast Cond. very good. CFW 1809.

9.

مجموعه فصیحی

MUJMAL-I-FASĪHĪ

D 278

A modern copy of the rare and important general history, down to 845/1441, comp. by Ahmad b Muhammad b Yahyā, surnamed Fasīhī Khwāfī. See B1 Lat Hist III, 426-428, also the

article of E. Blowne in *Le Muséon*, 1915, pp. 48-78, Barthold, *Turkestan*, vol. II, p. 56, V. Rosen, *Collections Scientifiques*, etc., 111-113. *Ind lib* Bk 455. The present copy, transcribed in (1271) / 1853 (without any indication as to its original), is also incomplete, because there is a lacuna between the years 395 and 536 AH. Other sections seem to be complete (except in a few cases where the folios are misplaced, as those for the years 828-830, which are inserted after the year 843). At the end there is a meagre account of Herat. The red headings for every year are carelessly written and sometimes omitted (as for the years 1-175). Beg

مصیح تر عبارتی که در کردن جان تعوید الح

Ff 733 S 205 × 135, 160 × 90, ll 15 Eur blue paper Ind modern nast Cond good

## 10.

روضة الصفاء

RAUDATU'S-SAFĀ

D 193

The first five volumes of this famous general history by Muhammad b. Khāwānd Shāh b. Mahmud, surnamed Mīr Khwānd, d. 903/1497. For his biography and a description of his work see *Br Lit Hist* III, 431-433, *GIPh* 356, Barthold *Turkestan* II, 58-59, *Bl I* 216-231, *EIO* 24-75, *EB* 36-69, *Ros* Nos. 11-14, *Pr* 370-396, *R* 87-96, *Aum* 72, *Morl* 30-38, etc. *Ind lib* Bh 2, Bk 456-461, *Madr* 121-125, *St* No. 1 on p. 3 (*GC* II 354). For the old bibliography of the European editions and translations of various parts of this work see Elliott, *History of India*, IV, 127-140. It was lithographed in Tehan, 1270-1274 AH, Lucknow, 1874, and Bombay, 1271 AH. This is the longest portion of the work in one set in the present collection. (Although there are other sets of several vols., they are usually not genuine and an attempt is made to rearrange them more correctly). Two huge folios, cop. in 1158 AH (the date is suspicious).

Vol. I Part 1 (ff. 1v-224) Beg as usual

رب فهرست نسخه مفاحر اندا الح

„ 2 (ff. 227v-516) Beg as usual

عدوان نسخه مرادات الح

Vol. II Part 3 (ff. 1v-117v) Beg as usual

حمد و بدائی که سبکان ملا و الا علی (sic)

„ 4 (ff. 123v-285v) Beg as usual

فهرست نسخه سعادات الح

## Part 5 (ff 289v-453) Beg as usual

آرائس دیناچہ مداف الحج

2 vols Ff 516 and 453 S 420×245, 300×160, ll 27 Or pap Ind nast  
Cond tol good Indices appended to all parts, except the first

## 11.

The same

D 204

The *first* vol of the same work Cop in the beg of the XIc  
AH, by Muhammad (b) 'Abdī'r-Razzāq (?) Beg as in No 10

S 265×160, 190×100, ll 25 Or pap Good Ind nast Cond tol good

## 12.

The same

D 202 (I)

Another copy of the same *first* vol, also dating from the XIc  
AH Beg as in No 10

Ff (410), S 285×180, 195×95, ll 21 Or pap Good Ind nast Cond good A  
nice initial vignette

## 13.

The same

D 199 (I)

Another copy of the *first* vol, transcribed for 'Abdu'l-lah Qutb-  
shāh (1020-1083/1611-1672) at Muhammad-nagari The date, as  
written in words, is 1059 AH but in figures 1068 AH Beg as  
usual, see No 10

S 260×150, 195×110, ll 17 Or pap Ind nast Cond good

## 14.

The same

Oa 26

Another copy of the *first* vol, transcribed at Haydarābād, in  
1084 AH by Muhammad 'Alī b Shamsī'd-Dīn Fīrūzābādī ad-  
Dāru's-Salāmī (sic!), surnamed حراب Beg as usual see No 10

Bd v S 320×175, 275×115, ll 23 (varied) Or pap Ind nast Cond tol  
good

## 15.

The same

D 192

Another copy of the *first* vol, transcr at کتبخانه in 1151  
AH Beg as usual, see No 10

S 445×250, 340×165, ll 22 Or pap Ind nast Cond good

## 16.

The same

D 202 (II)

A very good copy of the *second* vol of the same work, dated 1061 AH, by Abdu'l-lah Shīrāzī Beg as usual, see No 10

S 215 × 160, 205 × 100, ll 30 Blue Pers pap Pers good nast Cond good Initial vignette

## 17.

The same

D 203

Another copy of the *second* vol dat 1069 AH Beg as in No 10

Ff (402), S 300 × 205, 215 × 120, ll 21 Eur pap Ind nast Cond good Scrappy notes on the last leaf CFW 1809

## 18.

The same

D 199 (II)

Another copy of the *second* vol, dating from the beg of the XIIc AH Many lacunas, partly restored in a different handwriting Beg as in No 10

S 260 × 175, 200 × 110, ll 23 Or pap Ind nast Cond tol good

## 19.

The same

D 200

Another copy of the *second* vol, also dating from the XIIc AH Beg as in No 10 Many marginal notes

Ff (518), S 260 × 175, 195 × 100 ll 21 Or pap Ind nast Cond good CFW 1809

## 20.

The same

D 202 (III)

The *third* vol of the same work, a good copy, dated 1022 AH Beg correctly

حمد و بدائی کہ مسیحان ولاء اعلیٰ السلام

Ff (186), S 290 × 190, 205 × 110, ll 25 Or pap Good Khorasani nast Cond good

## 21.

The same

D 194 and D 195

Vols the *third* (D 194, dat 1041 AH), the *fourth* (D 195, without date), and the *fifth* (D 194, dat 1042 AH), all belonging to the same original set and transcribed by the same scribe Beg as usual, in all three, see No 10 and No 20

3 vols S 365 × 220, 230 × 125, ll 23 Or pap Good Ind nast Cond good Nice initial vignettes

## 22.

The same

D 195 (III)

Another copy of the *third* vol, transcr at Haydarābād in 1064 AH Beg as usual, see No 20

S 305 × 185, 240 × 135, ll 25 Or pap Ind nast Cond good CFW 1809

## 23.

The same

D 201

Another copy of the *third* vol, dating from the end of the XI or beg of XIIc AH Beg as usual, see No 20

S 235 × 180, 180 × 120, ll 25 Or pap Ind nast (diff hands) Cond good CFW 1809

## 24.

The same

D 198

The *fourth* vol of the same work The date of the copy, 1008 AH, seems very suspicious Perhaps it has to be read 1080 which appears more probable Beg as usual, see No 10

S 165 × 170, 175 × 95, ll 17 Or pap Ind nast Cond good

## 25.

The same

D 195 (IV)

Another copy of the *fourth* vol, dated 1017 AH Beg as usual, see No 10

S 305 × 185, 200 × 100, ll 23 Or pap Ind nast Cond good CFW 1809

## 26.

The same

D 195 (V)

A good copy of the *fifth* vol, dating from the beg of the XIc AH Beg as usual, see No 10

S 320 × 175, 220 × 110, ll 23 Or pap Good Ind nast Cond good

## 27.

The same

D 196

Another copy of the *fifth* vol, dating apparently from the XIIc AH The date given in the colophon, 1001 AH, is highly suspicious, and if the figures themselves are correct, they should probably be read 1100 The name of the scribe appears as مددلی (² perhaps to be read مددلی i e Muhammad-‘Alī, a common colloquial corruption) b Nūrī’d-Dīn Mu‘allim-i-Dīzfālī Beg as usual, see No 10 (although متعاون is written instead of the correct مناصب)

Ff (338), S 300 × 200, 210 × 120, ll 21 Europ pap Ind nast Cond good

## 28.

The same

D 197

The *sixth* vol dated 1070 AH A good, legible copy Beg

حواهر حمد و سپاس و لآلى شكر و تعاضد

Ff (351), S 285 × 190, 170 × 115, ll 15 Europ pap Ind nast Cond good

## 29.

The same

D 195 (VI)

Another copy of the same *sixth* vol, dating from the XIIc AH Beg as usual, see No 28

Ff (395), S 295 × 185, 230 × 115, ll 23 Or pap Ind nast Cond good

## 30.

The same

D 257

An index to the *seventh* vol, of the same work, dating from the XIIIc AH

S 220 × 160, 190 × 120, ll 22 Or pap Ind nast Cond good

## 31.

The same

D 149

The *Khātima*, or the *eighth* vol of the same work, copied towards the beg of the XIIc AH Beg

در بیان بدائع و منافع ملک صانع الخ

Ff (86), S 250 × 110, 190 × 90, ll 21 Or pap Ind nast Cond good

## 32.

مسحوق ، توار بج

MUNTAKHAB-I-TAWĀRĪKH

D 169

Various extracts from the *Raudatu's-Safā*, dealing chiefly with the dynasties of the VIc AH Some portions of the copy are dated 1071 and 1072 AH This volume is absolutely worthless. It is badly written, without diacritical dots

S 285 × 125, 220 × 60 ll 15 Or pap Bad Ind shikasta, coarse and illegible Cond tol good CFW 1809

## 33.

حلاصة الاخبار في بيان احوال الانبياء

KHULASATU'L-AKHBĀR FĪ BIYĀNI AHWĀLĪ  
'L-AKHYĀR

D 155

A condensed version of the *Raudatu's-Safā*, comp by Mīn-khwānd's celebrated nephew Ghīyāthu'd-Dīn b Humāmī'd-Dīn Khwāndamīn, d 941/1535 (see the bibliography regarding him in the next No) The work, in 10 *maqālas*, was completed in 905/1499-1500 See B<sub>1</sub> Lit Hist III, 434, GIPh 357, BI I 312, EIO 76-78, RS 30, EB 83-86, Ros No 15, P<sub>1</sub> 397-399, R 96, FI II 68 Moil 38, etc Ind lib<sub>1</sub>, Bh 3, Bk 463, St No 2 on p 4 The copy dates apparently from the end of the X or beg XIc AH It is calligraphically written and beg as usual

حلاصة کلمات راویان احداث انبیای عالمعداد الخ

Ff (272), S 290 × 185, 200 × 110, ll 19 Or paper, sprinkled with gold, neat old Indo Herati nast Cond good Nice vignette (full page) CFW 1809

## 34.

حبیب السیر

HABĪBU'S-SIYAR

D 136

The *first* vol of this important compendium of general history, by the same Khwāndamīn, mentioned in the preceding No,

comp between 927 and 930/1521-1524 See B<sub>1</sub> Lit Hist III 434, GIPh 356-357, B<sub>1</sub> I 316-326, EIO 79-99, B<sub>1</sub> 51-58, RS 31, EB 70-82, P<sub>1</sub> 400-403, R 98 seq, Aum 75, Fl II 70, Moil 42-50 etc *Ind lib* Bk 464-468, St No 3 on p 4 Cf also Elliott Hist of India, IV, 154 seq Lith in Tehran, 1271 AH, Bombay, 1273 AH, and later The copy is dated 1019 AH but, judging from the type of the handwriting, the date should probably be read 1109 AH Beg as usual

ربنا اتنا من لدك رحمه . لطاؤه ، احبار لآلى دار الحج

Ff (452 ?), S 215×130, 175×100, ll 19 Or pap Ind nast Cond good CFW 1809

### 35.

The same

D 138

Another copy of the same *first* vol, containing only three chapters, defective at the end It dates from the XIIc AH Beg as in No 34

S 210×145, 170×110, ll 19 Eur pap Ind nast Cond tol good CFW 1809

### 36.

The same

D 134

The *second* vol of the same work The copy dates from the XIIc AH Defective at the beginning and end

Ff (416), S 250×140, 165×90, ll 21 Or pap Good Ind nast Cond bad The leaves are loose

### 37.

The same

D 137

The *third* vol of the same work The copy containing the *first* and the *second* chapters only, dates from the XIIc AH is damaged by dampness, dirty, illegible in many places, and defective at the end Beg

يا رب ده بدای خود سخن سازم کن الحج

S 215×120, 160×80, ll 21 Or pap Ind nast Cond bad CFW 1809

## 38.

The same

D 133

An incomplete copy of the *third* vol containing the beginning of the *first* the end of the *third* and the whole of the *fourth* chapters. It is otherwise a good transcript, dated 993 AH. Some folios are misplaced and in several places there are lacunas.

S 190 × 150, 175 × 90, ll 19 Or pap Good Indo Herati nast Cond tol good  
Nice vignettes CFW 180"

## 39.

The same

D 135

The second chapter of the *third* vol dating from the XIIc AH. Beg as usual.

S 245 × 160, 190 × 100, ll 25 Or pap Ind nast Cond good

## 40.

The same

D 123

The *third* chapter of the *third* vol. The copy, dating from the XIIc AH is defective at the beginning and the end.

S 270 × 165, 175 × 90, ll 17 Or pap Ind Mullat Cond good

## 41.

TA'RĪKH-I-ALFĪ

تاریخ العی  
D 38

The general history of the Muhammadan world during the first millennium after Muhammad's death. It was compiled by the order of Akbar (993/1585), chiefly by Ahmad Tatawī (d 996/1588), and other historians such as Naqīb-Khān, Badā'ūnī, etc. The first two vols were revised subsequently (1000/1591–1592) by the same Badā'ūnī, and the *third* vol by Ja'far Beg Āsaf-Khān (d 1021/1612). See GIPh 357, Bl 1 345–347, EIO 110–118 EB 99, Pr 417 R 117 sq, etc. *Ind lib* St No 10 on p 6 (GC I 125). Cf also Elliott, *Hist of India*, V, 150–176. The present copy, dating from the XIIc AH, contains only a portion of the *first* vol, dealing with the events of 11–96 AH. Beg as usual.

آعار کتاب در بیان امورى که واقع سده الس

S 385 × 220, 260 × 130, ll 21 Or pap Good Ind nast Cond good Vignette  
The headings of the narratives of each year, in red, appear only as far as 58 after Muhammad's death. After this the space reserved for them is left blank.

42.

روضة الطاهرين

RAUDATU'T-TĀHIRĪN

D 205

A brief general history from the creation of the world down to 1011/1602 (chronogram روضة), comp, in 5 *qisms*, by Tāhī Muhammad (b) 'Imādī'd-Dīn Hasan b Sultān 'Alī b Hājī Muhammad Husayn Sabzawārī For a detailed description of this work see EB 100 and R 119-121 *Ind lib* Bh 8, St No 9 on p 6 Cf also Elliott, Hist of India, VI, 195-209 The present copy dating from the middle of the XIc AH, contains only 3 *qisms* and ends with the history of the Safawides There are many lacunas Beg

بسم الله الرحمن الرحيم  
بسم الله الرحمن الرحيم  
بسم الله الرحمن الرحيم

S 350 × 215, 260 × 160, ll 35 Or pap Pers nast (diff hands) Cond tol good  
CFW 1809

43.

مجموعه معصم

MUJMAL-I-MUFASSAL

D 275

A concise general history from the times of the legendary prophets to the beginning of the XIc AH, by Muhammad Barārī Ummī b Muhammad Jamshīd b Jabbāī Khān b Majnūn Khān Qāqshāl who mentions on f 2 that he transcribed it from his original drafts in 1065/1655 A collation of the contents and the arrangement shows that it is the same work as described in detail in EB 101 Although the copy of the Bodleian library, being defective, does not contain either the title or the author's name, they both are mentioned twice in the present copy, in the preface, f 2, and again in the colophon There is no division into two large sections, suggested by H Ethé, but the narrative is dissected into short unnumbered chapters The same Bodleian library possesses also the *second* vol of the same work, described in EB 242, comp in 1079/1668, and dealing with the history of the Persian and Indian Timurides down to 1037/1627 The present copy was transcribed in 1100 AH by Ghulām Muhammad, an inhabitant of Mānda-Kām in کدوریرتاب, for the author himself, who is called ماله و معناه, and who therefore, we may conclude, was still alive at the time There is a MS in the 'Government Collection' (I) in the A S B containing an astronomical work by the same author, with the title عقول عسره (in Persian), No 667

Beg of present copy of the *Mujmal*

بسم الله الرحمن الرحيم  
بسم الله الرحمن الرحيم  
بسم الله الرحمن الرحيم

S 275 × 160, 210 × 95, ll 18 Or pap Ind nast Cond good

44.

تواریخ حدیسی

TAWĀ'RĪKH-I-JADWALĪ

D 41

Chronological tables, from legendary times to 1105/1697 with a short introduction and a discussion on the different eras (ff 3-7). At the end of the tables there is a list of various dynasties showing the duration of the rule of each of them. The work ends with a *khātima*. The title appears in the colophon, apparently in the same handwriting as that of the bulk of the book. The author gives his name as حلی علی بن محمد (؟) surnamed (سید علی) Mustafā. He says that in 1075/1665 while staying in Baghdad, he found there a work containing chronological tables written in Turkish and brought down to ca 1060/1650. His present work is an amplified translation of them. Copied in 1116 AH, at Arkāt, by Sayyid Afdal in the 15th year of Muhammad-Shāh's reign. Beg

حمد و ندای که مراورا بهایتی ندسده الح

If (s3), S 310 × 205, 230 × 130 ll 21. Or pap Good Ind nast Cond tol Good. Several lacunas and blank spaces. CFW 1809

45.

حدیقة الصفا

HADĪQATU'S-SAFĀ

D 111

A large compendium of general history down to 1173/1759 by Yūsuf 'Alī b Ghulām 'Alī. For a detailed description of this work see EB 118. Cf also GIPh 215, R 872 etc. *Ind lib* Bk 180. Lith Lucknow. The work is divided into a preface, three *mujallads* and a *khātima*, copied in three large vols towards the end of the XII or beg XIIIc AH.

Vol I contains the preface, and the history of the world excluding India, ending with the dynasty of the Safawides in Persia. Beg

حمد وافر و ندای متکبران الح

Vol II contains the history of Timur and the Indian Timuroids. Beg

طب الدین امیر تیمور کورکن الح

Vol III contains (1) History of the Indian dynasties. (2) The *khātima*, divided into two parts (a) A discussion of various religious and philosophical matters, and (b) An important collection of biographies of poets, saints etc. Beg

دانشه مدار روزگار نوملمون الح

3 vols S 355 × 220, 240 × 130, ll 21. Or pap Ind nast (diff hands) Cond tol good

46.

The same

D 142

Another copy of the *second* vol of the same work, dating from the beg of the XIIIc AH. It is completely perished in the middle. Beg as above in No 45.

S 300 × 230 240 × 150, ll 23. Or. pap. Ind. nast. Cond. hopeless. Note of purchase by C. G. Mullins in 1811.

## 2. Historical tradition and legends concerning Muḥammad, his companions, contemporaries and the Imams.

47.

کتاب، موضح ابن اعثم

KITĀB-I-FUTŪḤ-I-IBN A'THAM

D 67.

The history of the first khalifs and the beginning of the Omayyade dynasty, originally comp. in Arabic by Ahmad b. A'tham al-Kūfī (d. ca. 314/926). A part of this work was translated into Persian by Muhammad b. Ahmad Mustawfī of Herat (in the text *الکوری*) ca. 596/1200, when he died. His translation was shortly afterwards completed by Muhammad b. Ahmad b. Abī Bakr al-Kātib al-Mabarrādī. See GIPh 358, BI I 367–369, EIO 131–133, EB 124–126, R 151, Moil 16, etc. *Ind lib* Bk 16, Bk 493 St No 18 on p. 8. Lith. Bombay, 1305 AH. The present copy, dated 977 AH, is defective at the beginning. Some lacunas in the middle of the text are restored in a modern handwriting.

S 335 × 225, 260 × 180, ll 21. Or. pap. Good. Ind. nast. Cond. good.

48.

The same

D 68

Another, and complete copy of the same work, transcribed in 1113 AH by Muhammad Muhyī'd-Dīn b. Muhammad Tāhī b. Abī Muhammad Hījāzī, at Alwā (الور). Beg

الحمد لله الملك العديم الممان الكريم الرحيم

Ff (340), S 300 × 195 200 × 100, ll 19. Europ. pap. Ind. nast. Cond. good.

49.

ترجمه مولود مصطفی

TARJUMA-I-MAWLŪD-I-MUSTAFA

D 117

A biography of Muhammad, originally comp. in Arabic by Sa'īd b. Mas'ūd b. Muhammad Mas'ūd Kāzinūnī (f. 3v) some time

between 752/1351 (this year is mentioned in the preface, f 2v) and 760/1359, the date of the original copy of the Persian translation the colophon of which is preserved here. The translator is the son of the author, 'Afif (probably for 'Afifu'd-Dīn) b Sa'id b Mas'ūd etc. (Possibly after him this work is sometimes called *تاریخ محمدی* as in EIO 165). See EIO 165, R 1026 etc. *Ind lib* Bh 17, Bl 484, St No 71 on p 25. The work is divided into 4 *qism*s and a *khātima*. The copy, which claims to be a transcript of the original (as stated on f 1, below the title, *نوشته*، *نسخه*، *مقدمه*، *ارزی*) is dated (in a different handwriting) Bijāpūr, 989 AH, by Isma'il b 'Abdīl Qādī (?). This may be correct, judging from the appearance of the handwriting. Beg

حمد و ستایش بی مناس حدادی را که نور الحج

S 210 × 120, 160 × 75, ll 20. Or pap. Ind. good. nast. Cond. good. Scrapp. notes etc. on the 3 initial folios. CWF 1809

## 50.

تاریخ النبوة

MA ĀRIJU'N-NUBUWWAT

D 299

An extensive biography of Muhammad, commenced in 891/1486 by Mu'īnu'd-Dīn (b) Muhammad Amīn Farāhī, usually known as Mu'īn al-Miskīn, d 907/1502. See GIPh 358, Bl I 383-385, EIC 138-144, EB 128-130, R 149, Aum 100, Fl II 391 etc. *Ind lib* Bh 23, Bk 486-488, St No 57 on p 22. (GC II 345). Lith. Lucknow, 1815, Cawnpore, 1882, 1895, Bombay, 1300 AH. The work is divided into a *muqaddima*, four *ruk*s, and a *khātima*. The copy was apparently transcribed in the XIc AH. Beg

حمدی که صحابه، اطباء، اطباء الحج

S 355 × 250, 260 × 140, ll 25. Or pap. Indo Herati. nast. Cond. bad, the paper is decayed along the marginal lines. Very nice vignette. CFW 1809

## 51.

The same

D 300

Another copy of the same work, defective at the end. The colophon of the IIIrd *ruk*n is dated 1033 AH. Scribe Muhammad Shāh b Muhammad Bāqir Tāshkandī. Before the usual beginning (see No 50) there is the common invocation

ربنا انا من لدنک رحمه الحج

S 370 × 260, 265 × 150, ll 27. Or pap. Ind. nast. Cond. tol. good. An index is prefixed. Several bad vignettes.

## 52.

The same

D 301

The introduction (*muqaddima*) of this work Copied apparently towards the end of the XII or beg XIIIc AH Beg as usual, see No 50

S 255 × 165 210 × 100, ll 17 Red or pap Ind nast Cond good

## 53.

روضة الاحباب، في سيرة النبي والاصحاب

RAUDATU'L-AHBĀB FĪ SĪRATI'N-NABĪ WA'L-ASHĀB

D 188

The story of Muhammad, his contemporaries, and the twelve Imams, comp in 888/1484, finally completed in 900/1495, and dedicated to Mīn 'Alī Shīn, by 'Atāu'l-lah b Fadlī'l-lah Jamāl Husaynī d 926/1521 See GIPh 358, EIO 145-157, EB 131-133, R 147 sq, Fl II 368-369, Moil 15, etc Ind libr Bh 19-21, Bk 496, St No 56 on p 21, (GC I 466) Lith Lucknow, 1222 AH The work is divided into three *maqasads*, but this copy, dated 999 AH, by Muhammad (b) Muhyī'd-Dīn Banī Isrā'īl, contains only the *first maqсад*, beg

الحمد لله الذي من على المؤمنين السلام

Ff (363), S 245 × 175, 185 × 100, ll 21 Or pap Good Ind nast Cond good  
There is a lacuna after f 342 A vignette An index in modern handwriting

## 54.

The same

D 187.

Another copy of the same *first maqсад*, dated 1029 AH Copyist Hasan Muhammad b Muhammad Qāsimī Beg as in No 53

Ff (327), S 305 × 185, 210 × 105, ll 25 Or pap Ind nast Cond good CFW 1809

## 55.

The same

D 184.

Another copy of the *first* (f lv-370v) and the *second maqasads* of the same work, defective at the end, dated (see colophon on f 370v) 1060 AH Scribe Khudā-Qulī b Mullā Imām Maīwī (?) Beg as above, in No 53

Ff (531), S 255 × 195, 175 × 115, ll 19 Or pap Ind Mullā Cond bad Injured by dampness, on many pages the text is half effaced CFW 1809

## 56.

The same

D 185 (I)

The *second maqsad* of the same Cop in the beg of the XIc  
AH (39, probably for 1039 ?), by Yūsuf b Hājī Beg as usual

لك الحمد يا مسدب الاسماء الح

f f (111) S 255 × 165, 180 × 115, ll 29 Or pap Ind nast Cond good

## 57.

The same

D 185 (II)

Another copy of the *second maqsad*, dating from the XIIc  
AH Beg as above, in No 56

f f (302), S 245 × 155, 200 × 90, ll 20 Or pap Ind calligr nast Cond good  
Scrappy notes on the initial leaves CFW 1809

## 58.

The same

D 186

The *third maqsad* of the same, concluding with an alphabetic  
list of the companions and early followers of Muhammad The  
biographies begin, as in EIO 157, with a note on <sup>رحمة الله</sup> اس  
عبد المطلب This section has a lacuna in the middle and opens  
with the words

سبحن در بسن احوال تمة صحابه الح

The copy was transcribed in the reign of Shāh 'Ālam (1173-  
1221/1759-1809), by Qudratu'l-lah It is defective in the middle  
Beg

ذكر احوال شاه ولايت اسد الله العال على ابن ابى طالب الح

S 270 × 190, 230 × 110, ll 26 Or pap Ind nast Cond good

## 59.

روضة الشهداء

توضیح در  
(see No 50) TU'SH-SHUHADĀ

D 316

ly popular work, describing the tragic fate of Ali and  
nts, by Husayn b 'Alī Wā'iz al-Kāshifī (d 910/1505)

S 370 × 260, 268, Bl I 386-394, EIO 158-159, Br 65, EB 134-137,  
prefixed Several ba  
Ind lib Bh 25, Bk 498, St No 62 on p 23

(GC I 467 and II 355) The copy is apparently incomplete in the middle, dated 1076 AH, by Lutfu'l-lah b ( ? ) طب ( ? ) دلدانی ( ? ) Beg as usual

ای شرب درد تو دواى دل ها الح

Ff (145), S 245×140, 195×90, ll 17 Or pap Ind nast Cond rather bad  
Damaged by moisture CFW 1809

## 60.

The same

D 191

Another copy of the same work, apparently also dating from the end of the XIc AH It is complete Beg as in No 59

Ff (454), S 245×145, 150×75, ll 17 Or pap Good Ind nast Cond good.

## 61.

مجمع الهدا

MAJMA'U'L-HUDĀ

D 303

It is so entitled in the colophon, but in the preface the title appears as معراج الهدا Legendary and historical traditions concerning prophets, saints, etc, from the creation of the world to the 12th Imam of the Shi'ites, Mahdī, who 'disappeared' ca 260/874, arranged in a *muqaddima* and 40 *bābs* The author is 'Alī b Hasan az-Zawwārī, who lived in the middle of the Xc AH, see EIO 598 and 2691 The copy was transcribed at Patna ( ? ) for Muhammad Ridā Mashhadī, in 1083 AH The greater portion of the beginning is lost and only one leaf, in a modern coarse hand writing, is substituted for it Beg of this restored section

الحمد لله (sic) و الصلوة لرسوله الح

S 270×180, 185×100, ll 17 Or pap Ind nast Cond tol good

## 62.

مطالع الانوار

MATĀLI'U'L-ANWĀR

D 294

A history of Muhammad and his immediate successors, comp in the Xc AH by 'Afif b Nūr (or as is variously given in different MSS كاشانى ، بن نورا ، or عفة ، نورا ، عفة ، نور Kāshānī The work is divided into 21 fasls See EIO 163-164, EB 141-142, R 1037, etc Ind lib Bh 40, St No 69 on p 25 (GC I 950) The copy dates from the XIc AH A few folios at the beginning are lost

and the book begins in the middle of the table of contents incorporated in the preface

S 220 × 125 155 × 75, ll 19 Or pap Ind nast Cond good CFW 1809

### 63.

The same

D 293

Another copy of the same work, dating apparently from the XIIc AH Beg

الحمد لله وبعد چدين كويد معدقترى بدكان الح

(There is in the margins a poem in Arabic called *وصة سمعون* It will be described separately, in the section dealing with Arabic works)

S 205 × 125 105 × 65, ll 9 Or pap Good Ind nast Cond tol good CFW 1809

### 64.

The same

D 292

Another copy of the same work, dating from the end of the XIIc AH Beg in a slightly different manner from that of the preceding copy

الحمد لله معده ، ترى بدكان ربانى عده ، كور (sic) كاشانى  
حدين كويد الح

S 180 × 115, 130 × 80, ll 11 Or pap Ind nast Cond good CFW 1809

### 65.

مدارج المبهوة

MADĀRIJU'N-NUBUWWAT

D 283

An extensive biographical compilation on Muhammad, by the prolific 'Abdu'l-Haqq Dihlawī, d 1052/1642 This voluminous work, divided into a preface, 5 *qisms* and a *takmila*, seems to be very rare in European libraries, but fairly common in the East See R 14, etc Ind lib Bk 490, St No 58 on p 22 Copied in 1048 AH This date however refers probably to the completion of the work, and, judging from the appearance of the MS, it dates from the end of the XIc AH Beg

هو الاول و الاحر و الطاهر و الباطن الح

Ff (721), S 295 × 170, 200 × 105, ll 25 Or pap Ind nast Cond good CFW 1809

66.

عظالمع الاموار

MATAJI'U L-ANWĀR

Oe 5

(This title appears on the fly-leaf of the next copy written by the same hand as the bulk of the text) It is a section of the *Madāriju'n-nubuwwat* dealing with descriptions of Muhammad's personal appearance, dress, fashion of wearing the hair, etc. (cf. R 863 St No 61 on p. 23) Copied towards the end of the XII or beg. of the XIIIc AH Beg.

بسم الله و الحمد لله على حودة الحج

Bd v S 210 × 145 160 × 90 ll 13 Europ pap Ind nast Cond tol good

67.

The same

D 295

Another copy of the same dating from the XIIIc AH. It is in a hopeless condition, almost entirely perished.

S 180 × 110 110 × 60, ll 17 Eur pap Ind nast Cond very bad CTW 1800

68.

مناقب، مرتبوی

MANĀQIB-I-MURTADAWI

D 308

The well-known panegyrical biography of 'Alī by (Muhammad) Sālih Husaynī Tirmīdhī, surnamed Kashfī d. 1061/1651. See R 154, 1081, Morley 16, etc. *Ind lib* Bh 28, Bk 494-495 (GC II 138) Copied in 1197 AH, at Lucknow by Kāmil-'Alī Beg.

حدارودا عطا کن ستم (sic) درق الحج

1 f (256), S 255 × 150 195 × 100 ll 15 Or pap Ind nast Cond good

69.

آثار احمدی

ATHĀR-I-AHMADI

D 4

Legends concerning Muhammad, his immediate successors, the Shī'ite Imams, etc. The title appears on f. 3. The author Ahmad b. Tājī'd-Dīn Hasam Saifū'd-Dīn Astrābīdī says in his preface f. 3 that he found the well-known work of similar contents, *Rav'iatu l-ahbāb* (comp. 888/1484 see above Nos. 53-58) too lengthy, and in spite of his old age, he set himself to prepare an

abbreviated version of it. He furnishes no allusions to the date of composition either in his preface or colophon, but, as the present copy was transcribed towards the end of the XIc AH, he must have been writing in the X or the beg of the XIc AH. Probably this particular copy is alluded to in St No 63 on p 24. There is another copy of this work in GC I 1 Beg

حدایا رسکرت رنان کام یاب الحج

Ff (233), S 310 × 180 220 × 110, ll 21 Or pap Ind Mullaī Cond good CFW 1809 Scrappy notes on the last folios

70.

ریاض الانس

RIYĀDU'L-UNS

D 206

A fragment of a detailed biography of Muhammad. The present copy may be an autograph of the author, whose name is not found in the existent portion of the work because there are a great many emendations, changes, etc. It is bound in five small vols, but evidently much of it is lost, and many folios are misplaced. It dates from the end of the XII or beg XIIIc AH. The existent portion contains

Vol I History of Muhammad (continued in the next vol)

روضة بدکم در احوال .. ار ابتدای هکرت تا مرص الحج

Vol II (a) Muhammad's character (f 4v) روضة سسم در

نمان حلق و حلق نبوی and (b) *khātima* (f 109), on

M-d's virtues (در صواب کاماء آنکسرت) This vol is

called here the VIth حلد سادس

Vol III Muhammad's customs and practices (f 2v)

حلد چهارم مستملر (sic) روضة هفتم در عبادات و عادات

The two other vols contain partly the general narrative and partly (vol V) matter dealing with Muhammad's companions, wives, servants, poets, etc, but there are no indications as to which section they form. The title of the work is found in some headings, in red ink, and may be regarded as authenticated by the fact of the division of the work into several *vaudas*.

5 vols S 210 × 115, 150 × 80, ll 16 (irregular) Or pap Ind bad nast and shukasta Cond bad

### 3 History of various dynasties and provinces in Iran and Turkestan.

#### (a) *The Ghaznawides*

71.

تاریخ مسعودی  
D 70

TA'RĪKH-I-MAS ŪDĪ

A portion of the voluminous memons of the early period of the Ghaznawide dynasty, comp in 450-451/1058-1059, by Abū'l-Faḍl Muhammad b al-Husayn Bayhaqī (d 470/1078) This section deals with the reign of Mas'ūd (421-432/1030-1041) See GIPh 358, BI I 436-437, R 158-159 Cf also Barthold, Turkestan, II, p 23-24 *Ind libi* Bh 44, (GC I 136) A concise exposition of the contents is given in A Biberstein-Kaziminski's Menoutchekin, poète persan du 11-me siècle, 1887, pp 17-131 Edited by W Morley in the Bibliotheca Indica, 1862 The present copy is a transcript by W Morley himself with many glosses and emendations, completed in 1851 Beg

ردگانی حداربد عالم سلطان اعظم الحج

5 vols Ff (or rather pages, because the text is written on only one side of the paper) 1864 S 250×200, 220×140, II 14 Europ paper Europ handwriting Cond still tol good

#### (b) *Timur and the Persian Timurides*

72.

ظفر نامه

ZAFAR-NĀMA

D 237

The famous history of Timur (d 807/1404), by Sharafu'd-Dīn Alī Yazdī (d 858/1454), completed in 828/1425 See B1 Lit Hist III, 362-365, GIPh 359-360, BI I 455-463, EIO 173-189, 2831-2832, B1 67-68 EB 153-150 R 173-177, Aum 86, Fl II 189, Morl 94-95, etc *Ind libi* Bh 46, Bk 512, St No 19 on p 8 (GC I 650 and II 366) See also Barthold, Turkestan II 54-55, Elliott, Hist of Ind III, 478 sq Chaimoy Memonies de l'Academie des Sciences, 6-me serie, vol III p 92 Old translations by Petis de la Croix, 1722 (French), by J Darby 1723 (English) Printed (without the *muqaddima*) in the Biblioth Indica, 2 vols, 1887-1888 This copy, the oldest in the collection, by Ja'far b Amīn 'Alī Khwārizmī, dated 885 AH, was originally a little defective, but the lacunas are restored in a more modern handwriting There is prefixed a short note on 'Alī Yazdī's biography (f 1-1v), and an additional introduction particularly verbose and bombastic

(not the usual *muqaddima*), on ff 1v-10v, which is not found in other copies Beg

حمد و بداس نعیاس که ار فتح نامه الحج

The original short preface begins as usual (f 10v)

حمداً كثيراً مدارکاً لمن الحج

Ff originally were 519, but 4 in the beg are lost and 15 modern added  
S 940×175, 175×110, ll 19 Or pap Excellent old Khoras nast Cond very good

## 73.

The same

D 238

Another good copy of the same work, also without the *muqaddima* Copied at Bukhārā in 935 AH, by 'Abdu'l-Latif b 'Abdi's-Salām b 'Abdi'l-Malik Tabrizi Beg as in No 72

Ff (468), S 240×165, 165×105, ll 16 Or pap Good Khoras nast Cond good  
Poor \ gnette

## 74.

The same

D 235

Another copy of a similar type, dated 1055 AH, def at the beg

Ff (334), S 255×140 180×80 ll 19 Or pap Good Ind nast Cond good  
CFW 1809

## 75.

The same

D 234

Another copy of the same, dated 1102 AH by Bahāu'd-Dīn Beg as usual, see No 72

Ff (100), S 300×160, 220×90, ll 21 Or pap Ind nast Cond good

## 76.

The same

D 226

Another copy of the same, dating from the end of the XI or beg XIIc AH, slightly defective Beg as in No 72

Ff (410, loose), S 290×180, 240×100 ll 23 Or pap Ind nast Cond bad  
Worm eaten and badly 'repaired'

## 77.

The same

D 236

Another copy of the same, dating from the XIIc AH Beg as usual, see No 72 A note by H Blochmann on the fly-leaf, and another by A Sevestie, 1832

Ff (257), S 365 × 225, 260 × 135, ll 23 Or pap Ind nast Cond good

## 78.

The same

D 333

Another copy of the same, bound in two vols, dating from the XIIc AH The first vol begins slightly differently

ای نام نوریز نامہ فتح طغر حمداً کدبراَ مدارکاً للملک العدوس الحج

2 vols S 220 × 130, 175 × 110, ll 21 Or pap Ind nast Cond good

## 79.

The same

D 233

Another copy of the same, dating from the end of the XII or beg XIIIc AH, slightly defective at the end Beg as usual, see No 72

Ff (411), S 300 × 170, 185 × 95, ll 15 Or pap Ind ugly shikasta Cond tol good

## 80.

The same

Oa 26

Another copy of the same work It contains also the rare *muqaddima* (the only copy in this collection), sometimes also called *Iftitāh-nāma*, comp in 822/1419 It seems that the copyist treated this portion and the rest of the *Zafar-nāma* as being quite independent of each other, and therefore placed the latter on the margins of the first vol of the *Raudatu's-Safā* (see No 14 above) Transcribed at Haydarābād in 1084 AH, by Shamsu'd-Dīn Muhammad Shūstarī Fīrūzābādī ad-Dāru's-Salāmī (*sic*)

The *muqaddima* occupies ff 1-71v Beg as usual

افتتاح تاریخ جهاندارى الحج

The main portion of the *Zafar-nāma* (f 72v to the end) beg as usual, see No 72

Bd vol for measurements etc see above No 11

# 81. مطلع السعدین و مجمع البحرين MATLA'U'S-SA'DAYN WA MAJMA'U'L BAHRAYN D 297

The well-known history of the end of the Chingizide and the beginning of the Timuride dynasties (701-875/1304-1470) comp in 872-875/1468-1470, by 'Abdu'r-Razzāq b Ishāq Samarqandī (d 887/1482) See Bī Lit Hist, III, 128-130 GPh 361 Bī I 468-469, EJO 192-195, Bī 70, EB 163-164, R 181 sq, Ann 87-88 Fl II 190, Moil 96-98 Dorn C 286-288 etc *Ind lib* Bk 513-514 Cf also Barthold, Turkestan II, 57 Elliott, Hist of India IV 89-126, Quatremère Notices et Extraits, XIV 1-514 etc An excellent copy transcribed in 991 AH by Manjhan (منجهان) b Nūr Muhammad b Miyānjīw (this date and the name of the copyist appear in the colophon of the first vol)

Beg of the I vol

The II vol beg

حسن مطلع انوار اخبار در افتتاح الحج

فاتحه کلام حمد و ثناء ملک عالمی الحج

S 275×170, 215×105 ll 27 Or pap Good Herati Ind nast Cond very good Vignettes In the second vol some leaves are bound upside down

## 82.

The same

D 296

Another copy of the same work dating from the XIIc AH by Amānu'l-lah b Sayyid Shujā' al-Husaynī The date appears in the form of the '42nd year of the reign (*gulūs*) probably that of Aurangzīb, i e 1111 AH Beg as above

S 340×225×145, ll 25 Or pap Ind nast Cond good Vignettes

## 83.

The same

D 298

Another copy of both vols, def in the middle and at the end, dating from the XIIc AH Beg as usual, see No 81 Some portions restored by a modern hand

S 235×165, 170×115, ll 28 Or and Eur pap Ind nast (diff hands) Cond good

84.

The same

D 342

The *second* half of the same work A modern copy, dating from the XIIIc AH Beg

فاتحة کلام حمد و ندای ملک علامی الحج

S 285 x 195 220 x 115, ll 19 Eur pap Ind modern nast (diff hands) Cond tol good

85.

ملفوظات، تیموری

MALFŪZĀT-I-TĪMŪRĪ

D 343

The spurious and miraculously discovered memons of Tīmūr, 'translated' from Arabic by Abū Tālīb Husayn 'Arīdī in 1047/1637 See GIPh 360-361 EIO 196-198, EB 150, R 177, Moil 95-96 etc *Ind lib* Bk 515-516 Cf also Elliott, Hist of India III 389 and IV, 559 The copy is quite modern, dating from the XIIIc AH, incomplete at the end Beg as usual

حمد بلع سخای را که مقتضای آید کریمه الحج

S 285 x 195 210 x 120, ll 21 Eur pap Ind modern nast Cond good

86.

ملفوظات، صاحب قرآن

MALFŪZĀT-I-SĀHIB-QIRĀN

D 305

Another version of the same memons of Tīmūr, rearranged and corrected in the same year, 1047/1637, by order of Shāh-jahān, by Muhammad Afdal Bukhārī See GIPh 361, Bl I 464 EIO 203, EB 151-152, R 179 etc Cf also Elliott, Hist of India, III 392 Copied towards the end of the XII or beg XIIIc AH Beg

حمد و روان ار سمار سار نارکاه الحج

S 320 x 210 245 x 135, ll 19 Or pap Ind nast Cond good

(c) *The Dynasties of the Safawides and of Nadir*

87.

تاریخ طهماسبی

TA'RĪKH-I-TAHMĀSP

D 101

Memons ascribed to the Safawide prince Tahmāsp (930-984/1524-1576) It is very difficult to pronounce definitely as to



(b) (ff 666v-800) II *maqsad* of II *sahifa*, beg as above, vol I, (b)

2 vols Ff (800) S 230 × 160, 180 × 115, ll 21 Or pap Pers nast Cond tol  
good Vignettes

## 90.

The same

D 244

Another complete copy, of the same work, also in two vols, dated apparently 1100 or 1110 AH (here!) The first *sahifa* begins somewhat differently from that in the preceding copy

چگونگی دسر محامد الحج

2 vols S 340 × 190, 260 × 125, ll 27 Or pap Ind nast Cond good Vignettes

## 91.

The same

D 240

Another complete copy of the same, in three vols the last one dated 1216 AH The middle of the first *sahifa* is of more modern origin, written on cheap European paper, which is now entirely perished Other portions are still in fairly good condition Beg as usual see No 89

3 vols S 365 × 220 245 × 135 ll 21 Or and Europ pap Good Ind nast

## 92.

The same

D 242.

Another complete, but quite modern, copy of the same work, dating from the XIIIc AH, also in three vols Beg as usual, see No 89 At the end of the 1st vol there is an appendix with a heading as follows

ترجمہ کتاب ترکی کہ .. اصل آن کتاب را اسکندر بک مدسی  
در تاریخ عالم آرای مرقوم نموده .. مولانا سروری یردی در بلدہ کسمبر نوشتہ  
بالتماس و بعد محمد کاظم الکاشانی و ترجمہ بخاری نموده الحج

3 vols Ff (920), S 310 × 200, 200 × 120, ll 19 Or pap Ind modern nast  
Cond good

## 93.

The same

D 241

Another copy of only the first *sahifa* of the same work, dating from the end of the XIIc AH Beg as usual see No 89

Ff (238) S 325 x 175 250 x 110 ll 19 Or pap Ind nast Cond bad

## 94.

تاریخ جهان کسای نادری

TA RĪKH-I-JAHĀN-GUSHĀ-I-NADIRI

D 78

The well-known history of Nādir-Shah (1148-1160/1736-1747) sometimes also called *Nādir-nāma* *Tauārīkh-i-Nādirī* or *Ta'arīkh-i-Nādirī* Comp in 1171/1757 by Muhammad Mahdī b Muhammad Nasīr Astrābādī See BL I 486 sq EIO 558-565 RS 65 EB 302-306 Pt 437-439 Ros 140-141 R 192 sq Aum 81 Mehrn 23 Moil 138 Dorn C 293 etc *Ind lib* Bh 48-49 Bk 524 (G.C. II 359) etc Old translations (English) W Jones 1773 (French) the same, 1770 (German) M Gadebusch 1773 Lith Tehran 1260 1263, etc Bombay 1265 1875 Tabriz 1268 1287 etc Published by A S B Calcutta 1845 Copied apparently towards the end of the XIIc AH (the colophon is effaced) Beg as usual

تردادیان زعمور آگاهی اس

Ff (273), S 290 x 140 170 x 90 ll 15 Or pap Ind nast Cond bad worm eaten

## 95.

The same

D 77

Another copy of the same work dating from the end of the XIIc AH Many portions are of more modern origin Beg as usual see No 94

Ff (251) S 240 x 165, 170 x 105 ll 15 Or and Fur pap Ind nast Cond tol good Vignette

## 96.

The same

D 345

Another copy of the same work dated 1249 AH More modern, but better than the preceding one Beg as usual see No 94

S 250 x 150, 170 x 90 ll 13 Or pap Modern Ind nast Cond tol good

97.

The same

Na 176

Another copy of the same work, dated 1271 (?) AH Beg is usual, see No 94

S 345 x 225 215 x 140 ll 17 Or pap Ind nast Cond bad Much worm eaten

98.

فوائد معويه

FAWĀID-I-SAFĀWIYYA

D 255

A concise history of the end of the Safawide dynasty as well as of the houses of Nāḍi (1148-1210/1736-1796) and Kaīm-Khān Zand (1163-1209/1750-1794), composed in 1211/1796-1797 (chronogram تاريخ), by Abū l-Ḥasan b Ibrāhīm Qazwīnī who dedicated it to a nobleman of Safawide descent, Abū'l-Fath Muḥammad Khān, who lived in exile at Lucknow See EIO 567, B 62 P 515, R 133, Moil 137, etc The work is divided into two *muqaddimas* and a *khātima* Copied early in the XIIIc AH Beg

جهان پادشاه حدائی ترأسه الح

Ff (267) S 225 x 140, 170 x 80, ll 15 Or pap Ind nast (diff hands) Cond good

99.

تذکره آل داود

TADHKIRA-I-ĀL-I-DĀŪD

D 88

(Called also Zīwār-i-Āl-i-Daūd) A history of the insurrection of Sayyid Muḥammad Muzā, known as Shāh Sulaymān II, as well as of the events in which various members of his family took part comp in 1218/1803, by his son Muḥammad Hāshim A detailed account of the contents is given in RS 64 and R 191-192 Copied in 1226 AH by Sāhib Rām Beg

حمد و بدای بی منتهای مددعی را سرا سب الح

S 215 x 130, 150 x 70, ll 14 Or pap Pers nast Cond tol good

(d) *History of the modern dynasties of Afghanistan*

100.

تاریخ خانجهانی و مخزن اوعانی

TA'RĪKH-I-KHĀNJAḤĀNĪ WA MAKHZAN-I-AFGHĀNĪ

D 40

A history of the Afghan tribes from legendary times down to 1021/1613, comp by Ni'matu'l-lah b Khwāja Ḥabībī'l-lah Harawī



and dedicated to Khān-Jahān It is called here in the colophon (sic) کدرالامانی, and is divided into a *muqaddima* seven *bābs*, and a *khātima* See Bl 1 510 sq, EIO 576-577, EB 2025-2026, R 210-212 Moil 74, etc *Ind lib* Bk 529 Cf also Elliott Hist of India, V, 67 Dorn, History of the Afghans from the Persian of Neametullah, 1829-1836 At the end on ff 221-227, there are two appendices (a) (f 221)

این کلمه حد است در بیان سلسله انساب کماثرین اسماء ، العباد هدی  
حاجن السج

and (b) (f 224)

نقل شد ، که بددکی حصر حواحه یحیی کدر زوری در خاطر خود  
کدرایددد السج

(Short anecdotes, connected with Makhdūm-i-Jahāniyān)  
(Copied in 1090 AH Beg as usual)

حمدی که مؤرخان و فائز نگار السج

If (227) S 300 × 200, 230 × 130, ll 17 Or pap Good Ind nast Cond good

## 101.

The same

D 282

Another copy of the same work (without appendices), dating from the XIIc AH Beg differently from the preceding copy

تقدس و تعالی از عدنان این کوهه نعرا السج

If (215) S 290 × 175, 230 × 115, ll 20 Or pap Ind coarse nast Cond not good

## 102.

The same

D 334

Another copy of the same work (here called *chehānkīr-nāme*), dated 1272 AH, Peshawar, by Sayyid 'Azīm Beg slightly different from No 100

حمدیکه مؤرخان صنایع نگار السج

S 265 × 165, 190 × 105, ll 16 Or pap Ind coarse nast Cond tol good

## 103.

(رساله در انساب افعانان)

(RISĀLA DAR ANSĀB-I-AFGHĀNĀN)

D 174

A concise treatise on the genealogical traditions of various Afghan clans and their relationship to each other, in three *fasls*

The name of the compiler and the original title of the work (if it ever really possessed one), are not to be found in the present copy. It may be identical in its content with other similar, but also anonymous, productions described in EIO 579 and 580, or that described in Moil 77. The present copy dates from the XIIc AH and is defective at the end. The heading of the first *fasl* is omitted. The second *fasl* begins abruptly (f 11)

نئی را سه فرورد و یک : حتر مرحمت فرمود الحج

The third *fasl* (f 22v) is left unfinished. It begins also abruptly

عزیزتی را سه فرورد داد الحج

Beg

الحمد لله ندانکه در بیان کیفیت سجزه حس و نسب اعیان الحج

Ff 23, S 195 × 120, 150 × 90, ll 13 Or pap Ind nast Cond good

## 104.

من شاهي

HUSAYN-SHĀHĪ

D 144

The well-known history of the Durrānī princes, from the beginning of their political career to 1212/1798. Comp in 1213/1798 by Imāmu'd-Dīn Husaynī (in some copies نئی) al-Mawdūdī al-Kumhārī, who dedicated it to his spiritual guide Abū Muhsin Husayn al-Husaynī al-Hasanī al-Mawdūdī al-Kumhārī. See Bl I 514, EIO 588-589, R 904-905, Moil 76, etc. *Ind lib* Bk 530. Copied towards the end of the XIIIc AH. Beg

مد بعد و بنای بعد سراوار پادشاهی اس الحج

S 360 × 215, 270 × 140, ll 23 Or pap Modern Ind nast Cond good

## 105.

(تاریخ افغانستان)

(TA'RĪKH-I-AFGHĀNISTĀN)

D 49

An anonymous compilation of the modern history of the Afghans. The work begins abruptly with a narrative of events *ca* 937/1530, but deals chiefly with the history of the XII and early XIIIc AH, to 1251/1835. It also ends abruptly. In the beginning the year 1257/1841 is called *هده* *سده*, and therefore the work must have been completed shortly after that date. Cf RS 74. The copy, dating from the end of the XIIIc AH, is badly damaged by moisture, and a great many pages are effaced and illegible. Beg

.. در عالم امکان که حلاق جهان الحج

S 225 × 145 145 × 95, ll 11 Or pap Ind coarse nast Cond very bad

## 106.

حلاصة الاخبار

KHULĀSATU'L-AKHBĀR

D 154

A concise account of the adventurous career of Dost Muhammad, the head of the Barakzay tribe of the Afghans, brought down to 1254/1838, by 'Iṣmatu'l-lah b Muhammad Aslam (?) b Mī Muhammad. The work is divided into

- The *muqaddima* در بیان احوالات امیر دوست محمد خان اله  
 I *bāb* در بیان احوالات طفولیت ، از مصائب و هموم اله  
 II „ در بیان احوالات اول سنات اله  
 III „ در بیان احوالات اول کمولہ اله  
 The *khātima* در بیان احوالات انار معروفی امیر اله

Copied towards the end of the XIIIc AH Beg

احدی کہ لمعاب صدق و نعمات احلاص اله

S 255 × 165, 185 × 100, ll 15 Or pap Ind nast Cond good

## 107.

The same

D 153

Another copy of the same work, also dating from the XIIIc AH. Apparently a substantial portion of the end of the second and the beginning of the third *bāb* is lost. Beg as above

S 265 × 155 210 × 110, ll 21 Or pap Coarse Ind nast Cond good

(e) *History of the province of Herat*

## 108.

روضا، الحما، بی اوصاف، مدیمة الهراة

RAUDĀTU'L-JANNĀT FĪ AWSĀFI MADĪNATI-  
'L-HARĀT

D 189

A history of the city and province of Herat, from the earliest times to 875/1474, comp in 897/1492 by Mu'īnu'd-Dīn Muhammad az-Zamjī al-Isfizarī. See B1 Lit Hist III, 173-174, GIPh 339, Bl I 506-509, EIO 570, RS 94, EB 310, R 206, St No 24 on p 9-10, etc. Cf also Barthold, Turkestan, II, 58, Barbier de Meynard, JA, 5-me s, XVI, 461 sq, XVII, 439, 473 sq, and XX, 268 sq. The work is divided into 26 *raudas*. The present excellent copy is one of the earliest known, being dated 911 AH. It is in itself an excellent specimen of calligraphic art as it flourished in Herat in the beg of the Xc AH. Beg

بسم الله الكريم المجيد . سیاس و ستائس مالک الملک را اله

Ff (411), S 205 × 160, 170 × 105, ll 17 Or pap Excellent Herat calligraphic naskh Cond very good Index in a more modern handwriting

## 109.

The same

D 190

Another copy of the same work, also extremely good and calligraphic dating from the XIc AH It is slightly defective at the end Beg as in the preceding copy

Ff (238), S 170 × 105, 105 × 60, ll 17 Or pap Good Pers nast Cond not quite good Spoiled by dampness

## 4. History of India.

*(General history of India, and special history of the Sultans of Dehli and the Indian Timurides)*

## 110.

تاج المآثر

TĀJU'L-MA'ĀTHIR

D 36

A history of the Mamluk dynasty of Dehli from 587 to 614/1191-1217, comp by Hasan (otherwise called Sadru'd-Dīn Muhammad b Hasan) Nizāmī See for a description Bl I 554-556, EIO 209-210, R 239, Fl II 173, etc Cf also Elliott, Hist of India, II, 204, etc Copied in the XIIc AH Beg as usual

حمد و ستاس بی و ستاس که قدم سمسوار الحج

Ff (328), S 285 × 150, 190 × 95, ll 19 Or pap Ind nast Cond fairly good

Note —Under the same No D 36 there is a *typed* copy (in Persian characters) of the same work, on 632 foolscap leaves (written on one side only)

## 111.

تاریخ فرورزشاهی

TA'RĪKH-I-FĪRŪZ-SHĀHĪ

D 63

A history of the reign of the Togluquide prince Fīrūz Shāh (III) of Dehli (752-790/1351-1388), by Shams-i-Sirāj 'Afif See EIO 212-213, R 241, etc, also Elliott, Hist of India, III, 267-373 Published in the Bibliotheca Indica, 1888-1891 The copy is quite modern, dating from the XIIIc AH, defective at the end The last (the fifth) *qism* breaks off in the 9th *muqaddima* Beg as usual

قال الله تعالى و ما يعلم تأويله الحج

Ff (172), S 300 × 185, 205 × 100, ll 17 Eur pap Ind nast Cond good Presented by W Thomas, 1885 Various notes on the fly-leaves

## 112.

The same

D 62

Another copy of the same work, still more modern, dating from the end of the XIIIc or even the beg of the XIVc AH

also defective at the end, breaking off in the same 9th *mugaddima* of the fifth *qism* Beg as in No 111

S 320 × 200, 250 × 120, ll 15 Eur pap Modern Ind nast Cond not quite good  
Apparently many lacunas

113.

واقعا، بابری

WAQI'ĀT-I-BĀBURĪ

D 324

The Persian version of the famous memoirs of Babur, originally written in the Jaghatai dialect of Turkish (called in India 'Turki'), prepared by order of Akbar in 998/1590, by 'Abdu'r-Rahīm b Bayrām Khān (d 1036/1626-1627) See GIPh 361, Bl I 559-562, EIO 216-218, B1 86, RS 75, EB 180-183, R 244, etc., where the bibliography of the Turkish original is also given *Ind lib* Bk 549 Cf also Elliott Hist of India IV, 218-287 Old translations by J Leyden and W Erskine, *Memoirs of Zhehreddin Muhammed Baber*, 1826, repr 1844 also M Caldecott, *Life of Baber*, 1844 See also A Beveridge, *Further notes on Baburiana* JRAS, 1923, p 75-82, where the more modern bibliography is given Copied towards the end of the XIIc AH It ends as in EIO 216, but one line more is added in a modern handwriting Beg as usual

در ماه رجب سال سنه ۹۹۸ و بود و نه الح

Ff (158), S 245 × 140, 200 × 95, ll 21 Or pap Ind nast Cond tol good

114.

(تاریخ سلاطین لودی و سوری)

(TA'RĪKH-I-SALĀTĪN-I-LŪDĪ WA SŪRĪ)

D 48

A history of India covering the period of the Lodi and Afghan dynasties and dealing with their struggles against Babur and Humayun, from the time of Bahlul Lodi (855-894/1451-1488) to 965/1558 The author of this work as is plainly stated in the preface (as also in the fragment of the same work, described in R 922, or another copy in Bh 62), was Ahmad Yādgār who undertook its compilation by order of Dāūd Shāh (d 984/1576) Unfortunately there is not, for the purpose of comparison, any copy in this collection of another work of similar content, which is entitled *Ta'rikh-i-Dāūdī* and with which the present work is frequently confounded The latter, as stated in R 243 and Elliott, Hist of India, IV, 434 sq, was composed not earlier than 1023/1614 by one 'Abdu'l-lah, and therefore it cannot be the prototype of the present work (see R 922, Elliott, Hist of India, V, 1-16, etc.), if the statement of Ahmad Yādgār as to his authorship and the order of Dāūd Shāh is correct The copy is modern, dating

from the end of the XIIIc AH Probably incomplete. The last heading is (f 209) *ذكر تمة احوال عادل ساء اليم* (i.e. of Muhammad V, 960-961/1553-1554) Beg

شكر و سباس واحب الوجودى را سرا سه ١ اليم

Ff 216 S 290 × 190, 230 × 120, ll 11 Eur pap Ind modern nast Cond good

115.

طبعه ١٠٠٠ اکبر شاهى

TABAQĀT-I-AKBAR-SHĀHĪ

D 229

A general history of India, from the early Ghaznawides to 1002/1594, by Nizāmu'd-Dīn Ahmad b Muhammad Muqīm Harawī (d 1003/1594). See Bl I 530-533, EIO 225-232, EB 184-191, R 220 sq, Aum 83, Moil 58-61, etc *Ind lib* Bh 60, Bk 535 St No 28 on p 11, (GC I 643 and II 361) Cf also Ellhott, Hist of India, V, 177-476 Publ in the Bibl Indica, 1913 and onwards (in progress) in both text and translation This work, which sometimes is also called *Tabaqāt-i-Akbarī*, or *Ta'īkh-i-Nizāmī*, is divided into 9 *tabaqas* and a *khātima* The copy dates from the beg of the XIIc AH and is probably slightly defective Beg as usual

سباس رعب اساس پادشاه جمعى را سرد اليم

Ff (637), S 320 × 170, 235 × 115, ll 21 Or pap Ind nast Cond good

116.

The same

D 231

Another copy of the same work, apparently complete, dating from the XIIc AH Beg as in the preceding copy

S 280 × 160, 220 × 95, ll 19 Or pap Ind nast Cond good Vignette Note on the fly leaf, dated 1816

117.

دكر احوال سلاطين هندوستان

DHIKR-I-AHWĀL-I-SALĀTĪN-I-HINDŪSTĀN

D 178

A brief account of various dynasties of the Dakkan brought down to the beginning of Akbar's reign It is merely a condensed extract of the preceding work, *Tabaqāt-i-Akbar-shāhī*, as is clearly stated in the preface (از تاريخ نظامى بر سبيل احوال) as well as in the colophon, where it is called *کتاب شمع نظامى* Copied in 1811 Beg

دكر احوال سلاطين هندوستان و مجمع از فتوحات اليم

S 220 × 150, 170 × 95, ll 15 Or pap Bad Ind nast Cond good

118.

منتخب الواریخ

MUNTAKHABU'T-TAWĀRĪKH

D 309

A general history of India, from the first appearance of the Muhammadans down to 1004/1596 by 'Abdu l-Qādu b Mulūkshāh Badāūnī (mentioned above, No 41) See Bl I 534, EIO 233-234 EB 192-194, R 222-223, etc *Ind lib* Bk 536 Cf also Elliott, Hist of India, V, 477 sq The contents of the section on biographies of the poets appended to this work are given by A Sprenger in Spī 55-65 Publ in the Bibl Indica, by N Lees, 1868-1869 and translated by G S A Ranking, W Lowe, and T W Haig, *ibid*, 1884 and onwards (in progress) Copied towards the beg of the XIIIc AH Beg as usual

ای یاق، نام تو رواج الحج

Ff (286), S 350 × 235, 240 × 145, ll 23 Or pap Ind nast Cond good

119.

The same

D 311

Another copy of the same work, dated 1255 AH Beg as in No 118

S 270 × 160, 200 × 105, ll 21 Or pap Ind nast Cond good

120.

The same

D 309 (*bis*)

Another copy of the same work, dating from the XIIIc AH transcribed by Muhammad Nāẓim An index is prefixed Beg as usual, see No 118

S 325 × 200, 225 × 120, ll 15 Blue Eur pap (watermarks 1855) Ind nast Cond tol good

121.

The same

D 312

Another copy of the same, from the ascension of Akbar (963/1556) to the end of the work Transcribed at 'Azīmābād by Jān 'Alī Khān in 1267 AH

S 245 × 195, 185 × 115, ll 15 Blue Europ pap Modern Ind nast Cond good

122.

اکبر نامه

AKBAR-NĀMA

D 27

The well known history of Akbar's reign, by Abū'l-Fadl b Mubārak 'Allāmī (d 1011/1602), originally completed in 1004

1596, but subsequently continued down to 1010/1602 See Bl I 564-578, EIO 235-263, Br 87-91, EB 200-212, R 247, Aum 89-91, Morl 108, etc *Ind lib* Bh 63, Bk 552-553, Madl 129-131, St 34 on p 14, (GC II 336) Cf also Elliott, Hist of India VI, 1-102 Publ in the Bibl Indica, 1873-1887, transl by H Beveridge, *ibid*, 1897 and onwards (in progress) Lith Lucknow, 1284, and later The work is divided into two books and in some copies, as in the present one, there is found a continuation, by Muhammad Sālih, to the 50th year of Akbar's reign (1013/1604) Copied at Shāhjahānābād, in the 34th year of Shāh-'Ālam, 1012/1606 AH, by Zafar-'Alī dārī Defect at the beg of the second book and in some other places Beg as usual

الله اكبر ايس چه درياقتند ، الح

Ff (657), S 350 × 160, 235 × 120, ll 25 Or pap Ind nast Cond good CFW  
1809 Purchase note by H A Darell, Lucknow, 20 May, 1792

## 123.

The same

D 29

The *first* book, containing the history of Akbar's reign from its beginning to the 17th year (980/1572) The copy dates from the XIIc AH, and is defective at the end Beg as usual, see No 122

Ff (417), S 300 × 175 230 × 120, ll 21 Or pap Ind nast Cond good CFW  
1816 Marginal notes on many folios

## 124.

The same

D 328

Another copy of the *first* book, dating from the XIIc AH Beg as in No 122

S 270 × 150, 215 × 110, ll 19 Or pap Ind nast Cond not good

## 125.

The same

D 348

Another copy of the *first* book, defective at the end, also dating from the XIIc AH Beg as in No 122

S 265 × 165, 200 × 110, ll 17 Eur pap Ind nast Cond good

## 126.

The same

D 28

Another copy of the *first* book, dating from the XIIIc AH, defective at the end and perished in the middle    Beg as in No 122

Ff (330), S 275 × 165, 210 × 95, ll 17    Europ pap    Ind nast    Cond hopeless

## 127.

آئین اکبری

ĀĪN-I-AKBARĪ

D 5

The well known work on India, containing a description and a statistical account of the Mogul empire under Akbar, by the same Abū'l-Faḍl b Mubārak 'Allāmī, originally forming a third vol of the preceding work, *Akbar-nāma*    See GIPh 213, EIO 264–269, B<sub>1</sub> 92, EB 213–216, R 251 sq    Aum 91    Morl 112, etc    *Ind lib* Bh 65, Bk 554–555    Edited and translated in the Bibl Indica, 1867–1877, by H Blochmann (he tr only vol I 1868–1883) and H Jariett (tr vols II and III, 1891–1910), with an index by W Irvine    Copied towards the end of the XI or beg of the XIIc AH    A huge volume intended as an édition de luxe    Two full page miniatures are found in the beginning of the book, and one on f 197, all are of very mediocre quality    Many glosses and notes on the margins    Beg as usual

ای همه در پرده بیان زار تو الف

Ff (220), S 540 × 300    395 × 170, ll 32    Thick or pap    Ind nast    Cond tol good

## 128.

The same

D 11

Another copy of the same work, dating apparently from the XIIc AH    Many marginal notes    Beg as in No 127

Ff (863), S 440 × 270, 305 × 155, ll 30    Or pap    Ind nast    Cond very good    Vignette

## 129.

The same

D 15

Another copy, dating from the end of the XIIc AH    Beg as in No 127

S 295 × 200, 230 × 120    ll 25    Or pap    Ind mullar    Cond bad    Injured by dampness

**130.**

The same

D 14

Another copy, dating from the end of the XIIc AH Beg as in No 127

Ff (180), S 310 × 210, 240 × 130, ll 16 Or pap Coarse Ind nast Cond good

**131.**

The same

D 13

Another copy, dated 1197 AH , Murshidābād, by کاتبیہمیل گاہ Beg as in No 127

S 310 × 200, 210 × 125, ll 21 Or pap Ind nast Cond good Bad vignette

**132.**

The same

D 10

Another copy of the same, dating from the XIIIc AH A presentation note, dated 1810 is found on the fly-leaf Beg as in No 127

S 355 × 230, 245 × 150, ll 23 Or pap Good Ind nast Cond good Vignette

**133.**

The same

D 12

Another copy of the same, dated 1246/1830 Beg as usual, see No 127

Ff (491), S 315 × 220, 220 × 140, ll 19 Or pap Good Ind nast Cond good

**134.**

The same

D 352

An extract from the same work, with the title احوال هندوستان The beginning corresponds to f 139 of the copy described here under No 129 The copy dates from the XIIc AH Beg

ار دیرنار دل هوس سما الح

Ff (494), S 200 × 115, 110 × 55, ll 10 Or pap Ind nast Cond good Vignette

## 135.

تاریخ فرشته

## TA'RĪKH-I-FIRISHTA

D 58

(Also called *Gulshan-i-Ibrāhīmī*, *Ta'rikh-i-nawās-nāma-i-Firishta*, or, as in the colophon of the present copy, *Tawārīkh-i-Firishta*) The well known general history of India from the time of the first Muhammadan invasion of the country to 1015/1607 or thereabouts, comp by Muhammad Qāsim Hindūshāh Astrābādī, surnamed Firishta who dedicated his work to the prince of the 'Ādil-Shāh dynasty, Ibrāhīm II b Tahmāsp (987-1035/1579-1626) For details concerning the work and the author see Bl I 536-540, FIO 291-302, Br 82-83, EB 217 R 225 sq, Morl 63-68, etc *Ind lib* Bk 538-539, St No 29 on p 12 Cf also Elliott, Hist of India, VI, 207-236 and 532-569 Transl into English by Briggs, 4 vols, 1829 There were also several old translations of various sections of the work Lith Lucknow, 1281, and later The work is divided into a *mugaddima* 12 *maqālas*, and a *khātima* The present copy, apparently complete, was transcribed by Muhammad Amīn in the beg of the XIIc AH Beg as usual

پیش و رد همه آیددگان پیش نقای همه بایددگان الح

S 380 × 210, 270 × 140, ll 25 Or pap Ind nast Cond good Bad vignette

## 136.

The same

D 57

Another copy of the same work, dating apparently from the end of the XIIc AH Beg as usual, see No 135

S 380 × 235, 250 × 135, ll 19 Or pap Ind nast Cond very good

## 137.

The same

D 60

The *first* and the *second maqālas*, of the same work The copy dates from the XIIc AH Damaged at the end

Ff (329), S 285 × 165, 230 × 120, ll 19 Or pap Ind nast Cond good CFW 1809

## 138.

The same

D 61

The second half of the *second maqāla*, beginning with the story of the invasion of Timur Dated 1147 AH

S 220 × 115, 175 × 95, ll 17 Or pap Ind nast and shikasta (diff hands) Cond tol good CFW 1809

## 139.

The same

D 69

The *fourth maqāla*, dealing with the history of Gujrāt Copied towards the end of the XIIc AH

S 225 × 140, 175 × 85, ll 15 Or pap Ind nast Cond tol good

## 140.

مآثر رحیمی

MA'ĀTHIR-I-RAHĪMĪ

D 268

Memoirs of 'Abdu 'l-Bāqī b Bābā-i-Kurd Nihāwandī, an official under 'Abdu'r-Rahīm Khānkhānān, to whom they are dedicated They were comp in 1025/1616 and deal with the politics of the latter part of the reign of Akbar and the early part of that of Jahāngīr See Br 167-169, R 131, 970, 1089, St No 35 on p 14, etc Cf also Elliott, Hist of India, VI, 237-243 Published in the Bibl Indica, 1910 and onwards (in progress) It is interesting to note that Rieu (R 1080) and after him Browne (Br 167) place the death of the author in 1042/1632-1633, but in the present copy there is a note of collation with the original (*muqābala*.) apparently quite genuine, by the author himself, dated 1046/1637 Therefore his death may have taken place after that date The copy is very good, with many emendations and notes on the margins Beg

حمد و مدد در امور این حوصله‌هاست، الحج

The work is divided into

*Muqaddima* (f 3), dealing with the ancestors of Khānkhānān

در ذکر انانی عظام الحج

Four *fasls* I (f 18), dealing with 'Abdu'r-Rahīm's father and his own youth

در ذکر والد عظیم الشأن الحج

*Fasl* II (f 303v) The main historical section

در آثار برزگی، وصف مملکت دار الحج

*Fasl* III (f 461v<sup>2</sup>) (There is probably a lacuna, and the heading does not appear)

*Fasl* IV (f 466v) On Khānkhānān's children

در حالات فرزندان کامکار الحج

*Khātima* (ff 178v-756v) An important accumulation of biographical notes on learned men, saints, poets, generals, etc, of that time

در احوال علما و فضلا و شعرا و اساتیدان الحج

Ff (756), S 355 × 200, 220 × 125, ll 25 Or pap Ind nast Cond good There are several lacunas Index

## 141.

The same

D 269

The *khātima* only of the same work, corresponding to ff 478v–756v of the preceding copy, with a short preface Transcribed in the beg of the XIIIc AH Beg

چوں نتونم آکھی و عدایب نامتداهی الحج

S 435 × 240, 325 × 160, ll 36 Eur pap Ind bad nast (diff hands) Cond good Many lacunas

## 142.

جهانگیر نامہ

JAHĀNGĪR-NĀMA

D 325

The first, or original version of the memoirs of Jahāngīr from his ascension to the throne (1014/1605) to the nineteenth year of his reign (1033/1623) See Bl I 579, EIO 305–308, Br 94–95, RS 77, EB 219–220, R 253 seq, Aum 93, Morl 112 etc Cf also Elliott, Hist of India, VI, 276 seq Copied in 1253/1837, by Zuhūr ‘Alī Beg as usual

ار عدایب بدعايات الحی یکساعت الحج

Ff (170), S 270 × 185, 190 × 110, ll 15 Or pap Ind modern nast Cond tol good

## 143.

جهانگیر نامہ

JAHĀNGĪR-NĀMA

D 50

Another version of Jahāngīr's memoirs, apparently the same as Bl I 580, EIO 310–311, EB 222, R 254 Aum 94, etc *Ind lib* Bh 67–68, Bk 558 Translated by D Price, Memoirs of the emperor Jahangueir, written by himself, 1829 (Or Transl Fund) Copied in 1202 AH by Ahsanu'l-lah, an inhabitant of Hardwār Beg

امی نام تو سر دفتر اسرار و حود الحج

Ff (107), S 245 × 165, 190 × 110, ll 17 Or pap Ind nast Cond tol good

## 144.

جهانگیر نامہ

JAHĀNGĪR-NĀMA

D 353

Yet another version of the same memoirs of Jahāngīr, with an introduction by Muhammad-Hādī, who continued them to the year of Jahāngīr's death (1037/1628) See EB 221, R 253–254,

Morl 118-120, cf. also EIO 305, etc A modern copy, dating from the XIIIc AH Beg

حمد و ندای دی حد و سداس و ستائس الحج

S 345×215, 265×145, ll 17 Eur pap Ind modern nast Cond good

145.

اقبال نامة جهانگیری

IQBĀL-NĀMA-I-JAHĀNGĪRĪ

D 25

The *third* vol of the history of the reign of Akbar and of the beginning of that of Jahāngīr, comp in 1029/1620, by Muhammad Sharīf surnamed Mu'tamad Khān (d 1049/1640) This vol deals with the reign of Jahāngīr only See Bl I 581-585, EIO 314-323, B1 96-97, EB 224-230, R 255, 922, Aum 92, Morl 120, etc *Ind lib* Bh 66, Bk 559-562, St No 36 on p 14, (GC II 340) Cf also Elliott, Hist of India, VI, 400 sq Publ in the Bibl Indica, 1865 Lith Lucknow, 1286 Copied at Haydarābād in 1151 AH Beg as usual

شایسته سریر سلطنت و فرمان روائی الحج

S 265×160, 210×105, ll 19 Or pap Ind nast Cond tol good

146.

The same

D 130

Another copy of the same *third* vol, slightly defective in the second half and at the end, dating from the beg of the XIIIc AH Beg as usual, see No 145

Ff (87), S 210×145 170×95, ll 13 Or pap Ind nast Cond tol good

147.

The same

D 349

Another copy of the same *third* vol, dated 1202 AH Beg as in No 145

Ff (162), S 195×135, 150×85, ll 15 Or pap Ind nast Cond good

148.

The same

D 24

Another copy of the same *third* vol, dated 1227/1812 Beg as in No 145 At the end notes on Jahāngīr's children, ministers, etc

Ff (155), S 260×165, 195×105, ll 19 Or pap Ind nast Cond good

149.

دادشاه نامه

PĀDSHĀH-NĀMA

D 33

The *second* vol of the history of Shāhjahān's reign, comprising the years 1047-1057/1638-1647, by 'Abdu'l-Hamīd Lāhūrī (d 1065/1655) See Bl I 586-592, EIO 325-330, Br 98 EB 232-235, R 260 sq, Aum 95, Morl 122, etc (GC II 353) Cf also Elliott, Hist of India, VII, 3 sq Publ in the Bibl Indica 1866-1872 Copied in the XIc AH, by Muḥammad Sālih al-Kātib It is a kind of édition de luxe, and on f 1v, at the beginning, it has two lines written in a vertical direction

دادشاه نامه جلد دوم، این مداره مد درگاه الهی حرره شاه جهان نادرشاه نس  
جهانگیر، نادرشاه نس اکبر نادرشاه عاری

Which may mean that these two lines are an autograph of Shāhjahān Beg as usual

ساس والا اساس دادار کار سار الحج

Ff (416), S 325 × 205, 210 × 105, ll 15 Or pap Calligraphic Ind nast Cond good Very nice vignette

150.

The same

M 2

A very short extract from the preceding work, giving a brief note on the administrative divisions of the Mogul empire, corresponding to ff 394-396v of No 149 Beg

احوال مملکت همدروستان الحج

The article forms a portion of a large album, consisting chiefly of quotations from various poets

Bd v Ff 249-251, S 435 × 260, 320 × 195, ll 2 Or pap Ind nast Cond tol good

151.

شاه جهان نامه

SHĀHJAHĀN-NĀMA

D 224

A history of part of Shāhjahān's reign, from its beginning to the eleventh year (1037-1048/1628-1639), written in a highly bombastic and flowery style, by Muhammad Amīn b Abī'l-Husayn Qazwīnī (see f 8v) It is sometimes also called *Pādshāh-nāma* See R 258, Morl 121, cf EB 236 Ind lib Bh 69, Bk 566 Cf also Elliott, Hist of India, VII, 1 sq Copied in 1258/1842, at Benares, by Gangā Prashād Beg

طراوت چمن العا و تاریکی کلسن معانی الحج

Ff 593, S 255 × 160, 195 × 105, ll 15 Or pap Ind coarse nast Cond good

152.

عمل صالح

'AMAL-I-SĀLIH

D 252

A history of Shāhjahān's reign, by Muhammad Sālih Kanbū, completed in 1070/1660 See for details about the author and his work EIO 332-336, R 263, etc Cf also Elliott, Hist of India, VII, 123 *Ind lib* Bk 569-571 Publ in the Bibl Indica, 1912 and onwards (in progress) Copied at Gujāt, by Shaykh Muhammad Darwīsh (in the XIIIc AH) Beg

شکفته روئے، حسن بیان و حدیثه زبانی کلن سخن صالح

Ff (805), S 270 × 175, 200 × 110, ll 17 Or pap Ind modern nast Cond good

153.

The same

D 253

Another copy of the same work, containing only the history of the period of 1048-1069/1639-1659 At the end there is an appendix giving biographies of poets, officials, etc Copied in 1258/1842, by Gangā Prashād Beg

حون ایام سال یاردهم حلوس صالح

Ff (474), S 255 × 160, 195 × 105, ll 15 Or pap Coarse Ind nast Cond good

154.

The same

D 251

Another copy of the same work, dealing only with the later period of Shāhjahān's reign, i.e. from the 21st year to the end (1058-1069/1648-1659) Copied in 1228/1812, by Sik'ha Rām Beg

ار اینجا که تحریر مآثر - لیلہ صالح

S 295 × 210, 235 × 150 ll 16 Or pap Ind vulgar nast Cond good

155.

لطائف الاخبار

LATĀIFU'L-AKHBĀR

D 341

An account of Dāiā-Shikūh's (d 1069/1659) military expedition to Qandahār in 1063/1653 The authorship of this work is disputed, but attributed by the best cataloguers to Mirzā Badī'u'z-Zamān Rashīd Khān (d 1107/1695-1696) See BI I 593-594, EIO 338-339, RS 78, EB 238-239, R 264-265, 1083, etc *Ind lib* Bk 566, St No 43 on p 17 Cf also Elphinstone, Hist of

India, fifth ed, p 587 In the present copy there is a note, on the fly-leaf, by S H Elliott, to the same effect Copied towards the end of the XIIc AH but the beginning and end are in a more modern handwriting Beg

حمد بیست و یک ابواب فتح بر روی بادشاہان تواند کشاد الہ

Ff (269), S 230 × 135, 175 × 85, ll 11 Or pap Ind nast (diff hands) Cond tol good

## 156.

The same

D 350

Another quite modern copy of the same work, dating from the XIIIc AH Beg as in the preceding copy

Ff (206), S 270 × 220, 205 × 100, ll 17 Eur pap Modern Ind nast Cond good  
Notes on the fly leaf

## 157.

فتوح ابریا

FATHIYYA-I-IBRIYYA

D 72

A history of military operations in Kūchbihār and Assam, in 1072-1073/1662-1663, under the leadership of Khānkhānān Muhammad Sa'īd Aīdistānī, surnamed Mī Jumla, written by Ahmad (b) Muhammad Walī, usually called Shihābu d-Dīn Talīsh The author, as stated on f 86v, composed it in 1073/1663 This treatise is often also called *Ta'īl h-i-Āshām*, or *Ta'īl h-i-Mulk-i-Āshām*, or *'Ajība-i-Gharība*, or *Fathīyya-i-Ibrīyya* See Bl I 598, EIO 341-343, EB 210-211, R 266 sq, etc Ind lib Bk 573-575, St No 45 on p 18 Cf also Elliott, Hist of India, VII, 265-269 H Blochmann, JASB, vol XLI p 51 sq It is divided into a *muqaddima* and two *maqālas* Copied in the XIIc AH Beg as usual

حدود نا معدود حمد مالزم حصرت الہ

Ff (87), S 245 × 140, 185 × 85, ll 15 Or pap Ind calligr nast Cond tol good

## 158.

The same

D 73

Another copy of the same work, dating from the XIIIc AH Beg as in No 157

Ff (87), S 275 × 215, 185 × 105, ll 15 Eur pap Ind modern nast Cond good  
Note by Blochmann

159.

طغر نامہ عالمکیر خاری

ZAFAR-NĀMA-I-‘ĀLANGĪR-GHĀZĪ

D 239

A history of the first *five* years of Aurangzib's reign (1068-1073/1659-1663), sometimes also called *Wāqī‘āt-i-‘Ālangīrī*. The real author of this work remains unknown, but it is usually supposed that he was ‘Āqīl Khān Rāzī (d 1108/1696). See EIO 345-346 B1 99, R 265, etc. The present copy, slightly defective, is dated 1252 AH. Beg as usual.

امو المظفر محمدي الدين محمد اورنگزیب الخ

F1 (55) S 250 × 145, 205 × 110 ll 16 Or pap Ind good nast Cond not good, damaged in the beginning

160.

عالمکیر نامہ

‘ĀLANGĪR-NĀMA

D 245

A history of the first *ten* years of Aurangzib's reign (1068-1078/1659-1668), comp by Muhammad Kāzīm b Muhammad Amīl Munshī (d 1092/1681). See B1 I 595-597, EIO 347-357, EB 243-244, R 267, 1083, Aum 97, Mor1 125, etc. *Ind lib* Bk 576, St No 38 on p 15. Cf also Elliott, Hist of India VII, 174. Published in the Bibl Indica, 1865-1873. Copied apparently in the beg of the XIIc AH. Beg as usual.

ای دادہ بعمل بہتو آکھی الخ

Ff (640), S 280 × 110, 225 × 80, ll 17 Or pap Ind nast Cond tol good CWF 1809

161.

لہ ، النوارین

LUBBU‘T-TAWĀRĪKH

D 265

A condensed version of Firishta's well known history (see above Nos 135-139), to which is added a supplement, dealing with the political life of India in the XIc AH, down to 1101/1690. It was compiled in 1106/1694-1695, by Rāe Bindrāban, son of Rāe Bhāīāmal. The work is arranged in 10 *fasls*. See EIO 358-361, EB 245, R 228 etc. Cf also Elliott, Hist of India VII 168. Copied towards the end of the XIIc AH. Beg as usual.

بادشاہی بی روال مر حدادی راسب الخ

S 230 × 160, 160 × 90, ll 15 Or pap Ind nast Cond tol good

162.

خلاصة المواربع

KĪULĀSATU'T-TAWĀRĪKH

D 156

A general history of India from the earliest times down to the accession of Aurangzib (1068/1659) compiled in 1107/1695 by Sujān Rāy (in the colophon of this copy with the *nisba* Bahan-dārī) of Patyāla (in the colophon نالہ). He added subsequently a brief note on Aurangzib's reign, its duration and principal events. His sources, mostly well known histories, are enumerated on ff 4v-5v. See for a detailed description of this work EIO 362-364, EB 246, R 230, Aum 84, Morl 69-71 etc. *Ind lib* Bk 510, Madr 128, (GC II 342, 343). Cf also Elliott Hist of India VIII, 5. Copied in the 9th year of Muhammad Shāh's reign, i.e. 1140/1728. Beg

نہاس نگار حاتم کائنات و مہرور کار کاہ الخ

Ff (319), S 310 × 215, 225 × 140 ll 19 Or pap Coarse Ind nast Cond good  
Note on f 1v

163.

The same

D 157

Another copy of the same work dating from the end of the XIIc AH. Beg as in No 162

Ff (247), S 285 × 205, 235 × 155, ll 23 Or pap Vulgar Ind nast Cond good

164.

ماہر المکیری

MA'ĀTHIR-I-'ĀLAMGĪRĪ

D 270

A history of the reign of Aurangzib (1068-1118/1659-1707), by Muhammad Sāqī, surnamed Musta'idd Khān (d 1136/1724) who completed it in 1122/1710. See Bl I 600-601 EIO 365-369, EB 247, R 270, 1083, Morl 127, etc. *Ind lib* Bh 76, Bk 578, St No 39 on p 15. Cf also Elliott, Hist of India VII, 181. Publ in the Bibl Indica, 1870-1871. The work is divided into two parts of different size.

The *first* deals with the first ten years of the reign, beg

انتخاب مہمانہ ، ایحاد انس و جان الخ

The *second* part (f 29) deals with the remaining 40 years, and opens with

لہ الحمد می الاولى و الآخرة الخ

Copied in 1(1)54 AH

Ff (202), S 285 × 170, 220 × 110, ll 15 Or pap Ind nast Cond good CFW  
1809

## 165.

The same

D 270 (*bis*)

Another copy of the same work, dating from the end of the XIIc AH Beg as usual, see No 164

S 330 × 190, 240 × 120, ll 17 Or pap Ind nast Cond not good

## 166.

The same

D 271

Another copy of the same work, dating from the end of the XII or beg of the XIIIc AH Beg as in No 164

S 280 × 220, 215 × 150, ll 15 Or pap Ind nast Cond good

## 167.

(جدول دادشاهان تیموری)

(JADWAL-I-PĀDSHĀHĀN-I-TĪMŪRĪ)

D 276

Chronological tables of the Indian Timurides, from Tīmūr himself to Shāh-Ālam (1119-1124/1707-1712) Composed by Muhammad Hādī Husaynī Safawī, surnamed Shāh-Mīrzā, or Mīrzā Mahdī Khān Safawī, as stated in a short preamble, placed above the tables Copied towards the end of the XIIc AH Beg (of the introduction)

سپاس بیعتاس سراوار مالک الملکست الح

Ff 2, S 470 × 265 Or pap Ind nast Cond good

## 168.

تذکره سلاطین حیات

TADHKIRA-I-SALĀTĪN-I-CHAGHATĀ

D 100

A history of various branches of the house of Tīmūr, with special reference to the Indian Timurides, down to 1137-1138/1724-1725 The author, Muhammad Hādī, surnamed Kāmwaī Khān, commenced this work after having completed another, *Haft Gulshan* (See EIO 394, etc) See BI I 605-612, EIO 395, R 274, 924, 1084, Morl 99, etc *Ind lib* Bh 77-78, Bk 591 Cf also Elliott, Hist of India VIII, 17-20 It is divided into two parts

The *first*, covering the period from Tīmūr to the end of Jahāngīr's reign (1037/1628), Beg

دون معتمد کاند سازاستم الح

The *second* part begins with the reign of Shāhjahān and ends with the sixth year of Muhammad Shāh, i.e. 1137-1138/1724-1725 Beg

نزارات رت مخفی و محتک نامد الح

The date of the copy, almost illegible, is something like 1122 which is impossible. Probably it should be read 1202 or 1212 AH

S 280 × 170, 250 × 130, ll 30 Or pap Ind nast Cond tol good

169.

مختصر اللباب

MUNTAKHABU'L-LUBĀB

D 311

A history of the Indian Timurides from Bābur to Muhammad Shāh (ascended in 1131/1719), comp in 1113 or 1114/1731 by Muhammad Hāshim 'Alī Khān surnamed Khāfī (or Khwāfī) Khān (d ca 1144/1731). See Bl I 549, EIO 396-406 EB 259-261, R 232-233, Moil 100, etc. *Ind lib* Bk 592 St No 32 on p 13-14. Cf also Elliott, *Hist of India* VII 207-533. Publ in the *Bibl Indica*, 1868-1874 and 1909 and onwards (in progress). The present copy, dated 1191 AH, comprises only the *second* vol (down to the 14th year of Muhammad Shāh's reign). Beg

چہاں چہاں شکرو، پدلس افروز ار قیاس الحج

Ff (433), S 385 × 230, 245 × 110, ll 27 Or pap Ind nast Cond good

170.

The same

D 344

Another copy of the same *second* vol, slightly defective at the beginning and end, and dating from the end of the XIIc AH. Also ending with the 14th year of Muhammad Shāh. Beg as in No 169.

Ff (468), S 315 × 175, 250 × 125, ll 18 Or pap Ind nast (diff hands), Cond good

171.

The same

D 315

Another copy of the same *second* vol transcribed towards the end of the XIIc AH. It is divided into two parts: the *first* coming down to the 31st year of the reign of Aurangzib (beg as above, in No 169), and the *second*, from the 32nd year of Aurangzib down to the 14th year of Muhammad Shāh, beg

دکړ سوانح ایام فرمان روای الحج

2 vols S 350 × 220, 265 × 140, ll 23 Or pap Ind nast Cond good

## 172.

The same

D 54

Another copy of the *second* part of the *second* vol dated 1194 AH Beg as in the preceding copy, No 171, II

Ff (367), S 250 × 165, 185 × 100, ll 15 Or pap Ind nast-shikastā (diff hands)  
Cond tol good

## 173.

The same

D 120 and D 37

A very defective copy of the same work, bound for some obscure reason, in two vols. The folios are badly misplaced, and various sections intermixed. Perhaps if the leaves were rearranged and put in order it would make a valuable copy, because it may be one of the oldest extant. The colophon in D 120 is dated 1046 (i.e. 1146) AH, and the appearance of the handwriting makes it probable that this date is correct.

2 vols S 295 × 170, 250 × 110, ll 25 Or pap Ind good nast Cond tol good

## 174.

سير المآثرین  
D 221

SIYARU'L-MUTA'AKHKHIRĪN

The well known history of India covering the period from 1118/1707 (death of Aurangzib) down to 1195/1781. Completed shortly after the latter date by Ghulām Husayn b. Hidayat 'Alī Khān b. 'Alīmī'l-lah b. Faydī'l-lah at-Tabātabāī. See EIO 416-421, Br 101-102 EB 265, R 280-281, Aum 85 Moil 105, etc. *Ind lib* Bk 582-584, (GCI 504). Cf also Elliott, Hist of India VIII, 194 sq. Lith Lucknow, 1283 printed in Calcutta, 1833. The *introduction* was printed in Calcutta, 1836. There was an old transl., by Hājji Mustafā, Calcutta, 1789, partly revised and published by J. Briggs (Or Tr Fund, vol I 1832, only one vol appeared). The present copy, dating from the XIIIc AH, contains only the *Muqaddima*, dealing solely with the history of the last years of Aurangzib's reign. Beg

الحمد لله . اما بعد برای دانشوران مستحضر الس

Ff (229), S 300 × 220, 235 × 155, ll 31 Or pap Ind nast Cond good

## 175.

The same

D 150

The *second* vol of the same work (or, according to EB 265, the third), containing the history of 1153-1195/1740-1781. In

the colophon it is called دفتر سدوم Copied early in the XIIIc AH  
Beg as usual

حمد و مدای بادشاه علی الاطلاق الحج

Ff (63), S 305 × 235, 250 × 160, ll 29 Or pap Ind nast (very similar in hand writing to the preceding copy, but apparently not identical with it) Cond good

176.

شاه عالم نامہ

SHĀH-‘ĀLAM-NĀMA

D 225

A history of ‘Alamgī II (1167–1173/1754–1759) and Shāh-‘Ālam (asc 1173/1759), down to 1203/1788, composed in a very bombastic and inflated style by Ghulām ‘Alī Khān b Rūshamī’d-Daula Bhak’hārī Khān Rustamjang The work is sometimes also called *Āin-i-‘Ālam-Shāhī*, *Ta’rīkh-i-‘Ālam-Shāhī*, or *Sharaf-nāma* See Bl I 615, EIO 424, EB 266, R 278 and 281 Cf also Elliot & Hist of India VIII, 393 Publ in the Bibl Indica, 1912 and onwards (in progress) The present copy, dating from the end of the XIIIc AH, contains only the *first* vol, completed ca 1200/1786, dealing with events which took place before 1185/1771 Beg

حمد بسعد احديرا رسد که ميران ادراك الحج

Ff (199), S 270 × 160, 200 × 100, ll 19 Or pap Ind nast Cond tol good A note by Blochmann on the fly leaf

177.

عبدالامہ

‘IBRAT-NĀMA

D 247

A detailed account of the reign of Shāh-‘Ālam, from its beginning in 1173/1759 down to 1206/1792 It was compiled by Khayrū’d-Dīn Muhammad Allahābādī (d ca 1243/1827), to whom belong also some works on the history of Jaunpūr and Benares (see Nos 202–204 in this cat.) It is dedicated to Marquis R Wellesley (f 3) See R 946, Elliott Hist of India VIII, 237–254 *Ind lib* Bk 587–589 Copied in 1217 AH, in three vols (according to the colophon of the third vol, at Jaunpūr, for Capt H Lane لیس)

Vol I (ff 286) contains (a) the *muqaddima*, on Shāh-‘Ālam’s ancestors and predecessors, beginning with Timūr (ff 1v–51 bis), beg

کوناگون ستائش بادشاهی را سرد الحج

(b) the *first daftar*, dealing with the history of the first 20 years of Shāh-‘Ālam’s reign (ff 52–286v), beg

دفتر اول، عدور نمودن ساهراده عالی کوهر شاه عالم الحج

Vol II (ff 265) and III (ff 218) contain the *second daftar* dealing with the history of 1193-1206/1779-1792. It ends with a promise to continue the narrative in the fourth *mujallad*.

Beg of the first half

آغاز دفتر دوم از ابتدای سال ۱۱۹۳ و بتمام ۱۲۰۶

Beg of the second half

پدید آمدن احتیاج تنظیم در امور اخیر

vols S 255x150 170x100 ff 17 Or pap Coars Ind mast Cond tol good

## 178.

The same

D 246

Another copy of the same work containing the *mujaddima* the *first daftar* and the first half of the *second daftar* incomplete at the end. On f. 2 it is stated that the work is dedicated to H. Colbrooke and not to Marquis R. Wellesley (as in the preceding copy). Transcribed towards the middle of the XIII c AH. Begs as above in No. 177.

S 290x160 255x150 ff 17 Or pap Ind mast Coars Ind mast Cond good  
Index Notes on the fly leaf

## 179.

حقیقۃ مہای غمدوستان

HAQIQAT HA-I-HINDUSTAN

D 146

A treatise dealing with the statistics of the revenues of various provinces of India, by Jachmī Narayn, surnamed Shafiq of Aurangābād. See LHO 126 R 238 etc. *Ind lib* Bk 543. He compiled it, as stated in the preface, in 1208/1794 (or, as Rich and Ethé mention, in 1204/1790) for Capt William Petrick and arranged it in 4 *maqālas*. For another work of the same author see No. 196 in this cat. Copied in 1288/1871 by Muhammad Hasim. Beg

بعد حمد و حمداندار حنی امیرین

ff (179) S 335x215 210x135 ff 15 Lm pap Ind mod mast Cond good  
Index Notes on the fly leaf

## 180.

تذکرۃ الملوک

TADHKIRATU'L-MULŪK

D 97 (bis)

A brief review of the dynasties which ruled in various parts of India up to 1208/1794. The author's name is not to be found.

The present work has apparently nothing to do with the compilation with a similar title described in EIO 409 It is divided into five *bābs* as follows

باب اول، در ذکر فرمان روائی که از ولایت دیگر بهدست لاسکر آمدند  
 باب دوم، در ذکر فرمان روائی ممالک هندوستان  
 باب سوم، در ذکر سلاطین دموورده  
 باب چهارم، در ورود صاحبان انکیر از ولایت هند در مملکت هند  
 باب پنجم، در احوال سکهان و انتداء ظهور این گروه، در بیان اصل اقوام مرتبه

Copied towards the middle of the XIIIc AH Beg

محمد و صلی و مسلم بعد آمد و بعد، الح

S 235 x 150, 200 x 100, ll 17 Or pap Ind nast Cond good

## 181.

معدن السعادة

MA'DANU'S-SA'ADAT

D 302

A detailed history of the Indian Timuroids with special reference to the history of Oudh and its dynasties up to 1218/1803 The author, Sultān-'Alī Husaynī Safawī, claiming some connection with the city of Ardabīl, in N-W Persia, dedicated his book to the Nawwāb of Oudh, Sa'adat-'Alī Khan (1212-1229/1797-1814) Cf R 1052 Cf Elliott, Hist of India VIII, 354 Copied in four vols towards the end of the XIIIc AH

Vol I (ff 350) From the beginning of Timur's career to the 15th year of Akbar's reign (978/1570) Beg

حمدیه از فوای سری آید حکونه معدودی را الح

Vol II (ff 379) From the 16th to the 43rd year of Akbar (979-1006/1571-1597) Beg

وفائ سال ساندیهم الح

Vol III From the 44th year of Akbar to the death of Aurangzib (1007-1118/1572-1707) Beg

وفائ سال چهل و چهارم از مددای حلوس الح

Vol IV From the year 1119 to 1218/1708-1803 The *khātima*, which should contain a description of India breaks off at its beginning Beg

حلوس ممدک نادوس حصوب معظم الح

4 vols S 230 x 155, 165 x 100, ll 14 Or pap Ind nast Cond good

182.

تاریخ مظفری

TA'RĪKH-I-MUZAFFARĪ

D 330

A history of the Indian Timuroids, from the beginning of the dynasty to 1225/1810, by Muhammad 'Alī b Hidāyatī'l-lah b Lutfī'l-lah Ansārī. See for a detailed description R 282 sq. Cf also Elliott, Hist of India VIII, 316-330. *Ind lib* Bk 593 (GC I 137). The present copy contains the narrative down to 1209/1795. It was transcribed in 1293/1876 by Muhammad 'Umar, for J Delmeick. Beg

حمدي ار حد اعتداد امرون نثار الحج

Ff (371) S 280 x 235 231 x 165 ll 13 Eur pap Modern Ind nast Cond good  
Index

183.

The same

D 71

Another copy of the same work. The narrative is continued down to 1225/1810. Transcribed in 1295/1878 by Muhammad Amjad for H Blochmann. Beg as in No 182. It is interrupted at the year 1172/1758 and a note is inserted. Another note, on Nānak, is appended at the end.

S 310 x 203, 220 x 105, ll 91 Eur pap Modern Ind nast Cond good

## 5. Histories of various provinces and local dynasties of India

184.

(a) *Sind*

حج نامہ

CHACH-NĀMA

D 64

Legendary tales of the ancient history of the province of Sind, its conquest by the Arabs, the adventures of Chach, a brahman, and so forth, believed to have been originally written by Muhammad b Qāsim (ca 92/710) in Arabic. They were translated into Persian by Muhammad 'Alī b Hāmid b Abī Bakī Kūfī, in 613/1216. The book is variously designated as *Ta'rikh-i-Hind na Sind*, *Minhāju'd-dīn Minhāju'l-mulūk na'd-dīn*, *Minhāju'l-masālik Fath-nāma*, and even *Ta'rikh-i-Qāsimī* (as in a note by Blochmann on the fly-leaf of this copy). See Bl I 630, EIO 435, R 290, 948, etc. *Ind lib* Bk 597. Cf also Elliott, Hist of India I, 131-211, some extracts were translated by T Postans in JASB,

vols VII and X Copied by Muhammad Hasan, son of Chānd-khān in (1288)/1871 Beg as usual

احمد ، حمد و سپاس و انواع سكر السهم

Ff (147) S 250 × 160, 185 × 100, ll 15 Eur pap Modern Ind nast Cond good

185.

تاریخ سند

TA'RĪKH-I-SIND

D 51

A brief history of Sind from the time of the Muhammadan conquest to that of Akbar's annexation of this province. It was composed and dedicated to Akbar by Muhammad Ma'sūm b Sayyid Safāi Tūmīdhī Bhakarī, with a *takhallus* Nāmī (d 1015/1606). The work is divided into four *juz'*. See EIO 136-137, Ro- 366 R 291 949, Moil 72, etc *Ind lib* Bk 599 Cf also Elliott, Hist of India I, 212-252. A good copy, dated 1046 AH. Beg as usual

در عمائر و احوال کار آگاهان عالم السهم

Ff (125) S 235 × 150, 170 × 80, ll 17 Or pap Ind callig nast Cond tol good  
Marginal notes Vignette

186.

نظاره السند

NAZĀRATU'S-SIND

D 317

A historico-geographical review of the province of Sind, by Lieut T Postans (Personal observations on Sindh, London 1843) translated into Persian by Bishan Narāyan who added a few notes on the events of the subsequent period up to 1858. Copied in (1276)/1859. Beg

بعد از حمد و درودگار و بعد رسول و مختار السهم

S 305 × 195 240 × 110, ll 15 Eur pap Ind modern careless shikasta Cond good

(b) *Hazāra*

187.

تاریخ هزاره

TA'RĪKH-I-HAZĀRA

D 80

A history of the Hazāra state from the earliest times with particular reference to the period from 1819 to 1849, written by Mahtāb Sing'h a Government official in that district. See EIO 506. The copy is very badly written, transcribed towards the end of the XIIIc AH. Beg

وہان آن قادر و بھوں السهم

Ff (106), S 285 × 185, 230 × 125, ll 17 Or pap Bad vulgar Punjabi shikasta  
Cond bad Note in English, dated 1852, on the fly-leaf

(c) *G'hakar*

188.

ککوهر نامہ

KAYGAUHAR-NĀMA

D 171

A history of the G'hakar tribe, with special reference to the Muhammadan saints who belonged to it, down to 1137/1725, by Dūnichand Bālī See R 1012-1013 Cf also JASB, vol XL, 67-101 Copied towards the middle of the XIIIc AH At the end several spiritual pedigrees are appended Beg

ای رزق رسان ر عبد لا رب الحج

Ff (48), S 235 × 140, 190 × 100, II (varied) Or pap Ind vulgar nast Cond not good Notes on the fly-leaf

(d) *Kashmīr*

189.

کوهر عالم

GAUHAR-I-ĀLAM

D 66

(O1 Gauhar-nāma-i-Ālam, as it is often called instead of by its full, but hybrid title *کوهر عالم بحقه للساه*) A history of Kashmīr from the remotest antiquity to 1200/1786, or thereabouts, by Abū'l-Qāsim Muhammad Aslam, surnamed Mun'imī, son of Muhammad A'zam-kūl, surnamed Mustaghni (see f 4v) The work is dedicated to Shāh 'Ālam (1173-1221/1759-1806), and was originally composed in 1160/1747, but subsequently completed ca 1200/1786 See RS 85, EB 320, R 956-957, etc It is divided into a *muqaddima* (containing a general description of Kashmīr), six *tabaqas* and a *khātima* Only five *tabaqas* are found in the present copy (as well as in the others known), namely I Prehistoric period II The early legendary dynasties down to the introduction of Muhammadanism into the country III The dynasty of Shahrīr IV The dynasty of the *حکای* (Xc AH) V (incomplete) The period of the Timurides (The *with tabaqa* should deal with the period of the Afghans, and the *khātima*—with the 'wonders,' *معانی*, of Kashmīr) The present copy, dating from the end of the XII or beg of the XIIIc AH, breaks off with the year 1149-1150/1737-1738 Beg

نامہ نواریح ابداع و اختراع عالم الحج

S 220 × 185, 170 × 115, II 15 Or pap Ind nast Cond tol good

(e) *Balgrām*

190.

تبصرة الماظرين

TABSIRATU'N-NĀZIRĪN

D 83

A history of Balgrām down to ca 1182/1768, containing a great deal of biographical information concerning various notable men who were natives of that province. The author, Muhammad b 'Abdī'l-Jalīl b Ahmad Balgrāmī, completed it in 1182/1768. See R 963-964, etc *Ind lib* Bk 606. Copied in 1290/1873 by Muhammad Hasan son of Chānd Khān. Beg

الحمد لله محمول السهول والاعوام اله

Ff (346), S 195 × 155, 155 × 80, ll 13 Eur pap Ind nast Cond good

191.

تاریخ منصوري

TA'RĪKH-I-MANSŪRĪ

D 74

A history of Balgrām down to the end of the XIIIc AH, with full references to contemporary historical events in India generally, by 'Alī b Tufayl 'Alī Khān b Mubārizī'l-Mulk Ihtishāmu'd-daula Balgrāmī. The book is divided into

« مقدمه، در ذکر محمل حل حصرت نوح اله

مطلب اول، در ذکر سلاطین اولاد حام (حام ؟) بن نوح اله

مطلب دوم، در ذکر سلاطین اسلام که از طو سلاطین دهلی در

ملک آمده،

مطلب سوم، در ذکر ناطمان نیک که از طو سلاطین تابریه (آمده) اله

خاتمه، در ذکر نسب والا حسب نواب ناطم مدائم صون نیک

to whom the book is dedicated) (1c)  
 (1c) Sید مدورر عالی حان نصرت حدک

Copied in (1284)/1867, by Hāfiz Muhammad, from a MS belonging to the R A S's library, for S Liney as stated in a note on the fly-leaf. At present the greater portion of the MS is entirely decayed. Beg

سناس افروز از حد واحدی را اله

Ff (518), S 275 × 215, 225 × 140, ll 12 Eur pap Ind nast Cond hopelessly bad Index

192.

The same

D 74 (*bis*)

A partly written and partly typewritten (Persian type) copy of the decayed portions of the MS noticed in No 191, transcribed on foolscap European paper a few years ago

(f) *Oudh*

193.

عماد السعاده

IMĀDU S-SA'ĀDAT

D 248

A history of a local dynasty of Oudh, founded by Burhānu'l-Mulk Sa'adat Khān (d 1153/1740), down to 1223/1807. It was compiled in that year by Ghulām 'Alī Naqawī b Muhammad Akmal, by order of Col J Baillie. See R 308 and 961, Moil 93 etc *Ind lib* Bk 604. Cf also Elliott, Hist of India VIII 394-395. Lith Lucknow, 1864. Copied towards the end of the XIIIc AH, by Abū'l-Qāsim Mashhādī. Beg

نعمه فروشی منعار عند لیان الحج

S 255×160, 170×90, ll 15. Or pap Calligr Ind nast Cond good Index  
Vignette

(g) *Rohillas*

194.

تاریخ فرخ آباد

TA'RĪKH-I-FARRUKHĀBĀD

D 56

A history of the Rohilla and Bangash rulers of Farrukhābād down to 1243/1827, by Muhammad Waliyyu'l-lah b Sayyid Ahmad 'Alī Farrukhābādī. See R 959. Copied in 1277 AH by Ghulām 'Alī for Clive Bayley (?) (here سلی). Beg

ای نام تو تاج من آعار الحج

If (297), S 205×125, 160×80, ll 11. Eur pap Modern Ind nast Cond good

(h) *Gujrat*

195.

مرآة سکندری

MIR'ĀT-I-SIKANDARĪ

D 289

A history of Gujrāt during the period 810-1000/1407-1592, arranged according to the reigns of the twelve princes of the dynasty of Muzaffar Shāh I (799-814/1396-1411). It was comp ca 1020/1611 by Sikandar b Muhammad Manjhū Akbar. See

Bl I 622-624, EIO 438-443, EB 272-275, P1 488, R 287, Mor1 83, etc *Ind lib* Bk 610 Lith several times in Bombay Transl by S E Clive Bayley, The local Muhammadan Dynasties Gujarat (London, 1886) A good copy, dated 1038 AH Beg

الحمد لله الذي جعل ورداً من افراد الدرر السمي

Ff (286), S 260 × 145, 160 × 75, ll 15 Or pap Ind nast Cond good Note purchased by C Boddam in Lucknow, 1786

(1) *Deccan*

196.

مآثر آصفی

MA'ĀTHIR-I-ĀSAFĪ

D 167

A history of the Āsafīs, or Nizāms, of the Deccan, from Āsafjāh I (born 1082 d 1161/1671-1748) down to the beginning of the reign of Nizām 'Alī Khān Bahādur Āsafjāh II (asc 1175/1761) It was comp in 1208/1793 by Lachmī Narāyan, with a *takhallus* Shafiq, of Aurangābād, an author of several historical works (cf in this connection EIO 468, also No 179 in this cat) See EIO 468, R 1039 Cf R 1083 Copied in the beg of the XIIIc AH Defective at the end Beg

دواهر محامد در مالک الملکی السمي

Ff (530), S 220 × 120, 150 × 75, ll 12 Or pap Ind nast Cond tol good

197.

تذکرہ نرمل

TADHKIRA-I-NIRMAL

D 77 (bis)

A history of Numal, a fortress in the district of Haydarābād It was comp in 1232/1817 by 'Abdu'r-Razzāq b 'Abdi'n-Nabī, of Nandāi, at the request of S J Malcolm See EIO 469, R 327, etc Copied in 1316 AH by Muhammad Muhyī'd-Dīn b Muhammad Ma'sūm Beg

الحمد لله وحده و صلوات على النبى السمي

Ff (36), S 325 × 205, 260 × 130, ll 23 Eu1 pap Ind nast Cond good Presented by Nawwāb 'Aziz Jang, 1915

(2) *Maratthas*

198.

(مجموعه در احوال مرتبه)

(MAJMU'A DAR AHWĀL-I-MARATHA)

D 131

A collection of extracts from various historical works dealing with the rise of the Marattha chiefs in Central India It entirely

corresponds in content with the similar collection described in EIO 490. The works from which extracts are given are (1) *Khazāna-i-ʿĀmra* (see further, No 232 in this cat.), five extracts (ff 1-7 8-14v, 16-22v, 24-25, 26-31v) (2) *ʿĀlamgīn-nāma* (see above, No 160 in this cat.), extracts on ff 32-49v, and 50-52v (3) *Taʾīkh-i-Rūhīlahā* (ff 54-64). A history of the Rohilla chiefs not yet identified (4) *Taʾīkh-i-Maʾathā* (ff 65-92), a history of the Maʾathas from the rise of their state to 1191/1680, by an anonymous author. See EIO 485, R 327, etc. Beg

هراران سکر حدای سکون را الح

Copied towards the end of XIIIc AH

Ff 92, S 310 × 195, 250 × 140, ll 18 Europ pap Ind modern nast Cond bad Advancing decay

(h) *Mysore*

199.

نسب، نامۀ راجہای میسور

NASAB-NĀMA-I-RĀJAHĀ-I-MAYSŪR

D 173

A sort of catalogue of the various rulers of the Mysore and Nagar states, showing their names and the numbers and names of their children, wives, etc., etc. It was originally comp. in the language spoken in the Carnatic, but subsequently translated into Persian by Asad Anwar and Ghulām Husayn, by order of Tīpū, a ruler of Mysore, in 1212/1798. See EIO 514, Moil 86-87 etc. Copied in the XIIIc AH. Beg

از حضور لامع المور حصرت ظل الله الح

S 190 × 125, 130 × 65, ll 12 Or pap Ind nast Cond good CFW 1809

200.

سان حیدری

NISHĀN-I-HAYDARĪ

D 337

A history of Haydar 'Alī and his son and successor, Tīpū, local chiefs of Mysore. Comp. in 1217/1802 by Husayn 'Alī b Sayyid 'Abdī'l-Qādir Kirmānī. See EIO 522, Br 105, R 331 etc. Cf. W. Miles, *The History of Hydr Naik*, 1842, (Ori. T. Fund), and *The History of the reign of Tipu Sultan*, 1844 (*ibid.*), by the same. Copied in 1231 (?) AH. Beg

شہزادہ دوترم معرق احدار عالم الح

Ff (155), S 290 × 175, 230 × 110, ll 18 Eur pap Ind nast Cond not good Various notes in the beginning Index

(l) *Kurg*

201.

(تاریخ کورگ)

(TA'RĪKH-I-KŪRG)

D 45

A history of Kurg, from 1047 to 1222/1637-1807, compiled from Canarese and Persian sources by Husayn Lūhānī, by order of Mahāiāja Vīr Rājendra Vadiyar (asc 1211/1796) See EIO 533, R 333, etc Copied towards the end of the XIIIc AH Beg

بعد از حمد و ستایش ایرد متعال الع

S 210 × 160, 180 × 120, ll 11 Eur pap Ind nast Cond tol good Between the folios blank leaves are bound (probably for notes)

(m) *Jaunpur*

202.

(تاریخ جوپور)

(TA'RĪKH-I-JAUNPŪR)

D 129

A description of the antiquities, remarkable buildings, and topography of the city of Jaunpūr, together with a brief history of the province Comp in (1211)/1796 by Khayru'd-Dīn Muhammad Allahābādī (the author of *Ibrat-nāma*, see Nos 177-178 in this cat), who died ca 1243/1827 See EB 283, R 311 The work is divided into two *bābs* the first dealing with the history, the second with the topography of the city and other matters Copied in 1253/1837 by Wilāyat Husayn 'Azīmābādī Beg

بعد حمد و صلوات بعد از حمد و ستایش الله آبادی الع

S 270 × 195, 190 × 110, ll 15 Eur pap Ind Modern nast Cond good

203.

ندکرة العلماء

TADHKIRATU'L-'ULAMĀ

D 94

Another work by the same author, dealing with similar matters, dedicated to Marquis R Wellesley (d 1842) It is divided into four sections (1) A brief sketch of the history of the city (2) Biographies of various learned and notable men, who were natives of Jaunpūr (3) Notes on the antiquities, various remarkable buildings, mosques, and so forth, of the city, and (4) An autobiography of Khayru'd-Dīn Copied towards the end of the XIIIc AH Beg

سپاس عالم العبد ار احاطة تحریر الع

Ff (44), S 230 × 150, 170 × 95, ll 15 Or pap Ind nast Cond good

(n) *Benares*

204.

نسخه تاره

TUHFA-I-TĀZA

D 86

A history of various zamīndār families of the district of Benares down to 1195/1781, by the same Khayru'd-Dīn Allahābādī (cf Nos 177-178, 202-203 in this cat) See EIO 483 2842, R 964, etc *Ind lib* Bk 607 Copied in 1253/1837 The MS contains only three out of the original five *bābs*, as do also the MSS in the India Office library and in the British Museum Beg

سپاس خداوندی که در دیوان داتس الس

Ff (162), S 270 × 200, 195 × 110, ll 15 Or pap Ind nast Cond good

(o) *Bengal*

205.

(احوال علی وردی خان)

(AHWĀL-I-'ALĪ-WIRDĪ-KHĀN)

D 19

A biography of Alī-wirdī-Khān, a Sūbadār of Bengal, who died in 1169/1756, with references to contemporary political life of India The present copy, dating from the XIIIc AH, is defective, beginning and ending abruptly, and therefore neither the title of the work, nor the author's name are to be found in it In the copy in the British Museum, described in R 311-312, the date of composition is given as 1177/1763, and, in a note by J Hindley on the same MS its authorship is ascribed to one of the associates of Alī-wirdī, Yūsuf 'Alī Khān b Ghulām 'Alī Khān Cf also JASB vol XXIII, p 248 Beg

احداث آن معلى العاى ار قوم اتراك بودند الس

Ff 77 (the correct order 31, 38, 39, 32-37, 40), S 280 × 180, 210 × 110 ll 14 Eur pap Ind nast Cond good Poor vignette

206.

رياض السلاطين

RIYĀDU'S-SALĀTĪN

D 207

A history of Bengal, from the earliest times to ca 1200/1786, comp by order of G Udny in 1202/1788 by Ghulām Husayn Zayd-pūrī, surnamed Salīm See R 965-966, etc *Ind lib* Bh 82 Publ in the Bibl Indica, 1890-1898 Copied in 1267/1851 by Sadru'd-Dīn Ahmad Beg

جهان جهان حمد سراوار بارگاه الس

Ff (139), S 225 × 145, 170 × 95, ll 15 Eur pap Ind nast Cond tol good

## 207.

The same

D 340

Another copy of the same work, transcribed for H Blochmann, in (1286)/1870, by Muhammad Amjad Beg as above

Ff (199), S 275 × 220, 185 × 95, ll 15 Eur pap Ind nast Cond good Notes in English, by Blochmann and others

## 208.

مختصر در احوال بنگالا

MUKHTASAR DAR AHWĀL-I-BANGĀLĀ

D 170

A very brief history of Bengal and Dacca down to the middle of XIIIc AH, by 'Alī Qazwīnī. A note of the fly-leaf by H Blochmann sums up this work as follows 'This book is good for nothing. The history of Dacca is given on the last two leaves. The other leaves contain (the) history of Bengal but most parts are wrong and nothing is new.' Copied towards the end of the XIIIc AH. Beg

رَبِّ دِيَاغِه سَكِّي حَمْد كَرِيْمِي سَبِّ اَلْحَمْدِ

S 205 × 120, 165 × 80, ll 13 O1 pap Ind shikasta Cond tol good

## 209.

حورسید جهان نما

KHŪRSHĪD-I-JAHĀN-NUMĀ

D 331

Extracts dealing with the history and geography of Bengal from an extensive compilation by Ilahī-Bakhsh Husaynī Angīzā-bādī, comp in 1270/1852. The original work is divided into 12 *burjs*, dealing with the history and geography of the modern world, Europe, Asia, America, Australia and also giving tales about ancient prophets, saints, etc. See Bh 102. Cf H Beveridge, JRAS, 1895, p 194 sq. The extracts were transcribed in (1307-1308)/1890-1891 for H Beveridge (سرح 2), by Munshī (?) Khān Beg

حَمْدِ فَرَاوانِ تَصَدَّقْ اَسْتانِ حَلِّ اَسْلانِ اَلْحَمْدِ

Ff (502), only one side being occupied with text S 275 × 220, 225 × 150, ll 13 Eur pap Modern Ind nast Cond tol good

## 6. Histories of various dynasties in countries other than India, Persia and Turkestan.

(a) *Kashghar*

## 210.

تاریخ راشدی

TA'RĪKH-I-RASHĪDĪ

D 46

A history of the campaigns in Kāshghar, Kashmīr, etc., of Mirzā Muhammad Haydar b Muhammad Husayn Gūrgān (d 958/

1551) written by himself and completed in 952-953/1545-1546. See Bl Iat Hist III, 392, GIPh 359, Bl I 451-452 EIO 2848, R 164-168, etc Cf also Elliott, Hist of India V 127-135 Transl by E Demson Ross 1895 Cf also Véliamimov-Zernov, Researches on the Tzars of Kasimof, vol II pp 130-232, and W Eiskine History of India under Baber and Humayun vol I, pp 38-192, and Appendix B (in the same work), pp 537-539. The work is divided into two *daftar*s. The present copy, dated 1272 AH by Bahāu'd-Dīn, is defective, many leaves, or then parts, being left blank. It is divided into *three* vols.

Vol I (pp 92) contains the *first daftar* (which, as is known was composed *after* the *second* part), and deals with the events of 948-953/1541-1546. Beg

افتتاح دواړيم جهادداري و اتادای الخ

Vols II (ff 258) and III (ff 53) contain the *second daftar*, dealing with the author's biography and military career, from his birth in 905/1499 down to 948/1541 ending with the story of the occupation of Kashghar.

Beg of the vol II

در حصرت حورده بدال در خدمت الخ

Beg of the vol III

عرصة مدارم که بدو عاصی الخ

3 vols, S 315 x 180, 210 x 100, II 19. Or pap Ind next Cond tol good Poor vignettes

#### (b) Turkey

### 211.

هشت و نه جلد

#### HASHT-BIHISHT

D 346

The *seventh*, the *eighth* vols, and the *khātima* of the well known history of Turkey, comp in 912/1506-1507 by İdrīs b Hüsāmī'd-Dīn Bidlīsī (d 926/1520). See Bl I 522-526, EIO 571, EB 311, P 140, R 216-219, Moil 142, etc *Ind lib* Bk 532-534. Copied in 963 and 964 AH by Muhammad Shāh b Zaynī'l-'Ābidīn b Muhammad Shāh Fanāī, from the original draft of Bidlīsī, as stated in the colophon. عن نسخة صاحب الكتاب ورافعه ومؤلفه

The *seventh* vol beg

هسب اسم الله الرحمن الرحيم الخ کتبه هفتم ار کتاب هسب

هسب و نه جلد الخ

The *eighth* vol beg

صلح اسم الله الخ کتبه هشتم ار کتاب اصحاب العمامه الخ

The *khātma* beg

حائمه کتاب و (sic) تاریخ مشهور مشهور الحج

S 305 x 210, 220 x 115, ll 25 O1 pap Caucasian nast Cond very good CFW  
1809

## II. BIOGRAPHY.

### 1. Amīrs.

212.

دستور الوزراء

DASTŪRU'L-WUZARĀ

D 164

A collection of biographies of eminent wazīs, beginning with the legendary ancient ministers of Solomon and Anūshīwān, and ending with those who lived immediately before the ascension of Sultān Husayn b Bayqarā (872/1468). It was composed in 915/1509 by the celebrated historian Ghayāthu'd-Dīn, surnamed Khwāndamī (d 941/1535 see regarding his other works Nos 34-40 of this cat). The author's name is given on f 5v and the title on f 6. See GIPh 357 R 335, Fl II 371, *Mélanges Asiatiques* IV, 54. Cf also Elliott *Hist of India* IV, 148-153. Copied at Muṣhīdābād (?) in 1222 AH. It begins with the biography of Āsaf b Barākhyā, as in R 335, but at the end there is after the last biography mentioned by Rieu one more, that of Afdalu'd-Dīn Muhammad Beg.

ای نام نو سر دفتر اسرار و حدود الحج

S 210 × 150, 160 × 80, ll 15 Or pap Ind nast Cond good

213.

مآثر الامراء

MA'ĀTHIRU'L-UMARĀ

D 267

The *first* edition of the well known biographical dictionary of the wazīs, high officials and noblemen generally, who were associated with the dynasty of the Indian Timurides. The work was written by Shāhnawāz Khān Khwāfi Auangābādī, whose real name was Mir 'Abdu'l-Razzāq (d 1171/1758). These original sketches were arranged and finally compiled by Ghulām-'Alī Āzād Balgrāmī (d 1200/1786), who added an introduction and a biography of the author. See Bl I 639-641 EIO 622-626, EB 166-167, R 339, Moil 101-105, etc. Cf also Elliott, *Hist of India* VIII, 187 sq. Copied at بلور, in 1221 AH, by one Haydar Beg of the preface by Ghulām 'Alī Āzād with an account of the biography of Shāhnawāz (f 4v).

حمد شاهد ساهی کہ اورنگ دسندان سلطنت را الحج

The original preface, by Shāhnawāz, begins on f 14v

الحمد لله و سلام على عباده الذين اصطفى

The biographies begin as usual with Ad'ham Khān Kūka and end with Yāqūt Khan Habashī (f 570v). There is an appendix (on ff 572-581), on the biography of Āsafjāh, beg

ار عهد نواب سعد الله وزير ساه جهان نادر شاه تا عهد نظام على خان سده  
يكهزار و يكصد و هشتاد و شش نواب آصفجاه عمران پناه المخلص آصفه ، الح

On ff 581-585 there is a short account of the history of Daulat-ābād

Ff 585, S 300 × 180, 245 × 125, ll 22 Eur pap Ind nast Cond good Index on ff 1-4

## 214.

The same

D 266

A copy of the *second* edition of the same work, identical in its contents and arrangement with that described in EIO 627. It was completed in 1194/1780 by Mir 'Abdu'l-Hayy (d 1196/1782), the son of Shāhnawāz, who amplified and rearranged the work of his father. It was published in the Bibliotheca Indica, 1887-1895, and translated into English by H. Beveridge (the same series, 1911 and onwards in progress). The copy seems to date from the same time, i.e. the end of the XIIIc AH. The preface of 'Abdu'l-Hayy occupies ff 1v-4 beg

سائس نگران و سائس بی اداره الح

On ff 4v-5v there is the preface of Āzād, with the biography of Shāhnawāz (ff 5v-10v), beg as in No 213. Ff 10v-15 contain an index (there is another, at the beginning of the volume, occupying 6 additional ff). The biographies begin with Isma'il Beg دولتی, and end (on f 573v) with Yalankūsh Khān Bahādur. Ff 573v-574 contain a brief *khātma*

Ff (574), S 320 × 180, 250 × 125, ll 23 Or pap Ind nast Cond good

## 215.

The same

D 339

Another version of the same work, different from both the preceding. It contains a smaller number of biographies than the original version. But those given everywhere correspond literally with the text of the first edition although their order is

sometimes different. The beginning is transcribed by a different and more modern hand and the original folio number on the next leaf here is 56. The first lines of the restored portion are identical with the beginning of Āzād's preface i.e. *حمد شاهنشاهی که اورنگ* *ایمان مستطاب* *الهم*. But the rest of a very short preamble is different running as follows:

اما مد این کتابی است بمنزله نگار نامه ایست سی اندا صدید ، این  
بیار حمد اله (؟) سیم معروضه ، مکتوبی ، آتشین حوالی ، را ، موسوم دحیر  
التواوین الهم

The text begins with *اما مد این کتابی است بمنزله نگار نامه ایست سی اندا صدید ، این*. This first biography differs in wording from the f. 60 of No. 213 and breaks off in the beginning. The f. 2 here corresponds with f. 72v of No. 213 (end of the biography of Amīr Khān Sind hī). The next biography—that of Irāj Khān—is found on f. 62v of No. 213. The last biography is that of Yaqūt Khān Habashī. Thus it appears that (1) the work is called *Dhāt hīratu l-Iḥawānīn* (2) that its author is Shaykh Ma'rūf Bhakrī and (3) that its text coincides with that of *Ma'āthiru l-umarā*. A possible solution of this enigma lies in the fact that the biography which here stands first is to be found in the first edition of *Ma'āthiru l-umarā* in the middle of the section of *Alif*. It would seem therefore quite probable that the title, author's name, etc. were added to a defective copy of the work of Shāhmawaz by one of its former possessors who mistook it for a different book of which he had heard. Copied in the XIIIc. AH.

ff. (27) s. 275-180-235-125. R. 21. Lur. pap. Ind. modern nast. Cond. good.

216.

تذکره الاعزاز

TADHKIRATU L-UMARA

D. 89

A collection of biographies of various high officials and noblemen, both Muhammadan and Hindu, who served under the Indian Timurides. It was completed by Kiwal Rām son of Raghunath Das in 1194/1780 and divided into two *bābs*, the *first*, dealing with the Muhammadans and, the *second*, with the Hindus. Both are subdivided into two *fasls*, the first containing biographies of those noblemen who received any honorary title, and the second of those to whom no title was granted. See EIO 629, EB 258, R 339, etc. Cf. also Elliott, *Hist. of India* VIII, 192, and JASB, vol. 23, p.

239 Copied towards the end of the XIIc AH Probably defective in the middle Beg

بعد حمد قادری کہ نہ یک امر کی الحج

Ff (44), S 295×150, 215×105, ll 28 Or nap Bad Ind shukasta Cond tol good

217.

امیر نامه

AMĪR-NĀMA

D 30

A biography of an Afghan chief Amīru d-Daula Muhammad Amīn-Khān, with many references to the Indian political life of his time (he died shortly after 1832) Comp in 1240 1824 by Basāwan Lāl, surnamed Shādān, of Balgrām and divided into unnumbered *dāstāns* See R 1019 Cf H T Prinsep, Memoirs of the Puthan Soldier of fortune Mohummad Amcer Khan Calcutta 1832 Copied in 1251 AH by Khairiyat Khān About 50 miniature illustrations in modern Indian style are inserted in the text Beg

نامه سه دار کون و مکل الحج

Ff 208, S 320×200, 245×125 ll 16 Eur pap Ind nast Cond good

## 2. Poets.

### (a) Persian poets

218.

تذکره الشعراء

TADHKIRATU'SH-SHU'ARĀ

D 99

The well known *tadhkira* of Persian poets completed and dedicated to Mīr 'Alī Shīr in 892/1487, by Daulat-Shāh b Alāu d-Daula Bakhtīshāh Samaiqandī, who died shortly after that date References to this important collection of biographies may be found in a great many works dealing with Persian literature beginning with Hammer's *Geschichte der schonen Redekunste Persiens*, Vienna 1818 The most important are B1 Lit Hist III, 436-437, GPh 213, Bl II 1129-1141 EIO 656-663, Br 112-114, EB 348-359, Ros 160, P1 597 R 361 Aum 1, Fl II 366 Dorn C 308, etc *Ind lib* Bh 90 Sp1 7-8 St No 23 on p 9 (GC II 447) Edited by E Browne in the Persian Historical Text Series, vol I, 1901 A good copy, dated 984 AH Beg as usual

تکمندی کہ ساهار بلند دیوار الحج

Ff (136), S 235×175, 165×120, ll 21 Or pap Good Khorasan nast Cond good CFW 1809

219.

مذکر لاهاب

MUDHAKKIRU-L-AHBAB

D 98

A collection of brief biographical notes on professional poets and on emirs, officials, divines, and others, who occasionally composed poetry, and lived in Bukhārā or its dependencies after Mīr 'Alī Shīr, toward the middle and the second half of the XVc AH (XVIc AD). Almost invariably a few specimen lines or short extracts from their Persian or Turkish poetry are given. The work was comp. in 974-1500 (chronogram (مذکر لاهاب) by Bahā'ud-Dīn Hās'n Khwāy, Naqlabā'ih of Bukhārā, whose *tatalluhs* was Nithām. The work is described in detail with a full list of the biographies in Pr 30, 609. See also GPh 214, cf. Sp 54. The copy dating from the XVc AH, is very bad and defective. The leaves are badly mispliced, and many are lost. The beginning is very incomplete, and although there is a preface written in a more modern hand, it seems to be forged. Beg. of this suspicious introduction, different from that described by Petersen:

مذکر لاهاب و نامی حضرت امیر

17-18 cm., 18 x 28 cm. 140, 80 ill. Original known in 18 Cond. not good. Paper decayed in many places. Index Not.

220.

تذکرہ نصر آبادی

TADHKIRAT-NASRABADI

D 103

The well known collection of biographical notes on the poets of the second half of the XVc AH (XVIc AD), contemporary with the author, Muḥammad Tahir Nasrābādī (or Nasrābādī). It was comp. between 1083 and 1092-1671-1681. The work is divided into a *nuqūḍiyya* (five *ahs*), and a *ḥātma*. See GPh 214, Bl II 1118-110-669, RS 110, EB 375, Pr 616, R 368. *Ind. lib.* Sp 88-108 (where a list of the biographies is given). Cf. also Blend, JRAS LX, 137-140. Copied for H. Blochmann in (1287) 1876 by Muḥammad Amjad. Beg. as usual:

سر سفر بہل جامعہ

16-97, 8-27, 220, 215 x 105, H 21. For pap. Ind. modern most Cond. not good. Paper decayed in many places. Index Not. by Blochmann on the fly leaf.

221.

کلمہ الشعراء

KALIMATU SH-SHU'ARĀ

M 2

Biographical notes on poets who lived in the XVc AH (XVIc AD) in India, at the courts of the Indian Timurides.

This work (often also called *Tadhkira-i Sharhūsh*, was originally comp. in 1093-1682 and subsequently continued down to 1108-1697 by Muhammad Afdal, whose *takhallus* wa *Sharhūsh* (d. 1127/1715). The biographies are arranged alphabetically. See GIPh 214, Bl I 1149-1150, EIO 670-672, Pr 617, R 369, etc. *Ind. lib.* Bl 91, Spr 108-115 (where a complete list of the poets is given). (GC II 131-135). Cf. also Bland JRAS IX, 168. The copy, dating from the end of the XIIc-XIIIc, contains only a small portion of the whole work. The names of the poets, which were to form heading to the biographical note, and to be written in red ink, are almost all omitted although some spaces reserved for them in each case. Beg.

این کتاب در دسترس است و در کتابخانه ملی ایران  
توسط آقایان

Bl x 11 501-502 (of which, anthologized) S 155-200, 192, II 72 Or pap. Ind. mast. Cond. good

## 222.

The same

D 261

Another copy of a portion of the same work, very bad and defective. The folios are often misplaced, many lacunae. Transcribed towards the end of the XIIc-XIIIc. Beg. as in No. 221.

Ff (59) S 200 x 115, 169 x 111, 114-15. Or. pap. Ind. lib. at least at first. Condition bad.

## 223.

مراۃ السؤل

MIR ĀTU L-KHIYAL

D 287

Another important collection of biographical notes on poets and poetesses, arranged chronologically. There are besides extensive discussions on the occult sciences, medicine, cosmogony and other matters. Comp. in 1102-1690-1691 by Shīrkhān b. Ālī Amjad Khān Lūdī. See GIPh 214, Bl II 1151-1152, EIO 673-674, EB 374-375 (where a complete list of the biographies is given). Ros. No. 32, Pr 618, R 369, Aum 3. *Ind. lib.* Spr 115, etc. Cf. also Bland JRAS vol. IX, 110-112. Print in Calcutta 1831. Bareilly 1848. Copied in the 10th year of Muhammad Shāh (c. 1141/1729) at Muhammadābād in Gujrāt, by Muhammad Nawāz Beg.

ای روز و بند در زبان طبعی سخن سرای را الح

Ff (193), S 215 x 125, 170 x 80, II 21. Or. pap. Ind. mast. Cond. good. Index

## 224.

The same

M 2

Another copy of the same work, incomplete at the end  
Transcribed towards the end of the XIIc AH Beg as above

Bd v Ff 524v-586v For measurements etc see No 221

## 225.

تذكرة الاحوال

TADHKIRATU'L-AHWĀL

D 172

The autobiography of Muhammad Alī Hazīn (d 1180/1766), from his birth (1103/1691-1692,) down to 1154/1741 This work is also sometimes called *Tadhkira-i-Shaykh Muhammad 'Alī Hazīn Ta'rikh-i-ahuāl-i-Shaykh Hazīn*, or *Hālāt-i-Shaykh 'Alī Hazīn* See GIPh 310 EIO 677, EB 383 R 372, etc *Ind lib* Bk 624-625, Spr 141 Edited (1831) and translated (1830) by F C Belfour Copied ca 1180 AH (which is the date of some other parts of the same bound vol) Beg

سجدة و رساله الامى و بعصم الح

Bd v Ff 1v-101, S 220×140, 140×90, ll 11 Or pap Ind shukasta Cond good

## 226.

The same

D 95

Another copy of the same work, dating from the end of the XIIc AH Beg as above

Bd v Ff 57-122, S 250×150, 200×90, ll 15 Or pap Ind nast Cond good

## 227.

The same

D 96

Another copy of the same work, dating from the XIIIc AH Transcribed at Benares by مهكوري Beg as in No 225

Bd v Ff 1v-121, S 210×150, 160×85, ll 13 Or pap Modern Ind nast Cond good

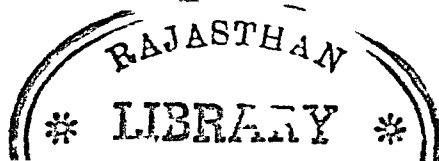
## 228.

تذكرة المعاصرین

TADHKIRATU L-MU'ĀSIRĪN

D 95

Biographies of the poets contemporary with Muhammad 'Alī Hazīn, the author of the preceding work comp by him in



1165-1752 See GIPh 215, EIO 678-679 P<sub>1</sub> 621 R 372 etc  
*Ind lib* Sp<sub>1</sub> 135-141 (where a full list of the biographies is given)  
 Cf also Bland JRAS, IX, 177 Copied towards the end of the  
 XIIIc AH Beg

تذکرہ محمد مدحوی کہ اوران بره ان اله

Bd v Ff 1v-56v For measurements etc see No 226

## 229.

The same

D 96

Another copy of the same work dating from the end of the  
 XIIIc AH Beg as above

Bd v Ff 115-211v For measurements etc see No 227

## 230.

ریاض الشعراء

RIYĀDU SH-SHU'ARA

D 102

An extensive anthology with biographical notes on poets  
 alphabetically arranged. It was comp. in 1161/1748 by 'Alī-Qulī  
 Khān Wāhh Dāghistānī (d. 1169-1170/1756-1757) See GIPh  
 215 RS 112-113 EB 377-378, P<sub>1</sub> 656-657 R 371 etc *Ind  
 lib* Bh 92, Sp<sub>1</sub> 132 Cf Bland, JRAS, IX 143 A very good  
 copy, one of the oldest, being transcribed in 1171 AH, at  
 Akbarābād, by Qiyāmu'd-Dīn Beg

تذکرہ محفل حاضر مقدس متأخر صاحب دلائل اله

On ff 348v-361 at the end of the *taudā* two treatises on  
 prosody and rhyme by Shamsu'd-Dīn Faqīh (d. ca. 1181/1767) are  
 appended to the latter's biography. The *first* (ff 348v-356) com-  
 pleted in 1161/1748 (chronogram 'ا' دستور کله f 356) is called  
 رساله وائمه فی عام العروس وائمه It begins with

بعد از بدیم حمد مدعی اله

The *second* (ff 356-361), divided into a *muqaddima* two *fasls*  
 and a *khāṭima* dealing with the poetical tropes and figures  
 (صدائع شعر), with the title خلاصه التدیع Beg

سبحان الله من ناص را (sic) که عمری منال اله

Ff 505 (correct order ff 11, 14, 16, 12, 13, 16 ) S 265 x 150, 235 x 125, ll  
 about 26 (different number, in three or four columns written in diagonal lines) On  
 pap Ind shikasta nast Cond good

231.

مجمع المعانی

MAJMA U'N-NAFĀIS

D 274

The beginning (from the section of *alif* to that of *jīm*) of the collection of the biographical notes on poets arranged alphabetically, comp in 1164/1750-1751, by Snāju'd-Dīn 'Alī Ārzū (d 1169/1756) See GIPh 215, EIO 680, EB 380, etc *Ind lib* Spī 132-134, (GC II 494) Copied in the XIIIc AH Beg

هر چه حوس مناید نه کدک الح

Ff 144, S 310 × 190, 240 × 140 ll 19-20 Eur pap Coarse Ind nast Cond good  
CFW 1809 Notes on the fly leaf

232.

حزانه عامره

KHAZĀNA-I- ĀMIRA

D 151

A collection of biographical notes on poets, arranged alphabetically, comp in 1176-1177/1762-1763 by Ghulām 'Alī Āzād Balgāmī (d 1200/1786) See GIPh 215, Bl II 1157-1158, EIO 685-690, B1 115 EB 381 (where a full list of biographies is given) R 373, etc *Ind lib* Spī 143 Cf also Bland, JRAS, IX, 40-43 Elliott, Hist of India VIII, 188 Lath Cawnpore, 1900 Copied in the XIIIc AH Beg

سر کلام را حنعه ( حنعه ) حمد صانعی که الح

Ff (443), S 230 × 145 175 × 95, ll 14 Or pap Ind nast Cond not good Paper decayed in many places

(b) *Rekhta poets*

233.

نکرة شعراى همد

TADHKIRA-I-SHU'ARĀ-I-HIND

M 2

Biographical notes on poets who composed their poems in Urdu Comp in 1165/1752 by 'Alī Husaynī Gardīzī See EIO 698-700, R 1071 *Ind lib* Spī 178, etc Cf also Garcin de Tassy, Littérature Hindoue, 2 ed, I 523, JA, 5-me s II, 369 Copied towards the end of the XIIc AH Defective at the end Beg

ابتدای سخن بکمد سخن آفریدی سرا س الح

Bd v Ff 460v-499v For measurements, etc see No 221

## 3. Saints.

234.

(طبعاد، تہذیب اللہ انصاری)

(TABAQĀT-I- ABDU'L-LAH ANSĀRĪ)

D 232

One of the earliest Persian works dealing with the lives and teachings of the Sufic saints who lived during the first three centuries after the first appearance of Sufism. It is based on an earlier work written in Arabic, *Tabaqātu s-sūfiyyīn* by Abū 'Abdī'r-Rahmān Muhammad b al-Husayn Sulamī (d 412/1021) (see concerning the latter work Block I, 200-201 and Ahlwardt's Catalogue, No 9972. There is also another copy of it in the British Museum, Add 18520, and two in the Constantinople libraries 'Ashū Efendī, No 677, and 'Umūmī No 157, see L. Massignon, *La passion d'al-Hallaj*, 1922 vol II *Bibliographie* No 170). The author of the Persian version is the great Sufic saint of Herat, Abū Isma'īl 'Abdu'l-lah b Muhammad al-Ansārī often called Pīr-i-Haī, Pīr-i-Haīāt or Pīr-i-Ansārī (d 481/1088). The fullest account of his life, almost entirely based on the present work, is given by Jamī in his *Nafahātu'l-uns* (Nassau-Lees' edition 1859, pp 376-380. Cf also the very meagre glosses of 'Abdu'l-Ghafūr Lāī, in the lith ed of the *Nafahāt*, Nawal Kishore, 1323 pp 303-306, in marg). Of other biographical works the earlier ones do not mention him at all (cf Nizāmī 'Aīūdī, 'Aufī Rāwandī Sam'ānī, Ibn Khallikān, etc), or refer to him only incidentally when quoting various traditions, cf *Kashfu'l-mahjūb*, an early biography of Ahmad-i-Jām (MS in the Asiatic Museum, Petriograd), or *Khulāsatu'l-maqāmāt* (based on the preceding, see No 245 of this cat), also *Asiānu't-tauhīd fī maqāmātī'sh-shaykh Abī Sa'īd* (VIc AH, ed V Zhukovsky, 1899), 'Attār's *Tadhkirah*, etc. More precise information is found in Dhahabī, *Tabaqātu'l-huffāz*, ed Wustenfeld, p 24, Yāfi'ī, *Mu'ātu'l-jinnān* MS ASB, No 82 (under the year 481 AH), *Ta'rikh-i-guzīda*, ed Browne, pp 785-786 of the text, *Muḥmal-i-Fasīhī*, f 393v (No 9 in this cat. Unfortunately the year of Ansārī's death, 481 AH, coincides with a lacuna in this MS), *Latā'if-i-Ashrafī* f 290 (see section on Sufism in this cat), Suyūtī, *Tabaqātu'l-mufasssūīn*, ed Meursinge, p 15, *Haft iqlīm*, EIO 724, No 619 (col 423), *Safīnatu'l-awliyā*, EIO 647 No 300 (col 304), or f 180v of No 262 in this cat, *Mu'ātu'l-asiān*, vol I, ff 204-208 of No 264 in this cat, *Riyādu'sh-shu'arā* f 5 of No 230 in this cat, *Ātashkada* EB 384, No 287 (col 272), *Makhzanu'l-gharīb* EB 365, No 4, *Khulāsatu'l-afkār*, EB 391, No 2, *Khazīnatu'l-asfiyā* (by Ghulām-Saiwai Lāhūrī, completed in 1281/1864, lith Lahore, 1284), p 889, *Maḥma'u l-fusahā*, lith Tehran, 1294, vol I, p 65, *Ta'arīqu'l-haqāiq* (lith Tehran

1316), vol II, pp 162-163, etc Cf also Encyclopaedia of Islam, vol I, p 358, B1 Lit Hist II, 269-270, GIPh 282 Brock, I, 423, V Zhukovsky, The songs of the Pir of Herat, in Vostochniya Zametki for 1895, P Hoin, Gesch d Pers Litteratur p 70-71 etc In these works the older bibliography is given As to the works which are ascribed to Ansārī's authorship see concerning his *Munāẓāt*, his *Risāla*, and *Kanzu's-sālikin* the section on Sufism in this cat, for *Anīsu'l-mawīdīn wa shamsu'l-maʿālīs*—see EIO 1778 (another copy of this work is preserved in the Asiatic Museum, Petriograd), *Ilahī-nāma*—see P1 33, Fl III 412 for *Zādu'l-ʿarīfīn*—see R 738, for *Asīāi-nāma* (or *Kitāb-i-asīāi*)—see R 774, for *Tuhfatu l-wuzarā* (or *Tuhfatu'l-mulūk dar nasīhat wa pand*) see EIO 1767, No 11, EB 1239, Nos 39 and 45, Fl I 609 and III 412, also Hājji Khalifa, II, p 243, for *Manāzil u s-sāmin* (in Arabic and Persian versions) see Loth, A1 Cat p 165 Fl III 321, Hājji Khalifa, VI, p 129, a commentary on the Coran and some other works, as well as many lyrical poems in Persian are also ascribed to Ansārī's authorship

From various allusions to be found in this work it would appear that its contents were derived from discourses delivered by Ansārī to his disciples (cf ff 2, 4, 99v, 143v) His comments and explanations were taken down finally arranged and edited in this book shortly after the Pir's death (cf f 114v) by one of his admirers (who does not mention his own name) As is well known, the *Tabaqāt* were re-arranged and re-edited by Jami forming a part of his *Nafahāt* (cf N Lees' edition, p 2 Concerning the actual extent of Jami's borrowings and methods of editing see W Ivanow, The sources of Jami's Nafahat, JASB, 1922, pp 385-391) The only other known copy is found in the Nūi 'Uthmāniyya library at Constantinople, No 2500 (dated 839 AH), see L Massignon, La passion d'al-Hallaj, 1922, vol II, Bibliographie, No 1059 Some passages from it are reproduced and translated by the same author, op cit, vol I, pp 367-369, and plate XIII, also in his Essai sur les origines du lexique technique de la mystique musulmane, 1922, the texts, pp 99-100 The copy alluded to in St No 103 on p 30, is probably the same as the present one

One of the most important features of this work is its archaic language, abounding in rustic and colloquial idioms peculiar to the provincial speech of Herat of the Vc AH/XIc AD All of these are discussed in detail in W Ivanow's *Tabaqat of Ansari in the old language of Herat*, JRAS, 1923, pp 1-34 and 337-382

The work is divided into 120 biographical notes on various saints, or rather groups of saints, because in the narratives regarding the principal personages many of their minor associates are also referred to (Jami in his *Nafahāt* usually treats these groups

in several separate notes) They contain much didactic material, not only in the form of quotations of utterances by the shaykhs discussed, but also in that of frequent comments on the subject of ethics by Ansā'ī himself At the end, instead of a *khātima* there is a collection of the sayings of Ansā'ī and various shaykhs, with a title (f 139v) *مجل في المعرفة والتوحيد* Here follows a list of these separate biographical notes, with a rough identification of the corresponding notes in the *Nafahātu'l-uns* (Nos according to N Lees edition) The dates of deaths, etc., are not given because they are usually the same as in the *Naf*, and only *ṭabaqas* (here abbreviated as t) are shown for the purpose of a collation with Sulamī's book, which will be required for further research

- 1 (f 3) Abū Hāshim Sūfī (t I) (*Naf* No 1) — 2 (f 4) Dhū n-Nūn Mīsī (t I) (أحرها) (*Naf* Nos 2-6) — 3 (f 10) Fudayl b Iyād (t I) (*Naf* Nos 8-9) — 4 (f 12) Ma'rūf al-Kaikhī (t I) (*Naf* No 10) — 5 (f 13) Abū Sulaymān ad-Dā'irānī (t I) (*Naf* Nos 11-13) — 6 (f 18v) Ibrāhīm b Ad'ham (t I) (*Naf* No 14) — 7 (f 20v) 'Umar b Dharr Kūfī (t I) (*Naf* omitted) — 8 (f 22) Ibrāhīm b Sa'd al-'Alawī al-Husaynī (t I) (*Naf* Nos 15, 16 26) — 9 (f 23) Bishr b Hānith al-Hāfī (t I) (*Naf* Nos 27, 30) — 10 (f 24) Hānith b Asad al-Muhāsibī (t I) (*Naf* No 32) — 11 (f 24v) Abū Turāb an-Nakhshabī (t I) (*Naf* No 33) — 12 (f 25) Abū Hātim al-'Attā (t I) (*Naf* No 35) — 13 (f 26) Sirrī b al-Mufliḥ as-Saqatī (*Naf* No 36) — 14 (f 27) Ahmad b Khidrūya al-Balkhī (t I) (*Naf* No 39) — 15 (t 27) Yahvā b Ma'ād ar-Rāzī (t I) (*Naf* No 40) 16 (f 27v) Abū Yazīd al-Bistāmī (t I) (*Naf* No 42) — 17 (f 30) Abū Hafs al-Haddād an-Nishābūrī (t I) (*Naf* Nos 14-47) — 18 (f 32) Abdu'l-lah Maḥdī Bāwardī (*Naf* No 48) — 19 (f 32) Hamdūn b Ahmad Ibnu'l-Qassā (t I) (*Naf* Nos 49-50) 20 (f 33) Mansūr b 'Ammā (t I) (*Naf* No 51) — 21 (f 33) Ahmad b 'Asim al-Antākī (t I) (*Naf* Nos 52-54) — 22 (f 35) Sahl b 'Abdu'l-lah at-Tustarī (t II) (*Naf* Nos 58, 112) 23 (f 36v) Abbās b Hamza an-Nishābūrī (t II) (*Naf* Nos 59-61) — 24 (f 37v) Abū Hamza al-Khurasānī (t II) (*Naf* No 62) — 25 (f 39) Abū Hamza al-Baghdādī (t II) (*Naf* Nos 63-64) — 26 (f 41) Abū Sa'īd al-Kharāzī (t II) (*Naf* Nos 65, 69) — 27 (f 15v) Abū l-Hasan an-Nū'ī (t II) (*Naf* No 70) — 28 (f 47) Junayd b Muhammad al-Qawā'irī (t II) (*Naf* No 71) — 29 (f 55) 'Amīw b 'Uthmān as-Sūfī (t II) (*Naf* No 74) — 30 (f 56) Shāh Shujā' al-Kirmānī (t II) (*Naf* No 75) — 31 (f 56v) Abū 'Uthmān Hīrī (t II) (*Naf* No 76) 32 (f 57) Abū 'Uthmān Maghribī (t V or VI) (*Naf* No 80) 33 (f 57v) Abū l-'Abbās b Masīūq (t II) (*Naf* Nos 83-84) 34 (f 58) Abū

- 'Abdī'l-lah al-Maghribī (t II) (*Naf* No 85) 35 (f 58v) Abū  
 'Abdī'l-lah an-Nībājī (*Naf* Nos 86-87) —36 (f 59v) Mamshād  
 ad-Dīnawarī (t II) (*Naf* No 88) —37 (f 61) Al-Hasan b 'Alī  
 as-Sūhī (=Masūhī ?) (t II) (*Naf* Nos 89-90) 38 (f 61) Ruw-  
 aym b Ahmad b Muhammad b Zayd (t II) (*Naf* No 91) —39  
 (f 62v) Yūsuf b al-Husayn ar-Rāzī (t II) (*Naf* Nos 92-93)  
 40 (f 63v) Samnūn b Hamza al-Kadhdhāb (t II) (*Naf* No 96)  
 —41 (f 65v) 'Alī b Sahl b Azhar al-Isfahānī (t II) (*Naf* No  
 102) —42 (f 67) 'Alī b al-Muwaffaq al-Baghdādī (t II) (*Naf*  
 No 108) —43 (f 67v) Abū Ahmad al-Qilānisī (*Naf* No 109)  
 —44 (f 68) Abū 'Abdī'l-lah b al-Jalā (t II) (*Naf* No 112)  
 —45 (f 69) Abū 'Abdī'l-lah as-Sijzī (t II) (*Naf* Nos 115-118,  
 7) —46 (f 70) Muhammad b al-Fadl al-Balkhī (t II) (*Naf*  
 No 119) —47 (f 70v) Abū 'Abdī'l-lah at-Tirmīdhī (t II) (*Naf*  
 Nos 120-122) —48 (f 71v) Abū 'Abdī'l-lah as-Sālmī (t IV)  
 (*Naf* Nos 124, 126) —49 (f 72v) Abū Bakī al-Wairāq at-  
 Tirmīdhī (t II) (*Naf* Nos 127-132) —50 (f 73v) Muhammad  
 b Hasan al-Jauharī (t II) (*Naf* No 134-135) —51 (f 74) Abū  
 'Alī al-Jūzjānī (t II) (*Naf* No 136) —52 (f 74v) Muhammad  
 and Ahmad, sons of Abū l-Wairād (t II) (*Naf* No 137) 53  
 (f 74v) Tāhī al-Muqaddasī (t II or III) (*Naf* No 138) 54  
 (f 76) Abū Ya'qūb as-Sūsī (t II) (*Naf* No 139) —55 (f 76v)  
 Abū Ya'qūb Nahījūī (t II) (*Naf* Nos 140, 146, 147) —56  
 (f 77) (Khayrū'n-Nassāj) (t II or III) (*Naf* No 150) 57  
 (f 77v) Mahfūz b Mahmūd (t II or III) (*Naf* No 151) —58  
 (f 78) Ibrāhīm al-Khawwās (t II or III) (*Naf* No 153) —59  
 (f 79) Abū'l-'Abbās b 'Atā al-Baghdādī (t III) (*Naf* Nos 160-  
 162) —60 (f 80v) Abū'l-'Abbās Dīnawarī (t V) (*Naf* Nos  
 163-166) 61 (f 81) Abū'l-'Abbās Sayyārī (t V) (*Naf* Nos  
 167-168) 62 (f 81v) Abū'l-'Abbās Suhrawardī (*Naf* No 169)  
 —63 (f 82) Abū'l-'Abbās Nihāwandī (t VI) (*Naf* No 170)  
 —64 (f 82) Abū'l-'Abbās Nisāī (*Naf* No 172) —65 (f 82v)  
 Abū'l-'Abbās Qassāb Āmulī (*Naf* No 356) —66 (f 84) Abū  
 Muhammad al-Jarīnī (t III) (*Naf* No 156) —67 (f 84v) Husayn  
 Mansūr al-Baydawī (al-Hallāj) (t III) (*Naf* Nos 175-177) —68.  
 (f 87v) Abū 'Amīr ad-Dimishqī (t III) (*Naf* No 181) —69  
 (f 87v) Muhammad b Isma'īl (or b Hāmid) at-Tirmīdhī (t III)  
 (*Naf* No 182) —70 (f 88) 'Abdū'l-lah b Muhammad al-  
 Kharrāz (t III) (*Naf* No 183) —71 (f 88) Banān al-Hamāl  
 (Hammāl) (t III) (*Naf* No 184) —72 (f 88v) Abū'l-Husayn  
 Muzayyan (t III or IV) (*Naf* No 188) 73 (f 89v) Abū'l-  
 Hasan Sāigh Dīnawarī (t III) (*Naf* No 189) —74 (f 89v)  
 Abū'l Hasan as-Sayhī (t III) (*Naf* Nos 190-193) —75 (f 90v)  
 Ibrāhīm b Dāūd al-Qassār ar-Raqqī (t III) (*Naf* No 194) 76  
 (f 91v) Abū Ja'far al-Haffār (t III) (*Naf* Nos 195-197) —77  
 (f 92) Abū Ja'far Ahmad b Hamdāu b 'Alī b Sinān (t III)

- (*Naf* Nos 198-201) ---78 (f 94v) Abū'l-Husayn (Wairāq) (t III)  
 (*Naf* Nos 206-211) 79 (f 95) Abū Bakī Wāsītī (t III) (*Naf*  
 No 212) ---80 (f 96v) Abū Bakī Zaqqāq Mīsri (t III) (*Naf*  
 Nos 213-214) ---81 (f 96v) Abū Bakī Kattānī (t III or IV)  
 (*Naf* Nos 215-217) ---82 (f 98) Abū 'Alī Rūdbārī (t IV) (*Naf*  
 No 247) ---83 (f 98v) Abū Bakī Shublī (t IV) (*Naf* No 218)  
 ---84 (f 99v) Abū 'Alī ath-Thaqafī (t IV) (*Naf* No 248) ---85  
 (f 100) Abū 'Alī al-Kātib (t IV) (*Naf* Nos 249-251) ---86  
 (f 101) Murta'ish (t IV) (*Naf* No 254) ---87 (f 101) 'Abdu'l-  
 lah b Muhammad b Manāzil (t IV) (*Naf* Nos 255-258) 88  
 (f 102) Abū Bakī Yazdānyār Urmawī (t IV) (*Naf* Nos 219-222)  
 ---89 (f 103) Abū Bakī Tāhī al-Abhaiī (t IV) (*Naf* No 223)  
 ---90 (f 103) Abū Bakī b Alī Sa'dān (t IV) (*Naf* Nos 224-  
 227) ---91 (f 104v) Abū'l-Khayī Tinātī (t IV) (*Naf* Nos 259-  
 262) 92 (f 105v) Ibrāhīm b Shaybān al-Qaimīsī (t IV)  
 (*Naf* Nos 263-264) ---93 (f 106) Ibrāhīm b Ahmad b al-  
 Muwallīd al-Raqqī (t IV) (*Naf* Nos 265-269) ---94 (f 107v)  
 Muzaffar Kirmānshāhī (t IV) (*Naf* No 270) ---95 (f 107v)  
 Abū'l-Husayn b Minān (t IV) (*Naf* No 271) ---96 (f 107v)  
 Abū'l-Hasan b Hind Fāisī (t IV) (*Naf* Nos 272-273) 97  
 (f 108) Abū Ja'fai b 'Alī an-Nisawī (t IV) (*Naf* No 274) ---98  
 (f 108v) Abū Sa'id A'ābī (t V) (*Naf* No 275) ---99 (f 108v)  
 Abū 'Amīw az-Zujājī (t V) (*Naf* Nos 276-277) ---100 (f 109v)  
 Abū Muhammad Ja'fai b Muhammad b Nasī al-Khuldī (t V)  
 (*Naf* No 278) ---101 (f 110) Abū'l-Husayn as-Sūfī al-Fūshanjī  
 (t V) (*Naf* No 279) ---102 (f 110v) Bundai b al-Husayn b  
 al-Muhallab al-Aikānī (t V) (*Naf* No 280) ---103 (f 111) Abū  
 Bakī ad-Duqqī (t V) (*Naf* No 229) ---104 (f 112) Abū 'Amīw  
 b Najīd (t V) (*Naf* No 281) ---105 (f 113v) Abū Bakī Tamus-  
 tānī (t V) (*Naf* No 230) ---106 (f 114) 'Ubaydu'l-lah al-Rāzī  
 (t V) (*Naf* Nos 282-286) ---107 (f 115) Abū'l-Qāsim Nasī-  
 bādī (t V) (*Naf* Nos 287-289) ---108 (f 116) Abū l-Husayn  
 al-Husī (t V) (*Naf* Nos 290-295) ---109 (f 117v) Abū Bakī  
 Farrā (t V) (*Naf* No 231) ---110 (f 118) Abū 'Abdīl-lah  
 Khafīf Shīrāzī (t V) (*Naf* No 296) ---111 (f 121v) Abū 'Abdīl-  
 lah Tairūghandī (t V) (*Naf* No 327) ---112 (f 121v) Abū  
 'Abdīl-lah Rūdbārī (t V) (*Naf* Nos 328-331) 113 (f 123)  
 Abū 'Abdīl-lah al-Muqarī (t V) (*Naf* Nos 332-333) 114  
 (f 123v) Abū Muhammad Waysī (al-Rāsībī) (t V) (*Naf* No 334)  
 115 (f 124) Abū 'Abdīl-lah ad-Dīnawarī (t V) (*Naf* No  
 335) ---116 (f 124v) Abū'l-Husayn Sīrwānī (t V) (*Naf* No 336)  
 ---117 (f 125v) Abū Bakī Ahmad b Muhammad at-Taisūsī  
 (t VI) (*Naf* No 233) ---118 (f 127) Abū Bakī Sūsī (t VI)  
 (*Naf* No 234) ---119 (f 132v) Abū'l-Husayn Jahdam Hama-  
 dānī (t VI) (*Naf* Nos 337-342) ---120 (f 134v-139v) Abū'l-  
 Muzaffar Tirmīdhī (t VI) (*Naf* No 343-344)

The copy was collated with its original (evidently very soon after its transcription) in 1015 AH, by Afdal b Hamīd Ahmad Qurayshī (?) Pānīpatī Beg

الحمد لله حق حمدة . ول السيد الامام الاحل السيد شيخ الاسلام . .  
 ابو اسمعيل عبد الله الادصاري الح

Ff 147, S 235 × 155, 180 × 90, ll 21 Or pap Ind good nast Cond fairly good, although slightly worm eaten Many marginal notes and glosses CFW 1809

## 235.

## تذكرة الاولياء

TADHKIRATU'L-AWLIYĀ

D 90

The well known hagiological work dealing with the early Sufic saints, by Faiḍu'd-Dīn 'Attār (d ca 618-627/1221-1230). References in connection with his biography and poetical works are given further on in the section on poetry. With regard to the present work see Bī Lit Hist II, 507-511, GIPh 286-287, EIO 1051-1054 (where a list of the 97 biographies, according to a particularly complete copy, is given), EB 622, 624, 625, Pī 548-551, R 344, etc. *Ind libi* St No 98 on p 30, (GC I 166). Cf also *Mélanges Asiatiques*, V, 251. The work was lithographed many times in India. Edited by R. Nicholson in vols III and V of the *Persian Historical Texts* series (1905 and 1907). The present copy, comparatively old, dating probably from the end of the IX or beg of the Xc AH, is defective at both ends. It opens with vol I, p 7, line 9, and ends with vol II, p 143, line 3, of Nicholson's edition. Badly damaged by dampness.

Ff (229), S 255 × 180, 200 × 125, ll 21 Or pap, Khorasani nast Cond bad

## 236.

The same

D 91

Another copy of the same work, apparently containing a smaller number of biographies. It ends with a note on Hallāj (vol II, p 145 of Nicholson's ed). Transcribed in 1094 (?) AH (the colophon is written in a different handwriting), by Husayn b Hasan Beg as usual.

الحمد لله الكواكب ل انواع الدعاء الح

Ff (291), S 260 × 150, 180 × 85, ll 19 Or pap Good Ind nast Cond fairly good CFW 1809 Index

## 237.

The same

D 92

Another, and much shorter, copy of the same work, transcribed in 1171 AH, at Seringapatam, by Ghulām Muhyī d-Dīn Beg as above, in No 236

S 210 × 155, 160 × 95, ll 15 Or pap Ind nast Cond bad, decayed CFW 1809  
Notes on spare leaves

## 238.

The same

D 93

A modern copy of the same work, dating from the end of the XIIc AH. It begins as usual, but the text is much more concise than in the ordinary version, and the language is modernised. From the middle of the copy there appear many brief biographies taken from other sources, such as *Kashf al-mahjūb* of Hujwī (see the section on Sufism in this cat.) and often from Yāfi'ī's works (d 768/1367). The author of this continuation does not mention either his name or the date of his revision of the text.

Ff (120), S 225 × 130, 170 × 90, ll 19 Or pap Ind good nast Cond good  
Vignette CFW 1809

## 239.

موائد العواد

FAWĀ'IDU'L-FU'ĀD

E 136

Summaries of the instructive discourses, delivered to assemblies of his disciples, by Nizāmu'd-Dīn Awliyā (d 725/1325), the celebrated saint of the Chishtī affiliation. As stated by the author, they have been collected during fifteen years and arranged in chronological order, each under a special date. The present copy contains the years 707–719/1307–1319, and 717–720/1317–1320 (the latter section with a heading موائد العواد in 318). They contain, together with various discussions of Sufic matters, much biographical material concerning early Chishtī saints. The compiler's name is Hasan-i-'Alāī Sanjarī (or Sijzī), or, in its full form, Najmu'd-Dīn Hasan b 'Alāī d-Dīn Sanjarī, the well known Indian poet, who died ca 727/1327. See R 972 (For references about the author see further on in the section on poetry). The work was several times lith in India, in Persian and in Urdu. Copied in the 39th year of some prince's reign corresponding to 1017 AH. This is probably to be read 1107 AH,

exactly the 39th year of Aurangzīb This latter rendering is well supported by the appearance of the copy Beg

این حواهر عدی و این رواهر لاریدی الس

Ff (368), S 160 × 115, 110 × 65, ll 11 Or pap Ind nast Cond good

## 240.

منافذ العارفين

MANĀQIBU'L-ĀRIFĪN

D 307

The well known work giving the biographies of the great Persian Sufic poet Jalālu'd-Dīn Muhammad Balkhī or, as he is usually called, Jalālu'd-Dīn Rūmī (d 672/1273), and of his father, his son and principal associates The author of this work, Shamsu'd-Dīn Aflākī commenced it (see f 2) in 710/1310 (although the majority of the available copies have 718/1318), and completed it in 754/1353 (as stated in many copies, in the present one this date is not to be found) See Bī Lit Hist II, 517 GIPh 290, BI I 409-416, EIO 630 (where the contents are given in detail), Pī 553, R 344-345, Fl II 371, etc *Ind lib* St No 87 on p 98 Translated recently into French by C Huart A large portion of his work was translated by J Redhouse in the introduction to his English version of the first book of Rūmī's *Mathnawī* (Trubner O Ser, 1881) Lith in Dehli (this edition is exceedingly scarce at present) The work is divided into 10 *fasls* 1 Bahāu'd-Dīn Walad (f 2v) 2 Burhānu'd-Dīn Tīmīdhī (f 25) 3 Jalālu'd-Dīn himself (f 33) 4 Shamsu'd-Dīn Tabrizī (f 132v) 5 Salāhu'd-Dīn Zarkūb (f 162v) 6 Hisāmu'd-Dīn Hasan b Akhī Turk (f 174v) 7 Bahāu'd-Dīn Sultān Walad (f 190) 8 Jalālu'd-Dīn Farīdūn, son of Sultān Walad (f 205v) 9 Shamsu'd-Dīn Amīn 'Ābīd (f 257) — 10 Descendants of Jalālu'd-Dīn Rūmī (f 263v) Copied in 1177 AH, slightly defective in the middle Beg in an unusual manner

سمع مسهد كدد دوری و مصداح مسكبات الس

Ff 266 (correct order of ff 16, 18-23, 17, 24-34, lacuna, 35-95, another lacuna, 96-266), S 225 × 125, 175 × 80, ll 19 Or pap Ind nast (different hands) Cond good CFW 1809

## 241.

خلاصة المناذير

KHULĀSATU'L-MANĀQIB

M 76

An abridgment of the preceding work The abbreviator, Ahmad b Muhammad, who, judging from his allusions, was a disciple of Jalālu'd-Dīn Bukhārī (d 785/1383), states in his brief introduction the reasons for having undertaken a revision of the

text of *Manāqibul-‘ārifin* According to him, it contained various expressions which some bigoted people regarded as unorthodox. The book was therefore adversely criticised and even persecuted which fact prevented the diffusion amongst the pious of its instructive information as to the life and spiritual attainments of the great saint. He expunged all suspicious passages so that the work might be perused with propriety by every true believer. (There was another revised edition of the same work produced in 947/1540-1541, by ‘Abdu’l-Wahhāb b Jalālud-Dīn Muhammad Hamadānī, with the title *دوايب المناقب*, *awāyib al-manāqib* see EIO 631). Copied in the 25th year of some prince’s reign (apparently in the XIIc AH), at Aurangābād, by Amānu l-lah Beg

الحمد لوليہ و الصلوۃ و السلام علی نبیہ  
معول العقر الح

Ff 145, S 190 × 125, 135 × 80, ll 15 Or pap Ind nast Cond good CFW 1899

## 242.

خلاصة الساعثر

KHULĀSATU L-MAFAKHIR

E 17

A Persian version of a biography of the celebrated Sufic saint ‘Abdu’l-Qādu Jilānī (d 561/1166), originally written in Arabic by ‘Afīfu’d-Dīn ‘Abdu l-lah b As‘ad al-Yāfī‘ī al-Yamanī (d 768/1367, see regarding his works Brockelmann, II 176 sq). The translator does not mention his name but, as he states (f 2), he undertook his work in accordance with the desire expressed by the celebrated Sufic saint of India, Jalālud-Dīn Bukhārī (d 785/1384). Probably therefore the work was translated towards the second half of the VIIc AH (XIV AD). See EIO 643. It is divided into 200 *hikāyats*, after which there are many unnumbered sections, with headings ‘*dihikā*,’ expounding the teachings of ‘Abdu l-Qādu. Copied in 1177 AH. Many marginal notes. Beg

الحمد لله .. قال اصعده ، العباد الح

S 240 × 145, 185 × 95, ll 15 and marginal columns Or pap Ind nast Cond good CFW 1809

## 243.

سیر الاولیاء

SIYARU’L-AWLIYĀ

D 218

Biographies of the early saints of the Chishtī affiliation, by Muhammad b Mubārak Kirmānī ‘Alawī, surnamed *امیر حور*, who wrote them towards the end of the VIIc AH (XIV AD). See R 976 (where a table of the contents is given). *Ind lib*. St No

99 on p 30 It was lith in India The last of the ten *bābs*, into which the work is divided, dealing with the utterances of Nizāmu'd-Dīn Awliyā (d 725/1325), is defective in this copy, and there is a lacuna, after which is found what may be regarded as an appendix, containing a brief review of the history of the sultans of Dehli, ending with Fīrūz Shāh III b Muhammad (his death is placed here in 789/1387, not 790/1388 as usual) It is difficult to ascertain whether this appendix belongs to the same author as the work itself, because there is no other copy available in the collection for collation After this follows a note on the ancestors of 'Alī Husaynī Bukhārī and others, comp in 1013/1604, by Ni'matu'l-lah Nūrī, beginning with

سده يکهار سدرده سال ار هکوف حصرف رساله ، بود که تمام شد در  
 ماه رمضان روز چهار شصده تاريخ نيستم اسرار الاولياء ، العرص چون معير نعمه ، (sic)  
 الله فوري در کتاب سر الاولياء ديد که ذکر شجره طينه احدات بررکوار حصرف  
 سلطان المسائخ حواحه على الكسیدی البخاری و حد مادری سلطان المسائخ  
 حواحه عرب الكسیدی البخاری کاتب حروه ، این کتاب سد محمد بن  
 سد مبارک بن سد محمد على الكسیدی الكرمانی مندرج نساخته بود  
 دندران این شجره طينه احدات بررکوار حود حواحه عرب .. رسدده اس .  
 درین نکته ..... تکویر یافته اس الح

Copied in 1040 AH by Abdu'l-Wahhāb b شهابی (probably Shihābu'd-Dīn) Qanūjī The beginning is lost Many lacunas in the middle, some folios are misplaced

Ff 360, correct order of folios 1-37, 40, 41, 38, 39, 42, 44-49, 43-141, 144, 142, 143, 146-148, 150-153, 149, 154-238, 242, 243, 239-241, 244-308, 310-313, 309, 314-360  
 Ff 350 and 351 are blank S 235×140, 165×80, ll 17 Or pap Ind nast Cond, good CFW 1809

244.

انیس الطالبین و وعدة السالکین

ANĪSU'T-TĀLIBĪN WA WA'DATU'S-SĀLIKĪN

E 23

(Sometimes also called معامات حواحه نسدد) A biography of the founder of the Naqshbandī affiliation of the Sufis, Bahāu'd-Dīn Muhammad b Muhammad, surnamed Naqshband (d 791/1389) Comp shortly after the saint's death by one of his disciples, Salāh(u'd-Dīn) b Mubārak Bukhārī See EIO 1851 *Ind lib* St No 90 on p 28, (GC I 89) It is divided into four *qisms*

(f 2v)

قسم اول ، در تعزیه ، والایب و ولی ،

قسم دوم، در شرح ابتدای احوال و احوال ما . و سلسله

(f 3v)

واحدان الحج

قسم سوم، در بیان طریقه سلوک و صف و تدبیر صحت

و ذکر حقائق و لطائفی که در مکالمات صحت

(f 22v)

بر لفظ حواصی ما گذشته است،

قسم چهارم، در ذکر کرامات و معاصات و احوال و اناری که

(f 32)

از سرب حواصی ما ... بطور رسیده است .

A good calligraphic copy, dated 952 AH, transcribed by 'Abdu'l-Rahmān al-Bukhārī After the colophon there is (on ff 70-71) a sort of appendix, probably a portion of the text overlooked in copying and added afterwards Beg abruptly

اما بعد حدایک در ظهور احوال و آثار الحج

Ff (71), S 225 x 125, 135 x 75, ll 15 Old or pap Good callig nast of Herati type Cond good CFW 1809 Vignette

## 245.

حلاصه المقامات

KHULĀSATU'L-MAQĀMĀT

E 64

A biography of a Sufic saint, Ahmad-i-Jām surnamed Zinda-pīl, or Zhinda-pīl, with his full name Abū Nasī Ahmad b Abī'l-Hasan of Nāmiq, a village in the district of Jām (d 536/1141) It was composed ca 840/1436 (this year is mentioned as current on f 15) by an author who does not mention his name This work is referred to in *Mu'ānu'l-asā'ir* (see No 264 in this cat), vol I, f 209, but the name of the author is not given In a modern compilation *Tarāiqul-haqāiq* (lith Tehran, 1316), vol II, p 261 where another reference to it is found, the author's name appears as Abū'l-Makārim b 'Alāi'l-Mulk Jāmī, so far however, there is no evidence supporting this statement The sources from which the book was compiled are mentioned on ff 4-5v and 11 They are (1) a work by Imām Muhammad Ghaznawī a learned divine, who was a personal friend of Ahmad (2) another biography by Ahmad Tarakhistānī, also a contemporary and a disciple of the Shaykh (one of these two old biographies is apparently contained in a slightly defective MS in the Asiatic Museum, Petrograd), (3) some biographical material in the works of the Shaykh's son, Zahīru'd-Dīn 'Īsā (4) another biography by Tājū'd-Dīn Muhammad Būzjānī, and (5) a work by Zaynu'd-Dīn Abū Bakr Tāibādī (d 791/1389, concerning him see *Nafahāt*, N

Lees' ed, p 576, also *Maḡālisu'l-mu'minīn*, lith Tabriz, p 263) These early compositions were apparently very little known because in the hagiological and biographical works before the appearance of the present compilation no information about Ahmad-i-Jām is given (*Asiā'u't-tauhid*, Nizāmī 'Arūdī, 'Afi, Rāwandī, Sam'ānī, Ibn Khallikān, *Ta'rikh-i-guzīda*, etc) It is remarkable that the earliest mention is to be found in *Muḡmal-i-Fasīhī* (comp after 840 AH, the probable date of the *Khulāsatu'l-maḡāmāt*), see No 9 in this cat f 394-395 (where Ahmad's 14 sons and the shaykhs of his spiritual pedigree are enumerated), *Latā'if-i-Ashrafī*, f 290 (see the section on Sufism), *Nafahāt*, N Lees' ed No 426 (pp 405-417, also No 427), (Cf also the scanty notes in Lāi's *Hawāshī*, MS ASB D 319, ff 225v-226, in margin), Daulatshāh's *Tadhkira*, ed Browne, p 318, *Maḡālisu'l-'ushshāq* (lith Naval Kishore), pp 70-73, *Habibu's-siyar* (lith Bombay, 1857) vol II, p 71, *Haft-iglim*, EIO 724, No 667 (col 426), *Maḡālisu'l-mu'minīn* (lith Tabriz), p 262 *Sullamu's-samawāt* (a MS in the Asiatic Museum, Petrograd, cf also EIO 1909), *Safīnatu'l-awliyā*, ff 182v-184 of No 262 in this cat, or EIO 647, No 308 (col 305), *Mu'ātu'l-asiān*, vol I, ff 208-213v of No 264 in this cat, *Karāmātu'l-awliyā*, ff 231-237 of No 265 in this cat, *Riyādu'sh-shu'arā*, f 10 of No 230 in this cat, *Ātashkada*, EB 384, No 155, *Makhzanu'l-gharāib*, EB 395, No 3, *Khulāsatu'l-afkār*, EB 391 No 3, *Suhuf-i-Ibrāhīm*, P1 No 663, 7 (on p 668), *Bustānu's-siyāhat* (lith Tehran) p 197, *Maḡma'u'l-fusahā* (lith Tehran, 1294) vol I, p 67, *Riyādu'l-'ārifīn* (lith Tehran, 1305), p 31, *Khazīnatu'l-asfīyā* (lith Lahore, 1284), p 896, *Tarāiqu'l-hagāiq* (lith Tehran, 1316) vol II p 261, etc Cf also Encyclopaedia of Islam, vol I, p 197, GIPH 254, EIO 910, 2863, R 551, Sp1 323-325, Bk 23, etc A considerable portion of the present work was edited and Ahmad's biography summarised in W Ivanow's A biography of Shaykh Ahmad i-Jām, JRAS, 1917, pp 291-365 (concerning Ahmad's Dīwān of poetry and a very rare prose work *Unsu't-tābirīn* see further on in the sections on poetry and Sufism)

A fragment of the same work, corresponding to ff 4-46 of the present copy, is preserved in the Asiatic Museum, Petrograd (it was published in JRAS, by W Ivanow, cf above) The MS mentioned in St No 94 on p 29 is probably identical with this one

The work is divided into 10 *bābs* and a *fasl*, as follows

- (f 6) باب اول ، در نسب حصرب سید الحج  
 (f 11) ” دوم ، در ذکر حروف و بدران حصرب سید الاسلام الحج  
 (f 13) ” سوم ، در ذکر اولاد و ارواح سید الاسلام ،

- (f 17) باب چهارم ، در ذکر تصانده ، سیح الاسلام ،  
 (f 19v) ” پنجم ، در تاریخ ولادت و وفات و تولد سیح الاسلام ،  
 ” ششم ، ( در گراماتی که در ابتدا ، نوبه و ایام مکاتبه واقع  
 سده )

(The beginning of this *bāb* coincides with a lacuna between f 21 and 22)

- (f 35) باب هفتم ، در گراماتی که در شهر سرخس ظاهر شده ،  
 ” هشتم ، در راجعاتی که در حام و دستانور و غیر نایک در  
 سفر ( و در حصر ) واقع شده ،  
 (f 41v)  
 ” نهم ، در گرامات بلاد شراب و ناحب آن ،  
 (f 77)  
 ” دهم ، در گراماتی که بعد از نعل سیم الاسلام ظاهر شد ،  
 (f 90)  
 فصل ، در گرامات سیح قطب الدین محمد الح  
 (f 98v)

(The latter, a descendant of Ahmad-i-Jām was born in 577/1181, and died in 667/1269)

Copied towards the end of the XIc AH The copy is very defective there are lacunas after ff 21, 39 Many pages are rendered partly illegible by paper (intended to be transparent) having been pasted over them Beg

حمد و مدای بی منتها که طبع حرم الح

Ff 106, S 170×100, 100×55, ll 12 Or coloured pap Kashmiri elegant nast Cond bad UFW 1800 On f initial leaves and on the margins there are scraps notes

## 246. تاریخ حبیبی و تذکره مرشدی

TA RĪKH-I-HABĪBĪ WA TADHKIRA-I-MURSHIDĪ D 43

A rare biography of the celebrated Sufic saint of India, Sayyid Muhammad b Yūsuf Husaynī surnamed Gīsūdīnāz (d 825/1422) Several of his works are described in the section on Sufism (q v) The author calls himself ‘Abdu’l ‘Azīz b سیرملکونی (محمد وا عطی (illegible and partly erased, perhaps to be read Mīr Malīk b Muhammad Wā‘izī) He completed it in 849/1445 (see f 2), in the reign of the Bahmanide prince Ahmad II (838–862/1435–1457) Probably this particular copy is alluded to in St No 102 on p 30 The work is divided into 10 *bābs*, with a short preamble

- (f 4) باب اول ، مدایع گرامات و حواری سروری ،

(In the text the heading is omitted) باب دوم، مواظب دیداری

(f 13) باب سوم، معالجب مرض ولب طلاف صادق،

باب چهارم، موافق، (موافق in the text) عمدۀ ناک

(f 24v) ناحکم سب و جماع،

(f 29) باب پنجم، معاملت در عهه، حالات و احارب و وکالت،

باب ششم، مداسب و صایل انداء مخدوم دا و صایل سادات

(f 35v) طریف،

(f 43v) باب هفتم، مناجب و ارادت در علوم و دیواندن تصدیق،

باب هشتم، (ملاحظت) (om in the text) در عرایس

(f 51v) و صفات،

باب نهم، (مدالبت) (om in the text) در سماع طریف

(f 54v) (و ؟) در سماع بحالاف،

(f 58) باب دهم، مداومت نورد (؟) طاهر آن عازو، حق الکعبه،

Copied at Arkāt in 1159 AH, by Ghulām Muhammad Beg

هر از آن حمد صرف نورد کاریرا الح

Ff 90 S 210 × 140, 145 × 85 ll 15 Or pap Ind nast Cond tol good CFV 1809

## 247.

ملفوظات احمد معری

MALFŪZĀT-I-AHMAD-I-MAGHRIBĪ

E 195

A biography, together with an account of the miraculous deeds and pious utterances of a celebrated Indian Sufic saint Ahmad K'hatu (کھتو) Gujrātī, called also Ahmad Maghrībī (born in 738/1338 and d in 849/1446), whose shrine is much revered in Ahmadābād. The author, for reasons of pious self-humiliation, does not explicitly state his own name, but alludes to it in the preface (f 1v) in the following manner:

بعد قال سمی منی الله انی کلمته صلی الله علیه و آله

But incidentally in several places it appears that his name was Muhammad b Abī'l-Qāsim. He was a pupil of the saint and composed his book probably shortly after his preceptor's death. The work is written in an unpretentious style and in spite of its specific subject may be of considerable historical interest as

containing many allusions to the state of India at the time of Timur's campaigns. Especially interesting should be the story of the saint's journey from India to the court of Timur at Samarkand and his return to Gujiāt. Apparently this particular copy is alluded to in St No 104 on p 30. The work is divided into 16 *fāsls* as follows

- فصل اول ، در مفسر سنج و کشف رسدن ایسان مخدوم  
 حصرت بانا اسکاف بن مخدوم معری پدر و معری  
 (f 3) ایسان ،
- فصل دوم ، در ذکر اقبال و دولت و عظم حصرت مخدوم  
 و اینار و بکرید و علو هم ایسان ،  
 (f 14v)
- فصل سیوم ، در مفاصت بدککحصرت سیج ابو اسکاف بن  
 مخدوم معری پدر و معری سنج جهان و طب زمان ،  
 (f 38v)
- فصل چهارم ، در شروع کردن بدککحصرت مخدوم سنج  
 آمد در انواع علوم ،  
 (f 53v)
- فصل پنجم ، در بکتهای علم که علماء نامدار نامدککحصرت  
 مخدوم کرده اند و حوایجی که بدکککحصرت مخدوم  
 ایسانرا فرموده اند ،  
 (f 58)
- فصل ششم ، در ذکر حوایج که بزرگان در باب حصرت مخدوم  
 دیده اند و حدود معاینه کرده اند ،  
 (f 72v)
- فصل هفتم ، در عنایات بدکککحصرت مخدوم و صفا و ذکر  
 باخلاص و دفع وسواس در دمار ،  
 (f 83)
- فصل هشتم ، در توحید حصرت مخدوم و انانی که خود  
 فرموده اند و بنان مناسب در اینان ،  
 (f 88)
- فصل نهم ، در ده انج بدکی مخدوم که نامریدان و معتقدان  
 و دوستان فرموده اند ،  
 (f 94)
- فصل دهم ، در ذکر فایط طعام حصرت مخدوم و معاهده  
 و ریاضت و ازبغس ایسان ،  
 (f 99v)
- فصل یازدهم ، در حوارج و کسه و کرامات و عکائبات  
 حصرت جهان و طب زمان مخدوم شمس احمد معری ،  
 (f 106)

فصل دوازدهم ، در سماع بندکده حصار و طه ، العالم مخدوم

(f 132) 'سبح احمد معربی'

فصل سیزدهم ، در کفچه ، روان شدن - حصار مخدوم

(f 132v) 'رای حیح کراردن'

فصل چهاردهم ، در کفچه روان شدن - حصار مخدوم در

بمروود برای امر معرو ، بر نادر شاه دوران امیر

(f 119v) 'بمرو صاحب فرمان'

فصل پانزدهم ، در بار کشتی حصار مخدوم از حراسان

(f 156) و در عهد مطهر ساه در ککرات آه دن (آه دند Here)

فصل شانزدهم ، در سفر آحرف بندکده حصار سنج جهان

(f 162v) 'وطه ، رمان علیه الرحمة و العفوان'

Copied in the XIIc AH Beg

الحمد لله الذي خلق آدم على صورة الخ

Ff 166, S 220 x 120, 160 x 75, ll 15 Or pap Ind nast Cond good CFW 1809

248.

نفاها ، الانس

NAFAHĀTU'L-UNS

D 318

The well known hagiological work by Jami (see concerning him and his works the section on poetry, where another copy of the same work forming a part of his *Kullīyyāt* is also described) Its complete title is *Nafahātu'l-uns min hadarātu'l-quds*, but an abbreviated form *Nafahāt* is much more used. It was completed in 883/1478 and contains about 620 separate biographical notes. See B1 Lit Hist III, 435, GIPh 306, Bl I 416-420, EIO 1357 (8), 1359, 1367, EB 894 (3), 895 (3), 957-961, Pl 40 (14), 89 (2), 558 sq, R 349 sq, Fleischer, Dresd Cat 408, etc. *Ind libi* Bh 84, St No 100 on p 30 (GC l 1066 must have contained, according to the printed list, a copy dated 902 AH, bearing the seal of Shāhjahān. But at present there is a defective and worm-eaten quite worthless, modern copy). Cf also De Sacy, *Notices et Extraits*, XII, pp 287-436, *Wiener Jahrbucher*, vol 84, *Auzer-geblatt*, p 40 sq. W Ivanow, the sources of Jami's *Nafahāt*, JASB, 1922, pp 385-402. Edited by Nassau Lees, Calcutta,

1859 Lith often, in Tehran, by Nawal Kishore, etc Copied in the second year of Muhammad Shāh, i e 1133 AH Beg as usual

الحمد لله الذي جعل مرآتي قلوب اولدائه السلام

Ff (330), S 240×140, 170×85, ll 17 Or pap Ind nast Cond good Index CFW 1809

## 249.

The same

D 319

Another copy of the same work transcribed at Silākāl (سدكالك), in the district of Haydarābād, in 1144 AH by Alī-Beg Kātīb Beg as in the preceding copy On the margins against the corresponding biographies there are reproduced notes by ‘Abdu’l-Ghafūr Lāī (d 912/1506–1507) Concerning his commentary (which is very meagre and almost of no importance), called *Hawāshī-ī-Lāī* or *Hawāshī-ī-Ghafūriyya*, see GIPh 306, Bl I 421, EB 960, R 350, etc Ind libi Bh 55 (GC II 170) Beg of the commentary (as usual)

سیاس و ستائس حدائرا که آئینه دل درستان السلام

Ff (330), S 225×140, 145×80, ll 19 Or pap Good Ind nast Cond good CFW 1809

## 250.

The same

D 320

Another copy of the same work dating from the XIIc AH Beg as usual, see No 248

Ff (331), S 270×170, 180×95, ll 17 Or pap Ind nast Cond good

## 251.

The same

E 91

A few extracts from the same work, containing pious utterances by various saints Transcribed in the XIIIc AH

Ff 5 S 190×115, 140×80, ll 11 Or pap Ind nast Cond good

## 252.

رسالة حسن الحکمة

RASHAHĀT ‘AYNĪ’L-HAYĀT

D 183

The well known work on the lives of the Sufic saints belonging to the Naqshbandī affiliation It was composed in 909/1504

(chronogram رشکاب), but completed a little later, because it contains several later dates up to 914/1508. The author is 'Alī b Husayn Wā'iz al-Kāshifī, with the *takhallus* Safī (d. after 939/1532–1533). See Br Lit His III, 441–442, GIPh 365, BI I 422, EIO 633–636, EB 360, Pr 563, R 353, Doyn C 299, etc. *Ind lib* Bh 86, St No 89 on p 28, (GC I 460). Cf also H Beveridge JRAS, 1916, pp 59–75. Līth several times in India and Turkestan. It is divided into a *maqāla* and three *maqsads*, which are subdivided into numerous short *rashahas*. Copied in 995 AH by Muhammad b Sayyid Nūrī'l-lah al-Husaynī. Beg as usual.

الحمد لمن رس رشکاب الکائن الح

Ff 256, S 230 × 180, 165 × 105, ll 18. Or pap. Ind nast Cond good. Marginal notes. CFW 1809.

## 253.

The same

D 180

Another copy of the same work. It is a calligraphical transcript dated 1005 AH. Beg as in No 252.

Ff 220, S 235 × 150, 155 × 90, ll 22. Or pap. Khorasani nast Cond good. A nice vignette. CFW 1809.

## 254.

The same

D 181

Another copy of the same work, transcribed in 1141 AH by Hājji Muhammad b 'Abdī'l-Karīm Astīābādī, an inhabitant of Burhānpūr. Beg as usual, see No 252.

Ff (304), S 245 × 140, 175 × 90, ll 21. Or pap. Peculiar Ind nast Cond good. CFW 1809.

## 255.

The same

D 182

Another copy of the same work, dating from the XIIIc AH, defective at both ends.

Ff (397), S 210 × 110, 160 × 75, ll 15. Or pap. Ind modern nast Cond tol good.

## 256.

The same

Oa 61

Extracts from the same work, dealing with the biography of the celebrated Naqshbandī saint 'Abdu'l-Khālīq Ghijduwānī cor-

responding to ff 11v sq of No 252, above (D 183) Copied towards the beginning of the XIIIc AH

Bd v Ff 9v-18, S 220 × 125, 170 × 80 ll 19 Or pap Ind nast Cond good

## 257.

The same

Oa 53

Another copy of the same extract, dealing with the life and miracles of 'Abdu'l-Khāliq, as in the preceding No Copied towards the beg of the XIIIc AH At the end there are various scriappy notes and medical prescriptions

Bd v Ff 1-15, S 200 × 145, 150 × 100, ll 11 Eur pap Ind nast Cond good

## 258.

اخبار الاحبار في اسرار الانوار

AKHBĀRU'L-AKHYĀR FĪ ASRĀRI'L-ABRĀR

D 20

The well known collection of biographical notes on the Sufic saints of India It was commenced in 999/1590, but subsequently amplified and completed in 1028/1619 The author is the celebrated Indian divine 'Abdu'l-Haqq b Sayfi'd-Dīn Turk Dihlawi (d ca 1047/1638) See Bl I 431, EIO 640 EB 363, R 355, etc *Ind libn* St No 60 on p 23 Lith several times in India Copied towards the beg of the XIIIc AH Beg as usual

سکر مر حصرت و انب العطبات الحج

S 260 × 145, 175 × 80, ll 15 (and more) Eur pap Ind nast (different hands) Cond bad, the paper is decaying Index CFW 1809

## 259.

کلزار انوار

GULZĀR-I-ABRĀR

D 262

A rare hagiological compilation dealing with lives of the Sufic shaykhs of India and especially of Gujāt, who flourished in the seventh, eighth, ninth and tenth centuries AH (XIII-XVIc AD) Although written in an extremely bombastic and inflated style, it is very interesting and valuable because of its exactitude in dates, richness in details, and its abundant information about a great many persons otherwise unknown, but especially for its large number of references to the history of Gujāt and India in general It sheds much light upon the spiritual life of Muhammadan India outside the Chishtī affiliation on which the Indian hagiologists usually concentrate their attention The author, who calls himself

Muhammad Ghūthī b Hasan b Mūsā Shattārī, contemplated the composition of this work in 998/1590 but various circumstances compelled him to postpone the beginning till after 1010/1602. In fact the greater part of his book was written between 1020/1611 (cf f 29v) and 1022/1613 (cf ff 172v 182v, 184v etc). Only once he mentions 1008/1599 as current (f 65). The work is dedicated to Jahāngīr (f 4v). It is divided into five *chamans* the *first* dealing with the saints of the VIIc AH, the *second* with those of the VIII, the *third*—of the IX, the *fourth*—of the Xc, and the beginning of the XIc AH. The *fifth* is devoted to the shaykhs of the Shattārī order. In all there are 575 biographical notes (the last one is devoted to the author's rather).

The work is very rare only a short extract from it is mentioned in R 1041. The copy referred to in St No 101 on p 30 is probably identical with the present one. Its contents form an important addition to the lists of biographies found in other rare works given in the catalogues of the India Office and the Bodleian libraries. Therefore it may be useful to give here a complete list of the persons whose biographies are dealt with. In the majority of them exact dates of death, etc., are found. In others they may be reconstructed from the references to various historical events or their connection with the lives of other persons (only precise dates are quoted in the list).

The *first chaman* (f 7). The saints of the *seventh c AH*

1 Shāh Yūsuf Multānī (came to Multan in 550/1155) (f 7v) — 2 Abū'l-Hasan 'Alī b Abī 'Alī (?) 'Uthmān Hujwī Jullābī Ghaznawī (the author of *Kashf al mahjūb*) (f 7v-8) — 3 Fakhru'd-Dīn Husayn Zinjānī (f 8) 4 Bābā Hājji Ratan b Nasī Hindī (came to India in 620/1223) (f 8-8v) — 5 Mu'īnu d-Dīn Hasan Husaynī Chishtī Sanjāī (d 633/1235) (f 8v-10). A general note on his descendants and successors is given on ff 10-11 — 6 Nizāmu'd-Dīn Nāgūrī (f 11-11v) 7 Hakīm Diyāu'd-Dīn Hāmid Balkhī (f 11v)<sup>1</sup> — 8 Hamīdu'd-Dīn Dihlawī 9. Majdu d-Dīn Sanjāī and Nizām Nāgūrī 10 Fakhru'd-Dīn Ahmad Ajmīnī (f 11v-12) 11 'Abdu'l-lah Rāzī (f 12) 12 Safiyyu'd-Dīn Ibrāhīm b 'Abdu'l-lah Rāzī 13 Qutbu'd-Dīn Bakhtyār Kākī (d 633-635/1235-1237) (f 12-13). Note on his descendants (f 13) — 14 Farīdu'd-Dīn Mas'ūd Ganj-i-shakar (cf No 21) (f 13-13v) 15 Mahmūd-i-Nahīwāla (f 13v-14) 16. Majdu'd-Dīn Jājaimī Dihlawī (f 14) 17 Wajīhu'd-Dīn Yahyā Dihlawī 18 Fakhru'd-Dīn Zāhidī (f 14-14v) 19 Shihābu'd-Dīn Haqq-gū (f 14v) 20 Hamīdu'd-Dīn Nāgūrī (d 643/1244) (f 14v-15) 21 Farīdu'd-Dīn Ganj-i-shakar (*again*, cf No 14)

<sup>1</sup> If several biographies are given on the same page the reference to the page is given only under the first of them

(d 664/1265) (f 15-15v) Note on his descendants and successors (Nos 22-34) (f 15v) — 22 Nasīru'd-Dīn Nasīru'l-lah (f 15v-16) — 23 Shihābu'd-Dīn (f 16) — 24 Badīu'd-Dīn Sulaymān — 25 Nizāmu'd-Dīn — 26 Shaykh Ya'qūb Wives of Ganj-i-shakū (f 16-16v) — 27 Jamālu'd-Dīn Ahmad Hansawī (f 16v-17) — 28 Buihānu d-Dīn b Jamāli d-Dīn Hānsawī (f 17) — 29 'Alī Sābir — 30 'Alāu'd-Dīn Muhammad b Badīu d-Dīn Sulaymān — 31 Tāju d-Dīn b Tāji'd-Dīn Muhammad — 32 Nūru d-Dīn Muhammad Mandūwālī — 33 Fakhr u d-Dīn Ganj-i-Astār Jaunpūrī — 34 'Alāu'd-Dīn, known as Fīl-i-Mast (d 917/1510) — 35 Jamālu'd-Dīn Ahmad Khatīb Hānsawī (f 17-17v) — 36 'Arif Multānī (f 17v) — 37 Shamsu'd-Dīn Dāūd Pālinī — 38 Ahmad Hāfir Dihlawī — 39 Bahāu d-Dīn مكي وال (f 17v-18) — 40 Bahāu'd-Dīn Zakariyā Multānī (d 665/1266) (f 18) — 41 Fakhr u d-Dīn Thānī (f 18-18v) — 42 Jalālu d-Dīn Bukhārī (the grandfather of Jalālu d-Dīn Makhdūm-i-Jahāniyān) (f 18v) — 43 Husayn Kāh-bui Multānī (f 18v-19) — 44 ميمو Multānī (f 19) — 45 Ruknu'd-Dīn Abū'l-Fath b Sadīu'd-Dīn b Bahāu d-Dīn Zakariyā Multānī (f 19-20) — 46 Imādu d-Dīn Isma'il Multānī (f 20-20v) — 47 'Alamu'l-Hudā (f 20v) — 48 Hāhdād Ahmad i-bādī — 49 Mūsā — 50 Hamīdu d-Dīn Sūfī Sa'īdī Nagūrī (d 673/1274) (f 20-21v) Note on his ancestors and descendants (f 21v) — 51 Jalālu d-Dīn (here Jalāu d-Dīn) Tabrizī (f 21v-22) — 52 Sūfī Bud'hanī (f 22) — 53 Nūru d-Dīn Dihlawī (f 22-22v) — 54 Muhammad Turk Nāinauli (f 22v) — 55 Mu'īnu d-Dīn 'Amrānī (f 22v-23) — 56 Sayyid Ma'rūf Shahīd (f 23) — 57 — Ahmad-i-Nahrwāla (f 23-23v) — 58 Imāmu d-Dīn Abdāl Dihlawī (d 780/1378) (f 23v) — 59 Sayyid Muwayla (?) 'Arab (f 23v) The *khātima* of the *first chaman* (f 23v-24)

The *second chaman* — 60 Shāh-Madār, Badīu d-Dīn (d 800/1397, *sic*) (f 24-24v) His order (Salsala-i-Madāniyya) and first successors (Nos 61-71), general remarks (f 24v-25) — 61 The *first* successor, Sayyid Chaman-i-Bihārī (f 25) — 62 The *second* Qādī Mahmūd — 63 The *third*, Qādī Shihābu'd-Dīn برکات — 64 The *fourth*, Qādī 'Abdu'l-Malik Bihārīchī — 65 The *fifth*, Sayyid Khāssa (f 25-25v) — 66 The *seventh*, Sayyid Rājī Dihlawī (f 25v) — 67 The *eighth*, Bhak'hā (?)-i-Majdhūb — 68 The *ninth*, Bhakhār-Thānī — 69 The *tenth* Shaykh Allā — 70 The *eleventh* Shaykh Muhammad — 71 The *twelfth*, Shaykh Muhammad — 72 Yahyā b Isrāil Munyārī — 73 Sayyid Muhammad Kumānī (d 701/1301) (f 25v-26) — 74 Snāj-i-Minhāj (the historian) (f 26) — 75 Sadīu'd-Dīn 'Arif b Bahār'd-Dīn Zakariyā Multānī (d 709/1309) — 76 Nūru'd-Dīn Mahkiyār Purān (?) (f 26-26v) — 77 Buihānu'd-Dīn Mahmūd b Abī'l-Khayr Sa'd Balkhī (f 26v) — 78 Nizāmu'd-Dīn Awliyā, Muhammad b Ahmad b 'Alī Bukhārī (d

- 725/1325), his descendants and successors (f 26v-28v) — 79 Abū Bakr (f 28v) 80 Wajīhu'd-Dīn Pātīlī 81 Jamālu d-Dīn Dihlawī 82 Mubāiak كويا موبى 83 Mu'ayyidu'd-Dīn 84 Kaīmu'd-Dīn Samaiqandī (f 29) — 85 'Alī-Shāh b Mahmūd Jāndāī 86 Fasīhu'd-Dīn 87 Qādī Kāshānī (f 29v) — 88 Fakhru'd-Dīn al-Maiwazī 89 Burhānu'd-Dīn Ghaiib — 90 Kamālu'd-Dīn Ya'qūb Nahiwālī — 91 Shihābu'd-Dīn (f 29v-30) — 92 Amīn Khusraw (Yamīnu'd-Dīn Abū'l-Hasan b Sayfī'd-Dīn Ālājīn, d 725/1325) (f 30-30v) 93 Amīr Hasan 'Alāī Sanjāī (author of *Fawāidu l-fawāid* or, as it is usually called *Fawāidu'l-fu'ād*, see No 239 in this catalogue) (f 30v-31) 94 Nizāmu'd-Dīn Abū'l-Mu'ayyad (f 31-31v) — 95 Qutbu'd-Dīn Munawwar b Burhānu'd-Dīn b Jamāl Hānsawī (f 31v) — 96 Badiu'd-Dīn Samarqandī 97 Ruknu'd-Dīn Fidausi (f 31v-32) — 98 Najību'd-Dīn Fidausi (a *muwīd* of the former) (f 32) 99 Sharaf b Yahyā b Isrāīl Munyayī 100 Badiu d-Dīn Ghaznawī (f 32-32v) — 101 Kamālu'd-Dīn Zāhid (f 32v) 102 Sharaf Panīpat'hī, surnamed Abū 'Alī Qalandar (f 32v-33) — 103 Nizāmu'd-Dīn Shīrazī (f 33) 104 Wajīhu'd-Dīn Yūsuf حندرى (f 33-33v) 105 Mu'ayyidu'd-Dīn (f 33v) 106 Hisāmu'd-Dīn Multānī — 107 Hisāmu'd-Dīn-i-Nahrwāla (f 34) — 108 Sūaju'd-Dīn 'Uthmānī, surnamed Akhī Sirāj — 109 Umar As'ad Lāhūrī — 110 Nūru'd-Dīn Ahmad, surnamed Nūi-Qutb-i-Ālam (f 34-34v) — 111 Jalālu'd-Dīn, grandfather of Hisāmu'd-Dīn Māngpūrī (see No 113) (f 34v) 112 Khwāja, son of the preceding 113 Hisāmu'd-Dīn Māngpūrī (f 34v-35) 114 Kālū Kamāl (f 35) — 115 Shamsu'd-Dīn Muhammad — 115 Shaykhun (شېخين) Māngpūrī (f 35-35v) — 116 Jamālu'd-Dīn Sūfī (f 35v) 117 Shamsu'd-Dīn Yahyā 118 Fakhru'd-Dīn Zarrādī (f 35v-36) — 119 Shamsu'd-Dīn (f 36) — 120 Haydar — 121 Taqiyyu'd-Dīn Nūh — 122 Abū Bakī Musallī 123 Rafī u'd-Dīn Hārūn — 124 Bābū Chishtī (f 36-36v) 125 Shamsu'd-Dīn Dihlawī (f 36v) 126 Mughīthu'd-Dīn Dihlawī 127 Shamsu'd-Dīn Khāmūsh b Muhammad Kirmānī (d 732/1332) 128 Jalālu'd-Dīn Bukhārī, surnamed Makhdūm-i-Jahāniyān (d 785/1383) (f 36v-37) 129 Sharafu'd-Dīn Mashhadī (f 37-37v) 130 Sayyid Ahmad b Sayyid Muhammad Kirmānī (d 752/1352) (f 37v) 131 Nasīru'd-Dīn Mahmūd Aud'hī (f 37v-38) 132 Ibrāhīm (f 38) 133 Sayyid Husayn-i-Nahiwāla (f 38-38v) 134 Bībī Ālām Hudūī (sister of the preceding) (f 38v) 135 Sayyid Nūru'd-Dīn Mubāiak (f 38v-39) 136 Muhammad-i-Nahrwāla (f 39-39v) 137 Ya'qūb b Khwāja b Khwājagī (f 39-40) 138 Qādī 'Alamu'd-Dīn (d 813/1410) (f 40-40v) 139 Burhānu'd-Dīn-i-Nahiwāla

(f 40v) —140 Shihābu'd-Dīn 'Āshiq (f 40v) —141 'Imādu'd-Dīn Dihlawī (f 41) 142 Jalālu'd-Dīn Mujāhid Turkistānī —143 Sayyid Mu'īnu'd-Dīn Īrajī —144 Sayyid Ahsan (f 41-41v) —145 Qādī Buhānu'd-Dīn (f 41v-42) —146 Qādī Ishāq (f 42) —147 Khwāja Mu'ayyid Mahīna (<sup>2</sup> 𐭠𐭣𐭥𐭥) (f 42-42v) —148 Muhammad b Ibrāhīm Multānī (f 42v) —149 Shaykh Sālār —150 Alamu'd-Dīn Sharaf-i-Jahān (f 42v-43) —151 Banān, a *murīd* of Lāl Qalandar (f 43) —152 Shahu'l-lah —153 Jalāl b 'Abdu'l-lah Dānishmand (f 43-43v) —The *khātima* of the second *chaman* (f 43v-44)

The *third chaman* (f 44) —154 Babā Ishāq Maghribī (f 44v) —155 Ahmad b Muhammad Thānisarī (f 44v-45) —156 Diyāu'd-Dīn Barānī (the author of *Ta'īlkh-i-Fīrūzshāhī*, *Ināyat-nāma-i-lahī*, *Ma'āthiru's-sādāt*, etc) (f 45) —157 Ruknu'd-Dīn Mawdūd Kān-i-shakar-i-Nahiwāla (born 705/1305, d 811/1408) (f 45-45v) —158 Muhammad Gīsūdirāz (d 825/1422) (f 45v) —159 Sayyid Mahmūd b Samā-i-khūrd b Samā-i-Buzurg b Nāsū Misiī (f 45v-46) —160 Yūsuf Bud'h Īrajī (d 834/1430) (f 46) —161 'Alī <sup>1</sup> (d 835/1431) (f 46-46v) 162 Nizāmu'd-Dīn Khōmūsh (f 46v) 163 'Abdu'l-lah Imām Isfahānī —164 Jamālu'd-Dīn Ahmad Katū (usually K'hatū) (born 738/1338, d 849/1445) (f 47-47v) —165 Shihābu'd-Dīn 'Umai Zāil Daulatābādī Jaunpūrī (d 848/1444) (f 47v) 166 Sayyid Sharaf Jahāngī Samnānī (f 47v-48) —167 Ruknu d-Dīn Khwāfī (f 48) —168 Snāj-i-Sūkhta —169 Qutb-i-'Ālam Batūh (<sup>2</sup>), i.e. Buhānu'd-Dīn grandson of Jalālu'd-Dīn Bukhārī (see No 128) (born 790/1289) (f 48-48v) —170 Tāju d-Dīn Sūhī-i-Nahiwāla (f 48v) —171 'Alāu d-Dīn Ghijduwām 172 'Alāu'd-Dīn Rāt'hī (<sup>2</sup>) —173 Shaykhu l-Islām (<sup>2</sup>) (f 48v-49) —174 <sup>2</sup> (d 870/1465) (f 49-49v) —175 Nizāmu'd-Dīn-i-Nahiwāla (f 49v) 176 Sharafu'd-Dīn Shāh Shahbāz (f 49v-50) —177 Ibn Muhammad Asāwalī (born 814/1411 d 870/1465) (f 50-50v) —178 Najmu'd-Dīn Mandawī (f 50v-51) —179 Qutbu'd-Dīn Nasū Jaunpūrī (f 51) —180 Ahmad b Muhammad (d after 800/1397) (f 51-52) —181 Fathu'l-lah (f 52) 182 Azīzu'l-lah b Yahyā b Latīfī'd-Dīn Husaynī (f 52-52v) —183 Shāh 'Ālam Gujrātī, i.e. Sayyid Muhammad b Qutb-i-'Ālam (d 880/1475) (f 52v-53) —184 'Atāu'l-lah Chishtī (f 53) 185 Sa'du'd-Dīn Kāshgharī —186 'Abdu'l-lah Shattārī (f 53-54v) —187 Nāsiru'd-Dīn 'Ubaydu'l-lah, suīn Khwāja Ahīār (d 895/1489) (f 54v-56) —188 Hasan (f 56-56v) 189 Qāsīm (d 891/1485) (f 56v) —190 Mīn 'Abdu'l-Awwal (d 905/1499) —191 Ja'far (d 893/1487) (f 56v-57) —192 Buhānu'd-Dīn Khutta-

<sup>1</sup> Illegible<sup>2</sup> The name is omitted

- lānī (d 893/1487) (f 57) 193 Lutfu'l-lah Khuttalānī (f 57-57v)  
 194 Abū Sa'īd (f 57v) 194 Mūlā Sultān (f 57v-58) 195  
 Muhammad Qādī (f 58) 196 'Alī Tāshkandī — 197 Ḥabīb  
 Tājir-i-Tāshkandī (f 58-58v) — 198 Nūru'd-Dīn Tāshkandī (d  
 840/1436) 199 Muhammad (b) 'Abdu'l-lah, sun Mawlānā-  
 zāda Utrāī (f 58v) 200 Nāsu'u'd-Dīn Utrāī (f 58v-59) —  
 201 Nūru'd-Dīn Muhammad 'Abdu'l-Rahmān Jāmī (d 898/1492)  
 (f 59-62) 202 'Alāu'd-Dīn Muhammad Maktab-dāī (f 62-62v)  
 203 'Abdu'l-lah Faikūdī (f 62v) 204 Mansū Sabzawāī  
 205 Shamsu'd-Dīn Muhammad Rūhī, Abū'l-Makāim — 206  
 Jhajū (حجوة) Sāwalī (f 62v-63) — 207 Fakhrū'd-Dīn Ganj-i-  
 asīlī (f 63) 208 Bahāu'd-Dīn Ganj-i-Rawān — 209 Kamāl-  
 u'd-Dīn Husayn b Khālīd Ajmīnī Nāgūī (f 63-63v) — 210  
 Ḥamīd Husaynī Chishtī (f 63v) — 211 Nūru'd-Dīn Ahmad  
 Samāwī (f 63v-64) — 212 Dāūd Asāwalī (f 64) 213 Shāh  
 Abdāl 214 Shāh Nu'mān (f 64-64v) — 215 'Abdu'l-lah b  
 Yūsuf Bahāī Qurayshī (f 64v) — 216 Ni'matu'l-lah Chishtī —  
 217 Tāj-Muhammad Dihlawī 218 Abū'n-najīb Shāh Tayyīb  
 219 Shamsu'd-Dīn Rahmatu'l-lah (f 64v) — 220 Zaynu'd-  
 Dīn Taibādī (بايدادی) (f 64v-65) 221 Sulaymān-banī-Isrāīl  
 (f 65-66) (No *khātima*)  
 The *fourth chaman* (f 66) 222 Rahmatu'l-lah b 'Azīzī'l-  
 lah Mutawakkil (f 66-66v), and his sons (f 66v-67) 223  
 Muhammad Tābādkānī (f 67) 224 Dāūd b Faydī'l-lah (d  
 982/1574) (f 67-67v) — 225 Bud'hān Shattāī Jaunpūrī (f 67v)  
 — 226 'Abdu'r-Rahmān Kāidgar 227 Muhammad Hariānī  
 228 Sayyid 'Alī Qawwām (d 905/1500) — 229 Samāu'd-Dīn  
 Dihlawī (d 909/1504) (f 67v-68) — 230 Jānu'l-lah Makkī (f 68)  
 231 Khwāja Murtadā Taibādī — 232 Bābā Haydā Abdāl  
 (f 68-68v) 233 Mu'īnu'd-Dīn Wā'iz Harawī (f 68v) — 234  
 Bahāu'd-Dīn Shāh Bājan (d 912/1507) (f 68v-69v) — 235  
 Nizāmu'd-Dīn Husayn (f 69v) 236 Ghiyāthu'd-Dīn Ahmad  
 237 Mū 'Alā-i-Ābīzī (f 69v-70) — 238 Ghiyāthu'd-Dīn  
 Angū (f 70) — 239 Mahmūd Kamāngar Bhadiāī (f 70-70v)  
 240 Nūru'l-lah b Husayn Wā'iz (f 70v) — 241 Shaykh Kabīr  
 Khalīfa-i-Shāhbāz 242 Miyan Jiw Chishtī (d 941/1534) (f  
 70v-71) 243 Zuhū Hājī Hamīd (d 930/1324) (f 71-72)  
 244 Abū'l-Fath Hidayatu'l-lah Sarmast b Fās (فاس) Shattāī  
 (d after 946/1541) (f 72-72v) 245 Ruknu'd-Dīn (f 72v)  
 246 Bakhshū Khudādūst — 247 'Atan (عطی) — 248 'Abdu'l-  
 lah Biyābānī (f 72v-73) 249 Jandan Qurayshī (f 73) — 250  
 Abū Bakr Qurayshī 251 Jalāl Muhammad Qādūī (d 928/1522)  
 (f 73-73v) 252 Ahmad Nārnawālī (f 73v-74) — 253 'Abdu'l-  
 Wahhāb Bukhārī Multānī (d 930/1524) (f 74-74v) — 254 Sālāī

- Nāgūnī (f 74v) —255 Jamāl Tajharī (نجمی) —256 Sayyid Husayn 'Aṭab (f 75) —257 'Alāu'd-Dīn 'Īsā (d 970/1562) —258 Muhammad b Tajī'd-Dīn (d 931/1525) —259 Mahmūd Lānī (d 937/1530) (f 75-75v) —260 Khānūn (?) 'Alā Taj Nāgūnī (born 853/1449, d 940/1533) (f 75v) —261 Bahlūl, i.e. Farīdu'd-Dīn Ahmad Jahāngīr-i-Mahīn (d 947/1540) (f 75v-76) —262 Sayyid Mu'azzam (f 76) —263 Ibrāhīm-i-Umarī Sin'l'hī Abdāl (f 76-76v) —264 Mubārak Balādast (f 76v) —265 Mahmūd b حالد (f 76v-77) —266 Sayyid Haybatu'l-lah sunn Shāh-mūn (f 77) —267 'Abdu'l-Quddūs Hanafī (d 991/1583) (f 77-78) —268 Fadlu'l-lah Gujātī (f 78) 269 Nasīru'd-Dīn Tamīmī Ansārī (d 940/1533) (f 78-78v) —270 Hāmid واریلی (f 78v) —271 Sulaymān b 'Affān Jāmī (f 78v-79) —272 Nasīr Handūnī (f 79-79v) —273 Husayn (d 945/1538) (f 79v-80) —274 'Alāu'd-Dīn Dihlawī b Nūrī d-Dīn (d 948/1541) (f 80-80v) —275 'Abdu'l-Qādu حیدرکادری (d 940/1533) (f 80v) —276 Tajū b Kamāl (born 895/1480 d 950/1543) (f 80v-81) —277 Shaykh Bhakānī Burhānpūrī (d 972/1564) His sons (Nos 278-280) —278 Shaykh Sa'dī (d 982/1574) —279 Shaykh Kamāl (d 1009/1601) (f 81) 280 Shaykh Jamāl (d 1014/1606) (f 81-81v) —281 Sayyid Nizām Mandawī b Sayyid Ghayāth (d 950/1543) (f 81v) —282 Sayyid Husayn b Muhammad b Jalāl b Zahīd (d 952/1545) (f 81v-82v) —283 'Alāu'd-Dīn Majdhūb (f 82v-83v) —284 Kamāl Quavshī (f 83v) —285 Ahmad b Nirmatī-l-lah (f 83v-84) —286 Ahmad b Jalālī d-Dīn b Dūst-Muhammad Kāshānī Khiljī (f 84-84v) —287 Muhammad Mujaddīd (f 84v) —288 Chandan (چندن) b Bud'h b Jhajū Dashūrī (d 953/1545) (f 84v-85) —289 Zahīd b Shāh Bud'h b Hamīz (?) b Jalāl (f 85) —290 Qādī Khān b Yūsuf (d in the second half of the Xc AH) —291 Muhammad 'Aynī (f 85) —292 Shāh Mansūrī (f 85-85v) —293 'Uthmān b Lādūn (?) (f 85v) —294 'Abdu'l-Malik Qādūnī b 'Abdu'l-lah b Sālīh b Mahmūd Ghaznawī Khāldī (d 956/1548) (f 85v-86) —295 'Abdu'l-Hakīm b Shāh Bājan (f 86) —296 Bājan b Mahmūd Shīrāzī Ansārī (f 86-86v) —297 Hasan (d 956/1548) (f 86v) —298 Amānu'l-lah Pānīpat'hī (d 957/1549) —299 Qādī Mīnān b Yūsuf b Hāmid b Abī'l-Mafākhn b Yāsīn Mandawālī (f 86v-87) —300 Chakan K'handūnī (چکن کهندونی) (d 961/1554) (f 87) —301 Jalāl b 'Abdu'l-lah (f 87-87v) —302 Mubārak Khān Harawī (f 87) —303 Muhyī'd-Dīn b Sayyid Mu'azzam (d 963/1556) (f 87v-88) —304 Pyāra b Kabūn b Mahmūd Chishtī (d 963/1556) (f 88) —305 Ad'hū Hīsānī (d in the end of Xc AH) —306 Ibrāhīm کلبراسدی (f 88-88v) —307 Abū Sa'īd b Sayyid Rājū Mutawakkil (d 966/1558) (f 88v) —308 Khatīb

Abū l-Faḍl Shūnāzī 309 Lutfu'l-lah, *muḥ* of Khwājagī Kāshānī —310 Bahāu'd-Dīn Kā (?) Muhammad b Khwājagī Kāshānī 311 Walī Miyānkālī (f 88v-89) —312 'Imād Tārimī (f 89) 313 Qādī Qādā (*sic* ?) Sind hī —314 'Abdu l-Awwal Daulat-ābādī (f 89-89v) 315 Shāh Muhammad b Hasan Zāhir Qādūī (f 89v) 316 Pīr Mājū (?) Mandawālī 317 Hasan Buzurg (d 958/1550) (f 89v-90) —318 Jalāl b Tabīb حاسبی (?) (f 90) —319 Muḥmūd Chishtī Rat'hūī (f 90-90v) —320 Jalāl b Sadī d-Dīn Husaynī (d 969/1561) (f 90v) —321 Sayyid Shāh (f 91) 322 Fakhr d-Dīn b Dāūd b Shāh Sadīqī (d 970/1562) (f 91-91v) —323 Sa'dī Budhan Khairābādī (?) (f 91v-92) 324 Shaykh Budhan i.e. 'Abdu l-Wahhāb (d 970/1562) (f 92) (*No khātima*)

The *fifth chaman* on the Shattāriyya affiliation Why its members are called *shattāri* در بکار سلسلہ شطاری و روح تسمیہ (f 92-94) 325 Abū l-Mu'ayyad surnamed al-Ghūth b Khatī d-Dīn (d 970/1562) (f 94-97) —326 Sūraj سراج b Shaykh al-Malak (f 97) —327 Qādī Qutb Majdhūb b Qādī کدس b Sa'di l-lah Ashraf Jahānī (d 970/1562) (f 97-97v) —328 Qādī Qutbu'd-Dīn (f 97v-98) 329 Burhān Ansārī Kālpawī (f 98) 330 'Anās (?) b Jalāl Sindī —331 Shāh 'Alī Ahmad-ābādī (d 970/1562) (f 98-98v) 332 Sīdī Kabīr Rufā'ī (d 588/1192) (f 98v) —333 Shaykh Shakarī (d after 970/1562) —334 Dīhbān (Dihvān ?) Sind hī 335 Kamālū'd-Dīn b Sulaymān Qurayshī (d 973/1565) —336 Fadlu'l-lah b Husayn Chishtī فاضلی (d 972/1564) (f 98v-99) —337 'Alī Shīr Bangālī (d after 970/1562) (f 99) —338 Husayn b Malik Muhammad (f 99-99v) 339 'Abdu l-Malik 'Abbāsī (d after 970/1562) (f 99v) —340 'Abdu'l-'Azīz, surn Azīzu l-Haqq (f 99v-100) —341 Qādī Khān Yūsuf Nāsīhī Tughlābādī (d 975/1567) (f 100) —342 Pāyinda (پایندہ) Qaltī (قالتی) —343 Adhan b Bahārī d-Dīn Jaunpūrī (d 906/1500) 344 Husayn Baghdādī (d 977/1569) (f 100-100v) 345 Bahāu d-Dīn Muftī b Shamsī d-Dīn Mahbūb Qurayshī Asadī Hāshimī (f 100v-101) 346 Mubārak Sind'hī (d 978/1570) (f 101-101v) —347 Muḥshidu'd-Dīn b Rafī'ī d-Dīn Muḥaddith Safawī (f 101v) 348 Nāsīr Muftī (d 980/1572) 349 'Abdu'l-Hakīm Gūshanishīn-i-Kālpī (d 980/1572) (f 101v-102) 350 Muhammad 'Aynī b Shaykh-Khān (d 1005/1597) (f 102-102v) 351 Muzā Shāh Naqshbandī (d after 980/1572) (f 102v) 352 Hasan Muhammad b Miyānjī (d 982/1574) (f 102v-103) —353 Khwāja Jūybārī (f 103) —354 Shaykh Bahra, i.e. 'Abdu'r-Razzāq Khūrd b Abī'l-Faḥh Makki (d 984/1576) —355 Muhammad b Tāhīn-i-Nahrwāla (f 103-103v) \*

- 356 'Abdu'l-lah Anandī (?) Multānī (d 990/1582) (f 103v-104)  
 —357 Faqīh 'Alī (f 104) 358 Qādī 'Abdu'l-Qādnī 'Alī (d 1020/1611) —359 Najmu'd-Dīn (f 104v-105) —360 'Abdu'l-Hādī (son of the preceding) (f 105-105v) —361 Khāwand Mahmūd, son of Najmu'd-Dīn (No 359) (f 105v-106) —362 Muhyī'd-Dīn b Muhammad 'Abdī'l-lah (f 106-106v) —363 Abdu l-'Ilm (?) b Muhammad 'Abdī'l-lah (f 106v) —364 'Abdu-'sh-Shahīd b Muhammad Abdī'l-lah, surnamed Khwāja کبخی (f 106v-108) —365 Muhammad b 'Abdī'l-Malik Qādnī Khāhīdī (d 984/1576) (f 108) —366 Muhammad b Abī't-Tavf (?) (f 108-108v) —367 Abū'n-Nasī Tablāwī Mutnī Shāfi'ī (f 108v) —368 'Alī Quds Hanafī 369-370 Ma'ūf and 'Uthmān (f 108v-109)  
 371 Muhammad Faqīh (f 109) —372 Zāhiru'l-lah b Umar Mandūwālī —373 Miyān Miyānī b Dāūd (the maternal uncle of the author) (f 109-109v) 374 Buihān-zāda-i-Ahmadābād-i-Gujrāt (f 109v) —375 Abū Jīw b Khidr 376 Māhī (?) Bīyābānī (f 109v-110) 377 Fathu'l-lah Rājgirī (f 110) —378 Mūsā Pāshīda Ajīn (?) —379 Walī Muhammad (d ca 985/1577) (f 110 110v) —380 Hamīd Lād (f 110v) 381 Jamāl b Shaykhī l-Islām (f 110v-111) 382 Taqīyyu d-Dīn Muhammad (f 111)  
 383 Shaykh Awliyā b Snāj (d 988/1580) (f 111-111v) —384 Zakariyā, *murīd* of 'Abdu'r-Razzāq (f 111v) 385 Bud'han Nihāndānī (d 988/1580) (f 111v-112) —386 Sadīu'd-Dīn Dhākī b Shamsī'd-Dīn (d 989/1581) (f 112) —387 Jāūn b 'Umar Chishtī (f 112-112v) —388 Rūhu'd-Dīn (f 112v) 389 Hasan Muhammad (f 112v-113) —390 'Abdu'l-Jalīl Jaunpūī (d 989/1581) (f 113) —391 Hasan b 'Abdī'l-lah Qurayshī (d 989/1581) —392 Sayyīd Mustafā b Mubārak b Mahmūd b Nūr b Hāmid Shāh (f 113-113v) —393 Shamsu'd-Dīn Zinda-dīl (d 990/1582) (f 113v-114) —394 'Abdu'l-Wahhāb Afghān (d 990/1582) (f 114)  
 395 Munawwar b Nūrī'd-Dīn b Ilahdād b Muhammad Shaihi (f 114-114v) —396 Yūsuf Bangālī (f 114v-115) —397 Ibrāhīm Qārī (d 991/1583) (f 115-115v) —398 Qutb-i-Jahān Dhākī-i-Nahrwāla (f 115) 399 Bāyazīd Sarawānī —400 Lashkāi Muhammad 'Arīf (d 992/1584) (f 115v-117v) 401 Mahmūd Mūzanī (f 117v) —402 Shaykh Awliyā 403 Ruknu'd-Dīn Mahmūd (f 117v-118) —404 Yūsuf Qādnī (f 118) 405 Hasan Chishtī 406 Muhammad Hasan Chishtī —407 Shāh Majhan b 'Abdī'l-lah b Qādī Khayrī'd-Dīn Nahwī (?) (f 118-118v)  
 408 Khwāja Kalān (d 992/1584) (f 118v-119) —409 Yūsuf b 'Abdī'l-lah Tamīmī Ansārī (f 119) —410 Kāsī (?) b کمرای  
 Mīr Amīnu'd-Dīn Khurāsānī (d 994/1586) —411 Makhdūm Ja'far (f 119-119v) 412 Makhdūm Bāyazīd (f 119v) 413 Bilāl Sūd'hī —414 Khirad Dīwāna 415 Sadīq سدید (d 997/1589)

- (f 119v-120) 416 'Abdu'l-Rahman Sūfī Sarhindī (d 995/1587)  
 (f 120) 417 Tayb-i-Tāb (طیب طاب) (f 120-120v) — 418  
 Arabī Sind'hī (f 120v) — 419 Sa'du'l-lah Dihlawī Chishtī —  
 420 Haydar — 421 Kanan Lāk'h (کنن لاکھ) (f 120v-121) — 422  
 Majhan Khāna (f 121) 423 Zuhū'u'd-Dīn Mahmūd b Jalāl  
 (d 996/1588) 424 Muhaklat, a Jew (f 121-121v) — 425  
 Badru'd-Dīn b Jalāl (d 998/1590) (f 121v-122) — 426 Rājī  
 Muhammad (was alive in 1001/1593) (f 122) — 427 Miẓān Abā  
 Ibrāhīm (d 998/1590) (f 122-122v) 428 Hājī Ibrāhīm  
 Sarhindī (f 122v) 429 Wadūdu'l-lah Shattāī b Ma'rūf Sa'dīqī  
 (still living in the author's time) (f 122v-123) — 430 Miẓān  
 Wajihu'd-Dīn Sind'hī (f 123) 431 Ahmad Mutawakkil Jinnī (?)  
 Misiī (d 998/1590) (f 123-123v) — 432 Ma'rūf b Qādī Sa'du'l-  
 lah (d 998/1590) (f 123v-124) — 433 Isma'īl Sūma (d 998-999/  
 1590-1591) (f 124) — 434 'Abdu'l-lah Kahwās — 435 Dūst  
 Muhammad Sahhāf (d after 990/1582) — 436 Junayd Muftī b  
 Bahār'd-Dīn Qurayshī Asadī Hāshimī (d 998/1590) — 437 Nizām  
 b 'Abdu'l-Karīm Nānawālī (d 997/1589) (f 124-124v) — 438  
 Pyāra Nūī (f 124v) 439 Ibrāhīm Bhakīī (d 998/1590) (f  
 124v-125) — 440 'Abdu'l-lah Qadīmī (d 999/1591) (f 125-125v)  
 441 Makhdūm Nūh Hālākandī (f 125v) — 442 Sayyid  
 Ḥabību'l-lah — 443 'Abdu'l-Jalīl Nāgūī (d 1000/1592) (f 125v-  
 126) — 444 Mustafā Mahbūbu'l-lah (f 126) 445 Muḥamma'  
 Bāhā Ūshī (f 126-126v) 446 Qāsim b Yūsuf Sind'hī (f  
 126v) 447 Jamāl Mudarris-i-masjīd-i-Ibrāhīm (f 126v-127)  
 448 Ilahdād (إلهداد) (?) (f 127) — 449 Mahmūd Bichāia —  
 450 'Abdī, or Agīa — 451 Shihābu'd-Dīn Wāsīl — 452  
 'Abdu'l-Mahk 'Allāma (f 122-127v) — 453 Ilahbakhsh Chishtī  
 (d ca 970/1562) (f 127v) — 454 'Alī Mutaqqī b Hīsāmī'd-Dīn  
 Jaunpūrī (d 975/1567) (f 127v-128) 455 Khwāja 'Ālam (f  
 128) 456 Shaykh Hayāt (or Jīwa?) 'Abdu'l-Hayy (f 128-  
 128v) 457 Wajihu'd-Dīn Ahmad b Nāsirī'l-lah 'Alawī (f  
 128v-130) 458 Jalālu'd-Dīn Multānī (d 990/1582) (f 130-  
 130v) — 459 Sadru'd-Dīn Lāhūī (d 990/1582) (f 130v-131)  
 460 Malik Shīh Khalwātī (d ca 1005/1597), (f 131) — 461  
 Zaynu'd-Dīn b Munawwar (d 1005/1597) — 462 'Abdu'l-Rahīm  
 Kabīr (d 1005/1597) — 463 Sayyid Hasan — 464 Yūsuf Lang  
 b Dāūd Multānī (f 131v-132) — 465 Ādam Sūfī (f 132) — 466  
 Muhammad b Abīl-Hasan Shāfi'ī (f 132-133) — 467 Hānsū  
 Bukhārī (d 1005 or 1006/1597-1598) (f 133-133v) — 468 Hamza  
 (همزة) b Shaykh Qurayshī (d 1005/1597) (f 133v) — 469 Nūī d-  
 Dīn Diyāu'l-lah (f 133v-134v) — 470 Ibrāhīm Muhaddith-i-  
 Qādirī (d 1001/1593) (f 134v) — 471 Amānu'l-lah Afghān (d

- 1010/1602) (f 134v-135) —472 Afdal Muhammad (d 1000/1592) (f 135) —473 Tāhu b Yūsuf b Rukn'd-Dīn b Ma'ūf b Shihābī'd-Dīn Sīnd'hī (f 135-136v) —474 Mahmūd b 'Abdī'l-lah Gujrātī (d 1004/1596) (f 136v-137) —475 Ibrāhīm b Mahmūd (d 1004/1596) (f 137-137v) —476 Fathu'l-lah (درویشی) (d 1004/1596) —477 Karāmu'l-lah (d 1004/1596) (f 137v) —478 'Abdu'l-Karīm b Khalīfa Shāh Shabbāz (f 137v-138) —479 Mīyān Jamūjī Nū Mahk Chāndā (f 138-138v) —480 Pī-Sayyidī b Sayyid 'Alī (f 138v) —481 Khwāja D'handī b Khwājagī Kāshānī (d 1006/1598) (f 138v-139) —482 'Alāu d-Dīn Thānī (f 139) —483 Bābā Jīw b Jīw (d 1006/1598) (f 139-139v) —484 Tāju d-Dīn Qādūrī Nahīwālī (f 139v) —485 Khwāja Kalān b Khwājagī (d 1007/1599) (f 139v) —486 Lād Jīw Sīnd hī (d 1007/1599) (f 139v-140) —487 Bābā Bahrang (برنگ) Shūn (d 1007/1599) (f 140) —488 'Uthmān b 'Īsā b Ibrāhīm Sadiqī (f 140-140v) —489 Ishāq b Khwājagī (d 1020/1611) (f 140v-141) —490 Abū l-Fath b Jamāl d-Dīn Makkī 'Abbāsī Qādūrī (f 141-141v) —491 Dāūd Barānī (d 1008/1600) (f 141v-142) —492 Kamāl b Ibrāhīm (d 1009/1601) (f 142) —493 Dīvāu d-Dīn Isma'īl Chishtī (d 1009/1601) —494 'Abdu'l-Ghanī (d 1009/1601) —495 Nizām (d 1009/1601) —496 'Abdu'l-Razzāq Tāi (d after 1000/1592) —497 Tāju'd-Dīn b Bahān d-Dīn Zakariyā b 'Īsā Dihlāwī (f 142v) —498 Faydī (فایز) Fayyādī, i.e. Abū'l-Fayd b Mubārak (f 142v-143) —499 Buhān Alawī (brother of Wajihu'd-Dīn Ahmadābādī (f 143) —500 'Abdu'l-lah Sūfī Shikārī (d 1010/1602) (f 143-144) —501 Walī Muhammad b Qādī-zāda Ahmadābādī Gujrātī (d 1010/1602) (f 144-144v) —502 Māk hū (ماکو) (d 1010/1602) (f 144v) —503 Sūāj Muhammad سنائی (d 1010/1602) —504 Husayn Jhānī (حسینی) (f 145-145v) —505 'Abdu'l-Qādūrī (d 1011/1603) (f 145v) —506 Mubārak Sadiqī Shattārī (d 1010/1602) —507 'Alamu'd-Dīn (f 145v-146) —508 'Alī Afghān (f 146) —509 Kamāl d-Dīn Muhammad 'Abbāsī (f 146-146v) —510 Tāju'l-'āshiqīn b 'Abdī'l-lah Sīnd'hī (d 1013/1605) (f 146v) —511 Abū Sa'īd b Jakan K hadūī (رحمن کهدری) (d 1016/1607) (f 146v-147) —512 Muntadā b Sayyid Muhyī'd-Dīn b Sayyid Yahyā Gujrātī (f 147) —513 Nasīr Khān —514 'Abdu'l-Latīf b Malik Shāh Gūrī (d 1007/1599) (f 147-148) —515 Pī Muhammad b 'Abdī'l-Karīm b Jalāl Muhammad Qādūrī Buhānpūrī (d 1013/1605) (f 148) —516 'Abdu'l-lah b Wajihu'd-Dīn Ahmadābādī (f 148-148v) —517 Munawwar b 'Abdī'l-Majīd b 'Abdu'sh-Shakūrī b Hājī Sulaymān Banī Isā'īl (f 148v-149) —518 Shamsu'd-Dīn 'Alī Gīlānī (d 1011/1602) (f 149-

- 149v) --519 Dāūd Hallāj (d 1012/1603) (f 149v-150v) --520 Muhammad Baqī b Abdu's-Salām (d 1012/1603) (f 150v-151) --521 Daulat Gujātī (d 1015/1606) (f 151) --522 Sadī-i-Jahān b Abī'l-Fath (d 1019/1610) (f 151-152) --523 Amīn Nahrwala (*sic* ?) (d 1017/1608) (f 152-152v) --524 Mahmūd Sayyid Mahk (d 1019/1610) (f 152v) --525 Bhāi Ishāq Hudūd b Hāfiz Isma'il Sindhī (f 152v-153) --526 Muhammad Hasān Barahna-Sarī (f 153) --527 'Abdu'l-Wāhid Tānīku'l-mā' (d 1017/1608) (f 153-153v) --528 Khwāja 'Alī Shaykhī (سیدی) (f 153v) --529 Bud'h 'Abdu'l-lah (d 1021/1612) (f 153v-154v) --530 Uthmān b Ilahdād Barkī (f 154v-155) --531 Abū'l-Fath Dihlawī [also his predecessors Mas'ūd-Beg Hujjatullah Multānī, 'Alīm Dihlawī, Samāu'd-Dīn Jaunpūrī, 'Abdu' Qādu Sābūnī, Abdu'l-lah b Shamsu'd-Dīn Ansārī Lāhūrī, Abū'l-Baqā b 'Abdu'l-Baqī b Taqīyyu'd-Dīn Muhammad Adhīr-i-Rahman (d 950/1543), Hisāmu'd-Dīn Suikh (d 970/1562), Badī'u'd-Dīn Ishāq, Abdu's-Salām (d 983/1575), Nūru'd-Dīn an-Nūr Shamsu'd-Dīn son of Ya'qūb b Ruknu'd-Dīn, Qādī Shāh Lāhūrī, Isma'il (d 980/1572), Kamālu'd-Dīn Dāūd, Mi'yānu'l-lah b Ghāzī (عاری) Sarhindī (سهرندی)] (f 155-158) --532 Kabīr Bakhtiyārī (f 158-158v) --533 Sayyid Shaykhī b 'Abdu'l-lah عدوسی Sādīqī Yamanī Hadīramawātī (d 984/1576) (f 158v) --534 Atā Muhammad (b) 'Alā'i d-Dīn (d 986/1578) (f 158v-159) --535 Nasīru'd-Dīn Jamāl (f 159-160) --536 'Isā b Qāsim Sindhī (f 160-165v) --537 Ahmad b Abdu'l-Ahad Fārūqī Sarhindī (سهرندی) (f 165v-167v) --538 Khudābakhsh Mandawī (f 167v-169) --539 'Abdu'l-Qādu b Abī Muhammad b Walī Hāmūn (*sic* ?) Baghdādī (f 169-169v) --540 Ahma Afghān (f 169v-171) --541 Dām Nūī (f 171-171v) --542 Nī'matu'l-lah Shabchūlūrī (?) (سبحولوری) (f 171v-172) --543 Nūr-Khān Muhammad b Tāj-Muhammad (in 1022/1613 was more than 40 years old) (f 172-172v) --544 Ahmad Qārī (f 172v) --545 Hasan Mandawī b Ilahbakhsh Chishtī (a friend of the author) (f 172v-173) --546 Bābū b Hadūn b Bhāi (بای) Jān-i-Jān (a friend of the author) (f 173) --547 Zinda Hājī Majdhūb b 'Abdu'l-lah (f 173-173v) --548 Abdu'l-lah Majdhūb Qādūī Baghdādī (f 173v) --549 Chandan (f 173v-174) --550 Shaykh Tā' (f 174) --551 Humāyūn Majdhūb Bihārī (f 174-174v) --552 Shāh 'Umar Khūshtgarī (f 174v) --553 Jamāl Bīyābānī --554 Ilahdād of Nāida --555 Karāmu'l-lah Multānī --556 Gadāī (f 175) --557 Baikhūrdāi Gujātī (f 175-176v) --558 Nīzām Amtīnī (f 176v-177) --559 Shāh Muhammad Akhsikātī (f 177-177v) --560 Jalāl Mahmūd Thānīsārī (f 177v-178) --

561 Muhammad-Dīn (b) 'Ārif Chishtī (f 178-178v) — 562 Ahmad Khalifa-i-Jalāl Panīpat'hī (f 178v-179) — 563 'Abdu'l-Wāhid b Ibrāhīm Futūhī (f 179-179v) — 564 Sifatu'l-lah Bihūjī (f 179v-180v) — 565 Jalāl Wāsīl Kālpawī (f 180v) — 566 Bābū Sind'hī (f 180v-181) — 567 Tayyīb Bihānī (f 181-181v) — 568 Daulat b 'Abdu'l-Malik Minyārī (f 181v-182) — 569 Muhammad Fadlu'l-lah (f 182-186v) — 570 Ad'han b Māh (d 972/1564) (f 182v) — 571 'Abdu'l-Haqq Haqqī, with the *takhallus* Qādūī, of Dihlī (f 182v-183) — 572 Muhammad Ridā with the *takhallus* Shakkī (?), b Shāh 'Abdu'l-lah Isfahānī (d 1020/1611) (f 183-184) 573 Qarīn (?) b Abdu l-Hakīm b Shāh Bājan (?) Chishtī Buhānpūrī (f 184v) — 574 Dāūd Shattārī b Hā(mid) Muhammad (f 185-185v) — 575 Hasān b Mūsa Ahmadābādī the father of the author (f 185v-192) (No *khātima*)

The copy is apparently unfinished. Its orthography often shows that the scribe did not always properly understand what he wrote. The style of the handwriting belongs to the XIc AH and therefore a note on the fly-leaf stating that the work was copied in 1155 AH at Sikākul, the district Haydarābād by Madīna-Beg, seems trustworthy. Beg

این خطه من سکه ساهی دارد .. در محمّد کده وان من سی  
"یستع بحمدہ الع

Ff 192, S 300 × 20, 220 × 135, ll 25 Or pap Ind good nast Cond good CFW 1809

## 260.

(تذکرۂ مشائخ کسمیر)

(TADHKIRA-I-MASHĀIKH-I-KASHMĪR)

E 81

A rare hagiological work dealing with the Muhammadan saints of Kashmir, who lived there in VIII-Xc AH /XIV-XVIc AD. At the end of the preface (f 168) the author calls himself *کسمیر* without further details. The following indications can be gathered from the text to aid the definition of the period in which he lived: he refers several times to Muzā Haydarī Kāshgharī, i.e. Muhammad Haydar b Muhammad Muzā surnamed Dughlāt, the author of *Ta'wīl-i-Rashīdī* (see No 210 in this cat.), who ruled in Kashmir from 947 to 958/1540-1551, when he died. The terms, in which these references are made, imply that he passed away a long time ago. On f 469 the author quotes his own chronogram for the year 968/1560 *مسجد نا بربک* *بادا و نر*, which he composed when still very young. This seems sufficient for his identification with Bābā Nasīb, or Mullā Nasīb, who died, according to R 1085, in 1047/1638.

His book which in the present copy is defective at the beginning and does not contain the title, may be identical with *Rīshī-nāma* known to have been composed by Nasīb. It may have been called so after the surname of Nūru'd-Dīn Walī, Rīshī who is the central figure in this compilation. Cf. the reference to it in *Wāqī āt-i-Kashmīr*, R 300. The *Darūīsh-nāma* mentioned as one of the sources of *Gauhar-nāma-i 'ālam* (see No 189 in this cat., and EB 320) may be a corruption of the *Rīshī-nāma*. It contains an excessively long preface of which only the second half (169 folios) is preserved in this copy dealing with glorifications of the first four khālifs and general ethical discussions in a Sufic strain. The first biography (ff 169v-332) is that of Nūru'd-Dīn Walī born at كموه in 779/1379, and d in the middle of the IXc AH, XVc AD (cf. concerning him Lawrence, Valley of Kashmir, pp 287-288). Then follow Bābā Bāmu d-Dīn (f 332), Zaynu'd-Dīn (f 354) Bābā Latif (f 367v), Rajabu'd-Dīn (f 371) Bābā Shakarīn (f 388v) Latifu d-Dīn (f 404v), Bābā Rīshī (f 411) the pīr of the author Shaykh Hamza, with several of his disciples (f 420). The narrative deals almost exclusively with legends and miracles and contains very few exact dates.

Besides materials for the study of Sufism in Kashmir, there is much information with regard to the general style of life in mediæval India and especially concerning local folk-lore. The language in which the book is written is very peculiar. It is Persian strongly influenced by some foreign syntax probably Turkish or Kashmīrī. There are also many poetical quotations in the old language of Kashmir, now almost forgotten. They are very corrupt because in addition to being written in the Arabic character, quite unsuitable to that language, they are badly misspelt apparently because the scribe did not understand them properly. Several of them were communicated by me to Sir George Grierson who (in his letter of 20 July, 1921) is of opinion that many of them are still popular in Kashmir, and some of them are ascribed to Lallā-Vākyanī. Several of them are actually found in her book of poems (see S G Grierson and L Barnett, *Lallā-Vākyanī*, 1920, R. As. Soc. Monographs, vol 17).

Copied early in the Xlc, in Kashmir, by Shāh Muhammad. As mentioned above it is defective at the beginning. There are also many lacunas in the middle. Many pages are rendered illegible by 'repairs,' consisting of pieces of paper pasted over them. Beg

ذکر مہداف حلقہ اربع، ای درویش فصائل و مہداف حلقہ آندسروز الہ

261.

مجمع الاولياء

MAJMA'U'L-AWLIYĀ

D 273

A small portion of a rare and extensive collection of biographical notes on saints of various affiliations. It was comp in 1043/1634 by Mī 'Alī Akbar Husaynī Ardistānī, and dedicated to Shāh-jahān. See EIO 645-646. The work is divided into a preface, 12 *bābs* and a *khātima*, but the present copy contains only the first four *bābs*, which deal with the well-known legends of the saints of the earliest period of Sufism, and therefore yield little new information. Copied apparently towards the end of the XIIc AH, but a large number of folios are written in a more modern hand-writing. Beg as in the copy described in EIO 645.

الحمد لله . درصنائر متعالیه طالبان مآثر و مناصب معربان اله

Ff 367, S 340 × 175, 225 × 105, ll 19. Or. pap. Ind. nast. (different hands). Cond. bad. Vignette.

262.

سعیمة الاولياء

SAFĪNATU'L-AWLIYĀ

D 216

The well-known collection of biographical notes on Sufic saints of India, arranged according to the popular affiliations to which they belonged. Comp in 1049/1640 by Dā'ir Shikūh (d 1068/1658). See BI I 432, EIO 647-649 (where a complete list of the biographies is given), P1 58, 5+6 R 356, Aum 140, etc. *Ind lib*. St No 72 on p 25. Lith several times in India in Persian and in an Urdu translation. The colophon of the present copy states that it was transcribed in 1137 AH, at Aikāt, by 'Abdu'l-Qādir b Muhammad Husayn, but the appearance of the MS and the character of the handwriting suggest a much later date, possibly about the middle of the XIIIc AH. It is not improbable that the colophon in question was copied from the original of this transcript to which it belongs. Beg as usual.

الحمد لله . اگرچه احوال و معجزات اله

Ff 177, S 195 × 130, 150 × 85, ll 15. Eur. pap. Modern Ind. nast. Cond. tol. good.

263.

مرآة بدیعی

MIR'ĀT-I-BADĪ'Ī

D 288

(Also called مداریه) A biography of a half-legendary Sufic saint Badī'u'd-Dīn, surnamed Shāh-Madāī, still most popular

all over India. He is worshipped as a *pīr* of the jugglers, a pation saint of a kind of syncretic Hindu-Muhammadan sects like those of the Madāniyya, etc. His death is usually fixed at 840/1437. The work was composed in 1053/1644 by 'Abdu'l-Rahmān b Qāsim b Shāh Bud'h 'Abbāsī 'Alawī Chishtī. See R 361 etc. *Ind lib* Bh 88. Lith in India. Copied at Gwalhār, in 1146 AH by Sharafu'd-Dīn. Beg

الحمد لله الذي حلّق الابداء وهو عبدنا الحق

Bd v Ff 1-13v, S 280 × 175, 220 × 120, ll 25. Or pap Ind nast Cond good CFW 1801

## 264.

مرآة الاسرار

MIR'ĀTU'L-ASRĀR

D 286

A collection of biographical notes on Sufic saints, from the appearance of the Sufic movement to the author's time with special reference to the shaykhs of India. Comp in 1065/1655 by the same 'Abdu'l-Rahmān Chishtī who is the author of the preceding work. See R 359-361. *Ind lib* Bh 89. The work is divided into 23 *tabaqas*, or generations, arranged chronologically and according to various popular affiliations. It is based chiefly on Jamī's *Nafahātu'l-uns*, 'Attār's *Tadhkira*, etc., and contains apparently very little first hand information. Copied in 1088 AH, by Muhammad Tāhir, and bound in two vols (although there is no division in the text). Beg

الحمد لله رب المسروق والمعروف الحق

2 vols Ff 574, S 295 × 185, 290 × 105 ll 22-25. Or pap Ind nast Cond good CFW 1809

## 265.

كراما الاولياء

KARĀMĀTU'L-AWLIYĀ

D 260

A collection of the biographies and pious utterances of various Sufic saints, as well as stories about their miracles, from the earliest period of the Sufic movement to the compiler's time. The author, Nizāmu'd-Dīn Ahmad b Muhammad Sālih Sadiqī Husaynī, composed his work in 1068/1658. See R 974. On ff 3v-4 he mentions his sources (enumerated in R 974 almost all of them are well known works). It is divided into a *tamhīd* discussing the nature of holiness and miracles, a *muqaddima*, and 11 *tabaqas*. The latter deal not with the generations of the contemporary saints, as usually implied by this term, but with the principal Sufic affiliations. Special regard is paid to the shaykhs who lived in India.

- تم-ید، در بیان ولی و ادب کرامات،  
 (f 8) مقدمه، فصل اول، در ذکر حلقه‌های الراسدین و ائمه المعصومین اله  
 (f 13) فصل دوم، در ذکر جمعی از اصحاب گذار،  
 (f 45) فصل سوم، در ذکر بعضی از کرامات و طب  
 حمدانی. . عدد العادری حلالی،  
 (f 50v) طبقه اول، در ذکر کرامات جمعی از تابعین و تبع تابعین،  
 (f 80) دوم، (مالک دیدار beg with)  
 (f 93) سیوم، (بایرید بسطامی beg with)  
 (f 131) چهارم، (حمد بعدادی beg with)  
 (f 158) پنجم، (ابو العباس وصاف beg with)  
 (f 201) ششم، (ابو مدین معربی beg with)  
 (f 253) هفتم، (حواحه علو دینوری beg with)  
 (f 281v) هشتم، (ابو بحب سه‌ورزی beg with)  
 (f 383) نهم، (یوسه، حمدانی beg with)  
 (f 422) دهم، در ذکر کرامات بعضی از مسائخ همد،  
 (f 482) یازدهم، در ذکر علای میکانین و بساء و اصلاط،  
 (f 504v) -  
 (not found in this copy حاتمه، در ذکر حکایات متعروفه)

Copied towards the middle of the XIIc AH by Ghulām Muhammad (b) Muhyī'd-Dīn b Hāfiz 'Iwād Beg

سپاس ازل و اند حاله را سرا سب اله

Ff 522, S 190×120 140×75, ll 13 Or pap Ind nast Cond tol good CFW 1809

## 266.

تجعة قادریه

TUHFA-I-QĀDIRIYYA

D 85

A biography of 'Abdu l-Qādu Jilānī, a Sufic saint d 561/1166. The author, Abū'l-Ma'ālī Muhammad, surnamed Muslimī, gives no indication as to the date of the composition of his work, but it is probable that it was written like many other similar compilations towards the end of the XIc AH, or later, when the Qādirī affiliation began to flourish in India. The work is divided

into 21 *bābs* corresponding exactly in their headings and order to the list given in EIO 1803. Another copy in GC II 448. The present copy dates from the end of the XIIc AH. Beg

هاتم كعتا نكوصه ، كزيم الحج

S 215 × 155, 170 × 100 ll 13 Eur pap Ind coarse nast Cond good CFW 1809

## 267.

مختصر تحفة قادريه

MUKHTASAR-I-TUHFA-I-QĀDIRIYYA

Oa 25.

A condensed version of the same work as above prepared by the same Abū'l-Ma'ālī Muhammad Muslimī. It is divided into two *qisms*, the *first* dealing with the biography of 'Abdu'l-Qādir himself, and the *second* with notes on his associates. Copied in 1101 AH at Kalkala (كلك), near Bījāpūr, by Amānu'l-lah b Muhammad Bāqī b Hājī Daulatshāh 'Ālimī. Beg

يارب كمالات عدد حلالى الحج

Bd v Ff 25v-85v, S 115 × 65, 75 × 35, ll 9 Or pap Ind coarse nast Cond. very bad

## 268.

مناقب ، عوثيه

MANĀQIB-I-GHŪTHIYYA

E 198.

The well known biography of the same Abdu'l-Qādir Jīlānī. The author, Muhammad Sādiq Shihābī Sa'dī Qādirī, does not mention the date of composition. H. Ethé, in EIO 1799, where a copy of this work is described comes to the conclusion that it was compiled later than the IXc AH. All three copies in this collection contain an allusion, which shows clearly that the work could not have been composed earlier than the second half of the XIc AH / XVIIc AD, i.e. a reference to *Takmilu'l-īmān* by 'Abdu'l-Haqq Dihlawī who d. in 1053 or 1054/1643-1644, cf. EIO 2583, etc. Another copy in GC II 437. Copied in the XIIc AH. Beg as usual

الحمد لله الذى جعل كرامات الولى الحج

S 205 × 120, 160 × 65, ll 17 Or pap Ind nast Cond good

## 269.

The same

E 199

Another copy of the same work, also dating from the XIIc. AH. Beg as in the preceding No

S 225 × 135, 140 × 75, ll 10 Or pap Ind nast Cond good CFW 1809 Scrappy poetical quotations and notes on additional leaves

## 270.

The same

E 200

Another copy of the same work, dating from the end of the XIIc AH Beg as in No 268

Ff (77), S 180 × 100 130 × 55, ll 15 Or pap Ind nast Cond good

## 271.

نَسَائِمُ - وَثِيَّة

NASĀIM-I-GHŪTHIYYA

Oa 15

Another biography of the same 'Abdu'l-Qāḍī Jilānī containing also a number of discussions on general Sufic matters. The author mentions neither his name, nor the date of composition. This work is described in EIO 1801. It is divided into eleven *nasāims*. Copied in the XIIc AH Beg

يَا مَالِكُ الْمُلُوكِ لَنَا اَدَبٌ مَعَصِدُ الْحَمْدِ

Bd v Ff (1v-97r), S 200 × 125 150 × 75, ll 15 Or pap Ind nast Cond good CFW 1809

## 272.

نَوَادِرُ السَّعَرِ

NAWĀDIRU'S-SAFAR

D 323

A collection of biographical notes on shaykhs of the Chishtī affiliation, with descriptions of their shrines, etc., 22 in number. The saints mentioned are placed in chronological order and end with the celebrated Chirāgh-i-Dihlī (d. 757/1357) (*saḡar* 21) and Gīsūdirāz (d. 825/1422) (*saḡar* 22). The author's name appears on f. 5 as Farīdu'd-Dīn, without any details as to himself or the date of composition of his work. Its style is modern. Copied in the XIIc AH, apparently left unfinished. Beg

سَدِّسْ عِبَادَتِ اسَاسِ وَ شُكْرِ سَعَادَتِ لُغَسِ الْحَمْدِ

Ff 93, S 240 × 130, 200 × 95, ll 17 Or pap Ind nast Cond not good

## 273.

اَحْبَارُ الْاَوْلِيَاءِ مِنْ لِسَانِ الْاَصْغِيَاءِ

AKHBĀRU'L-ʿAWLIYĀ MIN LISĀNI L-ASFIYĀ

D 22

Biographical notes of saints who belonged to the Khwīshagī clan of Afghans settled near Lahore, together with general discussion on the origin of the Afghans, an autobiography of the author, etc. The latter calls himself 'Abdu'l-lah Khalīfa-jī b. 'Abdu'l-Haqq, known as 'Abdu'l-Qāḍī Khwīshagī. The compilation is quite modern, and is divided into six *bābs*, as follows

- (f 3) (72 shaykhs) باب اول ، در بیان احوال و یسکنان  
 (f 139v) (75 shaykhs) باب دوم ، در بیان مسائلی سائر افعالیان  
 (f 213v) (11 names) باب سوم ، در بیان احوال نساء عارفان  
 باب چهارم ، در باب افعالیان و سبب آمدن ایشان به این شهر  
 (f 221v) نیکوستان  
 (f 251) (30 names) باب پنجم ، در احوال مسائلی قصور و دواخی آن  
 باب ششم ، در احوال این شهر عناد الله (عند الله)  
 (f 277) حویسکی چینی

Copied in 1294/1877 for H Blochmann, at Qasū (Kasū as he writes in his note on the fly-leaf) Beg

حمد و سپاس خداوند را که بطن عارفان را

Ff 302, S 185×120 130×85, ll 9 Or pap Vulgar Ind nast Cond tol good  
 Headings in red ink are much faded Index

#### 4. Miscellaneous biographical works.

274.

ترجمه تاریخ حکما

TARJUMA-I-TA'RĪKH-I-HUKAMĀ

D 111

A Persian version of a treatise (originally written in Arabic), dealing with traditions regarding the ancient sages, Greek philosophers and early scholars of the Muhammadan period. The exact title of the original work is not mentioned, only the name of the author, Shamsu'd-Dīn Muhammad b Mahmūd Shahrizūrī (flourished in the VIIc AH/XIIIc AD). Apparently it was his *Raudatu'l-afāh wa nuz'hatu'l-arwāh* (Brockelmann I 468), as it is of similar contents. The compiler of the Persian version, Maqsūd 'Alī Tabrizī, wrote it in 1011/1602 but it was evidently not completed till after 1014/1605 because Jahāngīr, to whom it is dedicated, is addressed as an already ruling prince. See EIO 614–617 (to which the present copy is similar in its arrangement), RS 100, etc. The preface of the translator begins with

ای حکم علی الاطلاق و ای دانا، باستحقاق

Then follows the translation (f 5), beg

اعراض کتاب ، سپاس و ستائش خدا را که اول بی اول است

On f 171 there is an appendix (as in EIO 614), on the early Muhammadan scholars, beg

حواصی که بتاریخ حکماء پیشین

Copied in 1033 AH (?), but various portions are transcribed by different hands, apparently at different times

Ff 230, (the correct order of folios 208, 210, 209 212, 211, 211, 213, 215)  
S 235 x 140, 175 x 80, ll 17 Or pap Ind nast (diff hands) Cond tol good

## 275.

The same

D 179

A condensed version or perhaps merely a portion of the preceding work. A similar compilation is mentioned in EIO 618, where the name of the abbreviator is given as Sadr al-Dīn b Mī Muhammad Sādiq b Mī Muhammad Amīn. Copied in 1100 AH (?) Beg

سداس و ستائس حکمی را که اول بی اول اسب الحج

Ff 79, S 245 x 155, 165 x 95, ll 15 Or pap Course Ind nast Cond good

## 276.

محاليس المؤمنين

MAJĀLISU L-MU'MINĪN

E 172

The well known compilation of the biographies of various eminent persons who belonged to Shi'ism, by Qādī Nūr al-Dīn b Shai'f al-Husaynī al-Mar'ashī Shūshtarī, who comp it between 993 and 1010/1585-1602. See BI I 429-430, EIO 704 EB 367-370 Pr 564, R 337, etc. Cf also I Goldziher, Beiträge zur Literaturgeschichte der Schi'a und der sunnitischen Polemik, Sitz-ber d K Acad d Wissensch phil-hist cl, vol 78 (1874), p 439 sq. O Loth ZDMG, vol 29 p 676 sq. Lith several times in Persia. The present copy is excellent, calligraphically written, and dates from the earlier half of the XIc AH, but it contains only the first five *majlis*, out of 12, namely I (f 13v), II (f 68) III (f 86), IV (f 156v) V (f 188). Many marginal notes. Beg as usual.

نعمات دلکشای حمد و رشکات جان و رای الحج

Ff 360, S 300 x 180, 185 x 100, ll 21 Or pap Good Ind nast Cond tol good  
Index in the beginning. A vignette of mediocre quality

## 277.

تراوه عثمانی

SHARĀIF-I-'UTHMĀNĪ

D 227

Biographies of the eminent men who were natives of Balgrām, especially of some particular families of priests and qādīs of that city. The author, Ghulām Hasan Siddiqī Faishūrī Balgrāmī

compiled this work for the purpose of correcting the information found in another compilation of similar contents, by Ghulām 'Alī Āzād Balgrāmī (d 1200/1786, cf also No 213 in this cat) namely his *Ma'āthir u'l-kirām* (originally comp in 1151/1738, but finally edited in 1166/1753 see EIO 682, P1 566-569, where a list of biographies contained in the *second* vol is given, also R 971, Bland, JRAS IX, 150, etc) Apparently some personal feeling constituted the chief reason for undertaking this work (cf Nos 397-398) The author explains this in the following manner (f 2-2v)

میر سید علام علی متخلص بآزاد . کتاب بسند نسب نامه جمع  
فرمودند و بی اطلاع ما مردم اکثر احوال سماعی و فناسی که معتمد علیه نمودند  
درج نمودند و بعد حدودی یوم زیارت حرمین شریفین از بلگرام براه دکن روانه  
سفر حجاز گردیدند الان بحسب آب و هوای آن ملک (دکن) استعمال  
دارد و از اسکا کتابی مسمی بآثار الکرام فی تاریخ بلگرام و نسخه سرو آزاد نام  
تألیف فرموده بلگرام فرستادند ، چون بدظر جمعی از رجال و بعضی از رؤسای  
بلگرام گذشت حسب آنکه اکثر احوال حلاله ، واقع تاریخ و اسناد و وثائق و فرائض  
بودند هر یک بزرگان بملاحظه آن بگرداب حرب در افتادند که هرگاه بدان ایسان  
سرتا سر حلاله ، واقع و مخالاه ، اسناد و تواریخ ساه ، اسب بحر آنکه سافط از  
اعتدال اسه ، چه توان گفت قطع بطر بدائی ، کتاب محتوی برصدن و صواب  
میباشد (منباید read) تا جماعه حلق را دلیل یعیبی ناسد و معتمد علیه کردن الح

Then follows the stereotyped story of the insistent demands by his friends that he should write such an ideally reliable composition. He inserted into it numerous copies of documents, firmans, seals, etc. The date of composition, 1159/1746, mentioned in the preface (f 2), refers apparently to the commencement of the work because later dates are incidentally found in the text (as 1178/1765 on f 139v). It is divided into a *muqaddima*, two *matla's* and a *khātima*

(f 5) مقدمه ، در ذکر اسلام و قدمای بلگرام ،

مطلع اول ، در ذکر بعضی مسائل و شهادت حضرت

(f 16) امیرالمؤمنین عثمان ،

مطلع دوم ، در ذکر احوال فاضل محمد یوسف . و ذکر

(f 34) تمامی اولاد از الح

(حاشیه) و فائز در ذکر سلاطین که در دهلی سلطنت کردند

از عمد سلطان و محمود عربوی عاری تا عمد حلال الدین

(f 149)

اکبر پادشاه الع

Copied for H. Blochmann, as stated in a note by him on the fly leaf, in (1292)/1875, from a unique MS at Balgrām. It must have been very defective because the present copy leaves many spaces blank, probably reserved to be filled in afterwards. Beg

محمد سرحدای را عر اسمہ کہ طوطی الع

Ff 187, S 325 × 220 200 × 120, ll 17 Eur pap Ind nast Cond good

278.

مرآة الاحوال جهان نما

MIR'ĀTU'L-AHWĀL-I-JAHĀN-NAMĀ

D 285

An autobiography of Ahmad b. Muhammad 'Alī b. Muhammad Bāqī Isfahānī Bahbahānī, together with biographical notes on his ancestors, various divines and eminent men in Persia and India, an account of his journey to India, and historical notes on European nations. The narrative is brought down to 1225/1810. See R 385. *Ind lib* Bh 96, Bk 628-629 (where a detailed list of contents is given). The work is divided into five *matlābs*: the first four (beg on ff 3v, 11, 19v, and 31) deal with the author's ancestors. The *fifth matlāb* is divided into three *maqṣads*: the *first* (f 54) on the author's life till his departure to India, the *second* (f 80) on his impressions of India, the *third* (f 235v) on the history of European nations, especially the English and their conquest of India. The *khātima* (on f 351v) deals with admonitions to rulers. In the beginning there is a sort of 'table of contents,' apparently not by the author himself, occupying 17 folios. It begins with

الحمد لله چون محمد اول کتاب مرآة الاحوال جهان نما الع

The work itself begins with

الحمد لله الذي جعل العلماء ورثة الانبياء الع

It is interesting that in this table of contents, as well as in the colophon, this volume is called the *first volume* of the work. If so, the second part of it remains unknown. The copy is very good, being one of the earliest known, transcribed only two years after the completion of the work, in 1227 AH, by Nawāzish 'Alī Ḥusaynī Ja'farī 'Arīdī.

Ff 17 and 387, S 270 × 170, 170 × 85, ll 17 Or pap Ind nast Cond good

### III. GEOGRAPHY AND TRAVELS.

279.

سفر ناسر

SAFAR-NĀMA

D 215

The well known description of a seven years' journey from Marw to Syria, Egypt, Mecca and back to Persia, performed in 437-444/1045-1052. The author, Abū Mu'īn Nāsir b Khusrau 'Alawī is usually regarded as identical with the great propagandist of Ismailism and eminent Persian poet, Nāsir-i-Khusraw, with the *takhallus* Hujjat. For his biography (as well as for the controversy concerning the identity of the two Nāsir-b-Khusraws) see B1 Lit Hist II, 218-245, GIPh 278-281, also H Ethé, Nāsir bin Khusrau's Leben, Denken und Dichten, Leyden, 1884. Concerning the *Safar-nāma* see B1 I 644-645, R 379-381, Dorn, in *Mélanges Asiatiques*, vol VII, p 33-36, etc. The book was edited and translated into French, with an important introduction and notes, by C Schefer, *Sefer Nameh*, Paris, 1888. Translated partly, into English in A R Fuller's *Account of Jerusalem*, JRAS, 1872 pp 142-164, Guy le Strange, *Nāsir-i-Khusrau, Diary of a Journey through Syria and Palestine* (Pilgrim's Text Society), 1888. Of other works by the same author his *Rūshanāi-nāma* was edited and translated into German by H Ethé, ZDMG, 1879, pp 645-665, 1880, pp 428-464 and 617-642. His *Sa'adat-nāma* ed and transl into French by E Fagnan, *Le livre de la félicité*, ZDMG, 1880, pp 643-674. Notes on these two works, by F Teufel, *ibid* 1882, pp 96-114. His *Dīwān* of poetry was lith in Tabriz, 1280. Some of his poems were edited and translated by H Ethé *Göttinger Nachrichten*, 1882, pp 124-152 and ZDMG, 1882, pp 478-508, and by V Zhukovskii, *Zapiski*, 1890, pp 386-393. A very important work in prose, *Wajh-i-dīn*, expounding the dogmas of moderate Ismailism and also ascribed to Nāsir-i-Khusraw (which Ethé regards as being lost, cf GIPh 280), is preserved in two modern copies in the Asiatic Museum at Petrograd. One of them is described and a list of contents of it is given in W Ivanow's *Ismailitic MSS of the Asiatic Museum* (in Russian), *Bulletin de l'Académie Russe*, 1917, pp 359-386 (cf also a review of this paper in English by S E Denison-Ross, JRAS, 1919, pp 429-435). There are many other works, obviously apocryphal which are at present ascribed to Nāsir by sectarians, such as *Haft-bāb*, *Mi'ātu'l-muhagiqin*, *Ishādu's-sālikin*, *Sahāif*, etc. (For their description see W Ivanow, *op cit*) All of them contain

anachronisms which preclude their connection with Nāsir. His *Kitāb Dalīlū'l-mutahayyirīn* seems to be lost and another, *Zādū'l-musāfirīn*, very rare, remains unpublished.

The present copy was transcribed for H. Blochmann, in 1292/1875, by Muhammad Amjad, from a MS. in possession of T. Beale, as stated in Blochmann's note on a fly-leaf. Beg

چندین کوید ابو معین ناصر بن حسرو الم

Ff 91, S 210×150, 170×85, ll 18. Eur. pap. Modern Ind. nast. Cond. good.

## 280.

معور الاقالیم

SUWARU'L-AQĀLĪM

D 228

A compendium on general geography with special reference to 'wonders' of various kinds. It was composed in 748/1347-1348 and dedicated to the Muzaffaride prince Mubārizu'd-Dīn Muhammad (713-760/1313-1359) of Fāis and Kirmān. The author does not mention his own name. According to B. Lit. Hist. III, 99, he was Abū Zayd Ahmad b. Sahl Balkhī. See B. I. 664-666, E. I. O. 708, R. 420-421. Cf. *Mélanges Asiatiques* IV, 54, V, 574, VII, 43. Probably this particular copy is referred to in St. No. 14 on p. 85. The work is divided into two *bābs*. The *first* is divided into two *fasls*.

فصل اول، در ذکر کره زمین و مقدار و مساحت آن  
(f 3v) و معروف طول و عرض بلدان و خواص مواضع  
فصل دوم، در ذکر آفاق حدوی و خط استوا و ما يتعلق  
(f 14v) و یسبب الله

The second *bāb* is divided into seven *fasls*, each dealing with one of the seven *iqlims*. I (f 27), II (f 47v), III (f 59v), IV (f 95v), V (f 118v), VI (f 125v), VII (f 130). The copy was transcribed in 1054 AH, and contains 39 small and inartistic miniature paintings, depicting the 'wonders'. They are found on ff 16, 16v, 18v, 20v, 21, 22, 24v, 28, 32v, 33, 35, 36, 38, 43, 45, 48, 49, 50, 53, 58, 60, 60v, 63v, 64, 66v, 69, 72v, 74v, 82, 85, 99v, 105v, 106v, 109, 117v, 133v, 138, 139, 141. Beg

الحمد لله . . در تواریم آمده که چون سکندر بن قلعوس (sic) الم

Ff 144, S 215×120, 160×75, ll 11. Or. pap. Ind. nast. Cond. good.

## 281.

اخبار حسیمه در اخبار مدینه

AKHBĀR-I-HASĪNA DAR AKBĀR-I-MADĪNA

D 23

A Persian version of Abū'l-Hasan 'Alī b. 'Abdī'l-lah Samhūdī's (d. 911/1506) work *Khulāsatū'l-wafā bi akhbār dānī'l-Mustafā*,

dealing with the history and topography of the holy places at Madīna, abridged by the author himself in 893/1488 from his large work on the same subject *Wafā'u'l-wafā bi akhbār dārī'l-Mustafā* (see Brockelmann II, 174). The translator does not mention his own name. See EIO 719, EB 138-139, Aum 144, H Kh II, 144 (No 2302) and VI 450 (No 14294). *Ind libi* St No 66 on p 24, (GC II 17). Cf also Wustenfēld, Geschichte der Stadt Medina, Abhandl d K Geselsch d Wissensch zu Göttingen, vol IX (h-ph cl), p 1-156. Cf also Wiener Jahrbucher, 1835, vol 70, Anzeigeblatt p 98.

The work is divided into eight *bābs*. Copied in the XIIc AH Beg

سپاس سدار و ستائس دسمار پروردگارنا اله

Ff 122, S 270 × 145, 205 × 105 ll 23. Or pap Ind nast Cond good CFW 1809

## 282.

همد اوليم

HAFT-IQLĪM

D 327

A good copy of the well known and very important geogico-biographical encyclopaedia, completed in 1002/1594 by Amīn Ahmad Rāzī. A complete table of the contents of this work is given in EIO 724. See GIPh 213, Bl 1 642-643, EIO 724-726, B1 110, EB 416-420, R 335-337, etc. *Ind libi* Bk 636, St No 50 on p 20, (GC II 433). Cf also Sitz-Berichte d bayr Acad ph-phl cl, 1873, p 626. Publ in the Bibl Indica, 1918 (thus far only one fasc issued). Copied in 1166 AH, by Ghulām Nasīru'd-Dīn. Beg

حرد هر کجا کدکی آرد ددید اله

Ff (373), S 300 × 195, 220 × 115, ll 25. Old Eur pap Ind nast Cond good Vignette

## 283.

The same

D 326

Another copy of the same work, transcribed for H Blochmann in (1288)/1871 by Muhammad Amjad. An index is appended. Beg as in the preceding No.

Ff (657), S 275 × 225, 215 × 105, ll 21. Eur pap Modern Ind nast Cond good

## 284.

ریمه المحالس

ZĪNATU'L-MAJĀLIS

D 211

An extensive collection of anecdotes connected with geographical and historical matters. It was completed in 1004/1595 by

Majdu d-Dīn Muhammad Husaynī, with the *takhallus* Majdī See GIPh 332, B1 317, RS 395, P1 979-980, R 758-759, etc (GC I 483) Cf also *Mélanges Asiatiques* III, 679, V 246 519, Barbier de Meynard *Dict Geogr*, pref, p 20, Elliott, *Hist of India* II, 506 Lith Tehran, 1262 The work is divided into 9 *bābs* I (lacuna), II (f 97), III (f 146), IV (f 166v) V (f 183v), VI (f 199v), VII (f 211), VIII (f 231), IX (f 256v) A bad and defective copy, dating from the XIIc AH There are lacunas partly restored in a more modern handwriting, in the beginning and after ff 69, 149 and 295 Beg

حمد یحیی و داد و سکر نامعدود الحج

Fr 308, S 350 x 230, 205 x 170, ll 24 Or pap Ind nast Cond bad Dirty

285.

(سوانح)

(SAWĀNIH)

D 217

A collection of notes on various local saints buried in the vicinity of Auiangābād, together with a description of their graves an account of the city its remarkable buildings etc The author calls himself simply Khākṣāi-i-Sabzawāī without giving any further details as to his name He neither mentions the title of his work nor the time of its composition From various incidental allusions in his book it is possible to conclude that he wrote shortly after 1188/1774 (cf f 33v) Apparently no other copy of this work is known as the one referred to in St No 108 on p 31 is probably identical with the present The work is divided into 31 *sānikas* (originally unnumbered)

1 Buhānu'd-Dīn Ghayīb (d 738/1337) (f 3v-6v) 2 Muntakhabu d-Dīn Zarzai surnamed Zarbakhsh (d 719/1319) (f 6v-8 19, 9-11) —3 Zavnu'd-Dīn Dāūd (b) Husayn Shīnazī (d 771/1370) (f 11-14v) —4 Grave of Auiangzīb (f 14v 20-20v) —5 Shāh Rājū Qattāl (d 731/1331) (f 20v 15-16) —6 Khwāja Husayn (f 16-16v) —7 Amīr Hasan Shāh, i.e. Najmu'd-Dīn Hasan (b) 'Alā's-Sanjāri ad-Dihlawī (f 16v-18v, 21-22) —8 Sayyid Jalāl Ganj-i-Rawān (f 22-23v) —9 Kalla Rawān (f 23v-24) —10 Hājji Nizām (f 24-24v) —11 Shāh Ghayq (f 24v) —12 Mu'min 'Ārif (f 24v-25) —13 Description of the city of Auiangābād (f 25v-27) —14 Description of the mosque Shāh-Ganj (founded in 1135/1723, chron *حکومت*) (f 27-28) —15 The *chawk* of the city (f 28-30v) —16 Grave of one of Auiangzīb's wives (f 31-32) —17 Shāh Mahmūd (d 1175/1761) (f 32-33v) —18 Shāh Sa'īd Palang Pūsh (d 1120/1708) (f 33v-34) —19 Nizāmu'd-

- Dīn Chishtī (d 1144/1731) (f 34-34v) 20 Shaykhun-Sāhib (d 1151/1738) (f 34v-35v) —21 Sayyid Ghulām Hasan (d 1188/1774) (f 35v-36) 22 Shāh ‘Alī Sāhib-Nahr (d 1176/1762) (f 36-36v) —23 Shāh Nūr Hamāmī (d 1104/1693) (f 36v-37v) —24 Sayyid ‘Abdu’l-Qādir-Sāhib (d 1102/1691) (f 37v-38) 25 Shāh Sirāju’d-Dīn Maḡhfūr (f 38-38v) —26 Sayyid Qamālu’d-Dīn (still living in the author’s time) (f 38v-39) 27 Mīn Ghulām ‘Alī Husaynī Āzād Balgrāmī (also still living) (f 39-39v) 28 Miyān Muhammad Shākīr (still living) (f 39v-40) —29 Shāh Farīdu’d-Dīn (still living) (f 40-40v) 30 Miyān Muhammad Safdar (still living) (f 40v-41) 31 Miyān Ghulām Husayn (still living) (f 41-42)

The copy was apparently transcribed in the author’s time, as it dates from the end of the XIIc AH Beg

حمد مددعی که بک کلمه کن الح

Ff 42 (correct order of folios 1-8, 19, 9-14, 20, 15-18, 21-42) S 200 × 120, 160 × 70, ll 13 Or pap Ind nast Cond tol good CFW 1809

## 286.

حديقة الاقاليم

HADĪQATU L-AQĀLĪM

D 140

A modern imitation of the *Haft-i-qilīm* (see above, No 282), completed in 1202/1787-1788 by Qādī Murtadā Husayn, surnamed Allahyār ‘Uthmānī Balgrāmī. This work, compiled at the request of Capt Jonathan Scott, whose employee the author was, contains much information about the geography and history of India especially for the more modern periods. See Bl I 670-672, EIO 730, EB 422 (where a detailed list of its contents is given), P1 414-417, R 992-994 (where the biography of the author is given in detail), etc *Ind lib* Bk 637-641. Cf also Elliott, *Hist of India* VIII, 180-183. Lth several times in Lucknow. In the ‘Government collection’ (II) in the library of the A S B there is a work with the same title, *Hadīqatu’l-aqālīm* (No 402), forming an appendix to Allahyār’s work, written by an author who does not mention his own name. It is compiled from English sources and chiefly deals with the European countries and America. The present copy is very defective, does not contain the introduction and has many lacunas in the middle of the text. It opens abruptly with the *first Iqlīm* (f 1v), the *second* begins on f 18, the beg of the *third* apparently coincides with a lacuna, the *fourth* on f 95 the *fifth*—on f 130, the beg of the *sixth* also is lost, the *seventh*—on f 128. Many blank spaces. Copied in 1211 AH, in Lucknow, by a scribe who did not realise that his ugly and dotless shikasta, though pretending to elegance, made this

transcript quite worthless as numerous proper names became undecipherable Beg

(المقيم اول) رحل مسعود اسب الحج

Ft 151 S 380 x 220, 285 x 150 ll 20 Or pap Ind undated (in one place a nast. diff hands) Cond tol good

## 287.

عمارل حج  
D 306

MAN'AZIL-I-HAJJ

A concise account of a pilgrimage from Persia to the Shiite holy places in Mesopotamia and further to Mecca and Medina. It was composed in 1214/1799 (chronogram حادذ الحرت on f 5v) by 'Alī b. Muẓā Khayrāt-Mī who dedicated it to the grandson of Tahmāsp II, the Safawid (1135-1144 1722-1731) Muhammad Muẓā b. Husayn. Copied in the beg. of the XIIIc AH. Beg

الحمد لله الذي جعل معارل الحج

Ft 26, S 195 x 105, 140 x 70 ll 12 Or pap Good P. - nast Cond tol good

## 288.

تاريخ العراق  
D 119

TAFRIHU'L-IMĀRĀT

A description of the remarkable buildings of Agra together with short historical notes of the persons with whom they are connected. Composed, in the most bombastic and inflated style by Sil Chand, who dedicated his work to J. S. Lushington collector and magistrate in Agra in 1825-1826. Apparently the same work is described under the title احوال عمارات مستقر الخلافة in E10 731, and R 1031 (حالات اكرناد) Ind lib Bk 618. Copied towards the end of the XIIIc AH. Six drawings are inserted, all in European style, of mediocre quality. Beg

سمعتان الله دره بيتان را الحج

Ft 251 S 280 x 165 195 x 100, ll 17 Or pap Modern Ind nast Cond good

## 289.

تاريخ يوسفى  
D 82

TA'RĪKIH-I-YŪSUFĪ

An account of a journey from India to Europe, with special descriptions of England. Comp. in 1259/1843 (chronogram چه حال عرب on f 3), and dedicated to Her Majesty the late



## IV. FAIRY TALES, ANECDOTES, LEGENDS, ETC.

### 1. Moral, didactic and historical stories and anecdotes.

*a Versions of the book of Kalīla and Dimna*

**290.**

انوار سہیلی  
E 21

ANWĀR-I-SUHAYLĪ

The well known modern version of the book of Kalīla and Dimna, comp in a very bombastic and inflated style by Husayn b 'Alī al-Wā'iz al-Kāshifī (d 910/1505). He based his work on an earlier Persian version by Nasīr'l-lah b Muhammad b al-Hamīd (comp ca 539/1144-1145). It is divided into fourteen *bābs*. See B1 Lit Hist III, 504, G1Ph 327, EIO 757-766 B1 310-313 EB 431-437, Ros 284-285, P1 970-971 R 756 Aum 46, Dorn C 109 H Kh V, p 239 *Ind lib* St No 1 on p 82-83. Printed and lithographed many times in India (Calcutta, 1804 1816, 1824 etc), and in England (Hertford, 1805, by Ch Stewart, also 1851, by J Ousley). Transl into English in full by E Eastwick 1854, and by A Wollaston, 1878. Extracts from this work have been printed and translated in many chrestomathies and similar publications. The present copy was transcribed in 1087 AH at Mungipatam (مونی پت) Beg as usual.

محبوب حکیم علی الاطلاق حلب حکمتہ الہ

S 245 x 145, 190 x 95, ll 19 Or pap Ind nast (diff hands) Cond good CFW 1825

**291.**

The same

E 71

The *preface* to the same work, corresponding to ff 1v-6v of the preceding copy (No 290). Transcribed at Calcutta, 1251 AH. Beg as above in No 290.

S 210 x 135, 130 x 75, ll 7 Or pap Ind nast and shukasta Cond tol good

**292.**

میار دانیش  
E 132

‘IYĀR-I-DĀNISH

A more modern version of the same translation, by Nasīr'l-lah, of the book of Kalīla and Dimna, compiled by Abū'l-Faḍl b

Mubārak 'Allāmī (d 1011/1602, cf concerning his works Nos 122-134 and 352-354 in this cat) It was written in a more plain language than that of Kāshifī's version, at the request of Akbar, and completed in 996/1588 It is divided into 16 *bābs* and a *khātima* See GIPh 328, EIO 767-777, Br 314-316, EB 438-440 Pr 974 sq, R 756-757, Aum 47 Fl III 286, etc *Ind lib* Bh 445 Madr 153, (GC II 391) Cf also Notices et Extraits X, 197-225 Lith Cawnpore, 1879 It was translated into Urdu under the title of *Khwad-afrūz* Lith Lucknow, 1892 The present copy dates from the XIIc AH Beg as usual

سلس ازل و اند حدادیدی را کہ الحج

Ff (432), S 240×140, 170×85, ll 15 Or pap Ind nast (diff hands) Cond tol good

## 293.

The same

E 133

Another copy of the same work, defective at the beginning It opens with the *siath bāb*, corresponding to f 217v of the preceding copy, No 292 Transcribed in XIIIc AH

Ff (192), S 220×150, 145×95, ll 14 Or pap Ind nast Cond good

## 294.

*b Versions of the Çukasaptatī*

طوطی نامه

TŪTI-NAMA

d 22

The abridged version of the 'Tales of a Parrot,' by Muhammad Qādnī, who composed it in the XI/XVIIc It is based on the bombastic version of Diyāu'd-Dīn Nakhshabī, comp in 730/1330 See GIPh 324-325, EIO 752-754, EB 1975, 2028 R 754, Aum 54, etc Edited and transl into English by Gladwin, Calcutta, 1800, and London, 1801 Transl into German by Iken 1822 The present copy dates from the end of the XIIc or beg of the XIIIc AH Beg as usual

بعد از حسن حسن بنا و صفت الحج

S 200×135, 160×90, ll 16 Or pap Ind nast Cond tol good Notes in English by J Hannay, 1800, etc (faded)

## 295.

The same

d 21

Another copy of the same work, dating from the XIIIc AH Beg as in the preceding copy, No 294

Ff (90), S 205×135, 150×90 ll 12 Or pap Ind nast Cond good

## c Other collections of tales and anecdotes

296.

ترجمة الدرر، ج ١، بعد السدة

TARJUMATU L-FARAJ BA'DA 'SH-SHIDDA

E 221

A collection of instructive anecdotes, dealing with cases of deliverance from difficult and dangerous situations. It was originally comp by Abū 'Alī al-Muhassin b Abī'l-Qāsim, surnamed Qādī at-Tanūkhī (d 384/994), with the title *الفرج بعد السدة*. The authorship of this book, however, is attributed in all other known copies of this work as in the present one, to Abū'l-Hasan 'Alī b Muhammad al-Madāinī (d 224 or 225/839-840). The Persian version was compiled probably about the middle, or in the second half, of the VI/XIIc (see EIr, O 733), by Husayn b As'ad b al-Husayn Dihistānī al-Mu'ayyadī, at the request of 'Izzu'd-Dīn Tāhūr b Zangī. It is divided into 13 *bābs*. See GIPh 329-330, EIO 733-736, RS 389, Pr 981-982, R 752, Aum 56, Dorn C 408 Fl III 451, etc. *Ind libi* St No 5 on p 84. The present copy dates from the XIIc AH. Beg as usual.

حمد و ندا مومنی را حل حلاله که عذر عقول دریاب آدم الهم

S 400 x 230, 270 x 145, ll 15 Or pap Coarse Ind nast Cond good

297.

لطائف الطوائف

LATAIFU T-TAWĀIF

M 132

Anecdotes about princes, amirs, saints and further of people belonging to different professions and classes of society. This collection often also called *Latāifu'z-Zarāif*, divided into 14 *bābs*, was compiled shortly after 939/1532-1533 by 'Alī b Husayn al-Wā'iz al-Kāshifī with the *takhallus* Safī (the author of the *Rashahāt*, see Nos 252-257 of this cat), who died shortly after its completion. See GIPh 332, EIO 778-779, RS 100, EB 454-457 Pr 975-978, R 757-758, etc. *Ind libi* Bh 443-444, St No 74 on p 26. Edited by Ch Schefer in his *Christomathie Persane*, vol I 1883, pp 106-130 (texts), with an introduction and notes on pp 95-131. Lit<sup>h</sup> in Persia. The present copy is very good and dating from the end of the IXc or beg of the XIc AH. Beg as usual.

بعد از ادای لطائف، تعظیم فدای الهی الهم

S 195 x 120, 135 x 70, ll 19 Or pap Khorasani, nast Cond good CFW 1809

<sup>1</sup> Zangī b Maudūd, the Salgharide ruler of Fars, reigned in 557-571/1162-1175

298.

نکارستان

NIGĀRISTĀN

M 142

A collection of didactic and historical anecdotes about various eminent men from ancient times to the beginning of the tenth c AH, arranged chronologically under the respective dynasties. It was compiled in 959/1552 (chronogram *نکارستان واقع*) by Ahmad b Muhammad b Abdī'l-Ghafūr al-Ghaffārī al-Qazwīnī (d 975/1567-1568). A complete list of the contents of this work is given in EB 337. See GIPh 267, EIO 606-613, Br 59, EB 337-340, Pr 404, R 106-107, Dorn C 276, Morl 50, etc. *Ind lib* Bh 7, Bk 470. Cf also Elliott, *Hist of India*, II, 504-506. Lith Bombay, 1245, 1275 and later. Copied in the XIc AH. (سده ۳) by Muhammad Kāzīm b Muhammad Mūsā Kākī. Beg. as usual.

ای طراردۀ بهارستان وای نکاردۀ نکارستان الحج

Ff (301), S 265 × 150, 175 × 85, ll 15 Or pap Good Ind nast Cond good

299.

The same

D 322.

Another copy of the same work, dating from the end of the XIIc or beg of the XIIIc AH. Beg as usual, see No 298.

S 305 × 210, 210 × 120, ll 21 Or pap Ind nast Cond good

300.

معادن الکواهر

MA'DANU'L-JAWĀHIR

E 184.

A collection of didactic stories, compiled in 1025/1616 by Mullā Tarzī and dedicated to Jahāngīr. It is divided into 22 *bābs* and a *khātima*, each illustrating some particular moral virtue. A complete list of the contents is given in EIO 793. See GIPh 333 EIO 793-796, EB 464-465, Pr 983, R 1038-1039, Aum 60, etc. *Ind lib* Bh 447 Madī 182, St No 62 on p 42. A bad copy, transcribed in 1153 AH by Husayn Kharman (?). Beg as usual.

حہان حہان بیائش حہانداری را سرد الحج

S 215 × 145, 190 × 115 ll 13 Or pap Vulgar Ind nast Cond good.

## 301.

(جامع الحكايا ١٠)

(JĀMI'U'L-HIKĀYĀT)

d 16

A collection of fairy tales, mostly with some moral maxim to be proved, compiled from various sources by an unknown author. It corresponds to a portion of the work described in EIO 797 which was composed in the middle of the XIc AH (different tales are dated there 1025/1616, 1028/1619 and 1046/1636). The copy in the India Office library, transcribed not later than 1055 AH, contains 52 stories. The present one, dating from the end of the XIIc or the beg. of the XIIIc AH, is much shorter and contains less than half that number of stories, their order being slightly different. The introduction and the initial tales are not to be found here and the narrative opens with the tale apparently corresponding to the *eleventh* story in EIO 797.

- 1 - کایه شاه ایران و پسر او و شیخ صنعان و شیخ  
(f 1v) - حسن بن شیخ محمود
- 2 - کایه چهار کس رفیق (12 in I O copy)  
(f 25)
- 3 - کایه شاهزاده جوان بخت (14 in I O c)  
(f 42)
- 4 - کایه نیرام کور و نیرام خارکس (15 in I O c)  
(f 63).
- 5 - کایه شاهزاده دوحوان و دختر  
(16 in I O c)  
(f 69v) - هاله یمن
- 6 - کایه رضوان شاه الح (18 in I O c)  
(f 89)
- 7 - کایه لیله هارون الرشید الح (19 in I O c)  
(f 102)
- 8 - کایه شاهزاده محمد الملک (6 in I O c ?)  
(f 107v)
- 9 - کایه آن پادشاهزاده که پدر و مادر  
(20 in I O c)  
(f 129) را میفرستاد الح
- 10 - کایه پادشاه راده شمس برسد (21 in I O c)  
(f 151)
- 11 The heading is illegible (-?)  
(f 167)
- 12 - کایه شاهزاده های (sic) و صاحب ستر کور  
(-?)  
(f 206) و فامی الح
- 13 - کایه عاند سه رنده دار الح (-?)  
(f 211)
- 14 - کایه تاجر الح (52 in I O c ?)  
(f 217v)
15. - کایه جوان امه بان و جوان هراب (-?)  
(f 222v)

Three short stories on ff 164v-165v may correspond to Nos 22-24 in the copy described in EIO 797, and there is an illegible heading on f 33, which may belong to a separate tale. A bad copy, carelessly written in an illegible form of vulgar shikasta. Beg of the first story

آورده اند که در معرب رمن حلی بود الح

Ff 228, S 210-135, 170×100, ll 15 Or pap Vulgar Ind shikasta Cond tol good

### 302.

بهار دانش

BIHĀR-I-DĀNISH

E 34

A collection of didactic tales interwoven with the story of Jahāndār Sultān and Bahrawar Bānū, comp in 1061/1651 by 'Ināyatu'l-lah Kanbū (d. 1082/1671), the brother of Muhammad Sālih Kanbū, see above, Nos 152-154 in this cat. See GIPh 325, EIO 806-817, Br 320-322, EB 466-472, 1976 Pr 999-1000, R 765-766 Aum 54-55, Mehren 32, etc. *Ind lib* St No 4 on p 84 (GC II 387). It was translated into English by A Dow, 1768, and by J Scott, 1799, into German by A Hartmann, 1802. Many extracts from this work have been edited and translated, see the bibliography given in EIO 806. Often lith in India. The present copy was transcribed in 1134 AH by Muhammad 'Askarī b Muhammad Ibrāhīm b Muhammad Kāzīm b Safar Qulī Aqā, at Karnaul. Beg as usual.

فاتحه کتاب مستطاب آمردیس و پدرايه صحفۀ دانش الح

S 325×215, 270×160, ll 19 Or pap Ind nast and shikasta Cond tol good. Many marginal notes and glosses.

### 303.

The same

E 35

Another copy of the same work, dating from the XIIc AH, defective at the beginning and at the end.

S 240×165, 190×100, ll 19 Or pap Ind nast Cond good

### 304.

داسان کمچشک، ولعل پری

DĀSTĀN-I-GUNJISHK WA LA'L-PARĪ

'd 9

A collection of moral tales in the usual framework of a special story, this time of a sparrow and the fairy La'l-parī. The author, Ranjīt-Rāy, completed it in 1144/1731, in the reign of

Muhammad Shāh (1131-1161/1719-1748), as stated on f. 1v. He mentions in his preface his connection with Husayn Qlich Khān Bahādūr, Āṣaf-Jāh and other noblemen. Copied in the XIIc AH. Beg

کوشش نمائی کہ بانتظام ملک صواب دات الع

Ft 141 (correct order of folios 1-18, 26, 19-25, 27-59, 69-71, 65, 60-67, 75-end), S 180 × 110, 120 × 60, ll 15. Or. pap. Bad. Ind. shikasta nast. Cond. good.

## 305.

نوستان خیال

BUSTĀN-I-KHĪYĀL

D 34

An isolated vol. (only one out of the 15) of a huge collection of fairy tales, compiled between 1155 and 1169, 1742-1756 by Mir Muhammad Taqī Ahmadābādī Gujrātī, with the *talhalls* Khivāl d. 1173/1760. His work, which is sometimes also called *Farmāsh-i-Rashīdī*, was composed at the request of Nawwāb Rashīd Khān. It is divided into three *bihārs*, the second and third of which are sometimes called respectively the first and the second *gulistān*. To add still more confusion, the first *bihār* of this over-titled production is also called *Mahdī-nāma*, and so forth. See GIPh 320, EIO 833-845, EB 480 (where an almost complete copy of this work is described), Pt 993, R 770-772, Aum 57, etc. *Ind lib* Bn 448-461. Cf. also Spī 193. The present copy, dating from the XIIc AH, contains the *first gulshan* of the *second bihār* or *first gulistān*, corresponding to the IV and V vols. of the whole work. It is the same as the one described in EIO 836 and Aum 57 (in addition to EB 480). Beg. as usual.

بہارِ خیال (here) حدائق (here) احبار و کلشن آرایاں

سقاقت آبار الع

Ft (416), S 250 × 150, 190 × 105 ll 13-15. Or. pap. Ind. shikasta. Cond. good.

## 306.

2 Fairy tales.

چار درویش

QISSA-I-CHĀR DARWĪSH

d 10

The well-known tales of the four darwīshes and Āzādbakht, sultān of Rūm, etc. usually ascribed to the authorship of the celebrated poet, Amīn Khusrāw of Dehli, d. 725/1325 (see for his poetical works the section on poetry). See GIPh 324, EIO 739-742, Br 323, EB 443, R 762, Mehren 32, etc. *Ind lib* Bn 439. Cf. also the preface to Eastwick's translation of Bāgh-o-Bahār,

1852, p VII Copied in the XIIIc AH Beg in a different way from the usual one

الهی در دیار مختم - سم ، سماهی ده ، الحج

Ff 214, S 245 × 150, 145 × 85, ll 13 Or pap Ind nast Cond good CFW 1808

### 307.

کلر بز

GULRĪZ

d 18

The love story of Ma'sūm-shāh, Nūshlab and 'Ajabmalik, by Diyāu'd-Dīn Nakhshabī (d ca 751/1351), written in his usual extremely bombastic and inflated style See GIPh 324, EIO 2852, etc *Ind lib* St No 10 on p 85 Cf the article by W Pertsch in ZDMG, XXI, p 511 Publ in the Bibliotheca Indica, 1912 The present copy, dating from the XIIc AH, is defective at the beg and end The initial passage of the extant portion is found on p 13, fourth line from the top, and the end—on p 190, 12th line from the top, of the printed edition

Ff 109 (lacunas after ff 50, 78, 100), S 230 × 120, 180 × 80, ll 15 Or pap Coarse Ind nast Cond tol good

### 308.

قصه حاتم طائی

QISSA-I-HĀTIM TĀĪ

d 13

The story of Hātim Tāī, the legendary Arab hero The name of the author is not known Apparently the same version is described in EIO 780–782, Br 319, EB 449 (2), 451, Pr 991, R 764, Aum 55, Mehren 33 Translated into English by D Forbes, 1828, and since reprinted, Bombay, 1911 An abridged edition was published by J Atkinson, 1818 Printed and lith several times in Constantinople and India For various other versions see GIPh 319 Copied in the beg of the XIIIc AH Beg

سپاس نبیاس مر درودگار حل شأنه را الحج

Ff (183), S 220 × 160, 160 × 90, ll 15 Or pap Ind nast Cond good

### 309.

The same

d 11

Another copy of the same tale, occasionally very slightly differing in wording from the preceding, No 308 It was transcribed in 1187 AH, at Buidwan (?), by Kifāyatu'l-lah b Muhammad Ma'sūm b Muhammad Hāshim (حاشم) Beg abruptly

(corresponding to the 4th line from the top in the preceding copy)  
as in EB 119 (2)

و مرغ حاتم ، پدر آن دختر عم خود را در نکاح خود آورده است

Ff 225, S 270 × 180 190 × 100, ll 15 Eur pap Ind modern nast and shikasta  
Cond good

310.

قصه مهر و ملا

QISSA-I-MIHR-U MĀH

d 11

A love story of prince Mihr and princess Māh. The author is unknown. See GIPh 321 EIO 805 EB 1211 (1), R 765, Dorn C 410, etc. Cf. also Garcin de Tassy, *Histoire de la littérature Hindoue*, 2nd ed. II, 550. Copied towards the end of the XIIc AH. Beg.

راویان احبار ... چنین روایت میکنند که پادشاهی بود است

Ff 116 (the last three ff are misplaced their proper order is 115, 116, 117) S 190 × 115, 150 × 75, ll 13 Or pap Good Ind nast Cond good Scrappy notes on fly leaves

311.

کل نکاحی

GUL-I-BAKĀWALĪ

d 8

A love story of Tājū l-mulūk and Bakāwalī translated from Hindustani into Persian ca 1134/1722 by Izzatu'l-lah Bangālī. See GIPh 322 EIO 828-829 P. 996-998, etc. Cf. also J. Gilchrist's preface to the edition of the Hindustani translation of this tale (with the title *Madhhab-i-īshq*) (1804), also Spī 629, where another Hindustani version, in verse with the title *Gulzār-i-nasīm* is mentioned. Copied in 1215 AH. Beg. (as in EIO 829)

زینک دینا؟ سخی تمام سخی آوردی که است

S 225 × 155, 160 × 95, ll 18 Or pap Ind nast Cond tol good

312.

قصه فیروز شاه

QISSA-I-FĪRŪZ-SHĀH

d 17

The story of the wonderful exploits of the son of the king of Badakhshān, apparently identical with the tale with the same title, described in EIO 803 (1) and 804. In the latter its authorship is ascribed to one 'Alī Naurūz Khān. Copied in 1207 AH.

at Bihūj, by Sayyid Mahmūd b Sayyid Bahāi'l-lah Ridawī Beg

راویان احبار و حاکنان اسمار چین آورده اند که الح

Ff (32), S 205 × 125, 155 × 70, ll 15 Eur pap Modern Ind nast Cond good

## 313.

قصهٔ اکروکل

QISSA-I-AGAR-U GUL

d 6

A love story of Agar (female) and Gul (male) See GIPh 321, Pr 995-996, R 772, etc Copied in 1207 AH by 'Abbās 'Alī Khān Beg

الحمد لله .. راویان ... روایت کرده اند که در شهر سنخاس الح

Ff (18 ), S 225 × 130, 165 × 80, ll 15 Or pap Ind shikasta Cond good

## 314.

قصهٔ ( قصه ) سمرون گدشه

QISSA-I-SUMRŪN-GAD' HA

d 15.

A short popular Indian tale, translated from Hindi into a curious form of Persian at the request of a little English girl

قصهٔ سمرون گدشه که در زبان هندی بود آنرا بموجب حکم من صاحب

ورد در فارسی درسه نموده شد

Neither the name of the translator nor the person for whom the translation was prepared are to be found in the text The copy, or possibly autograph, dates from the XIIIc AH Beg (as a continuation of the passage quoted above)

برین نوع دارد که دیوان راحه سمرون گدشه دو برادر معنی بود الح

Ff 6 (all misplaced ! Correctly 1, 4, 5, 2, 3, 6), S 240 × 155, 200 × 110, ll 13 Europ pap Ind nast Cond tol good Worm eaten

## 315.

هشت گلگشت

HASHT GULGASHT

D 177

One of the very numerous versions of the popular story of the adventures of Bahiām and Gulandām Compiled in 1215/1800 (chronogram (طرحنامهٔ بهرام) by Sayyid Husayn Shāh, and dedicated to Charles Byron Cf R 877 Copied in 1217 AH Beg

بعد حمد حدای که بهشت و دورج نمونه از اوست و بهر اوست الح

Ff (78), S 225 × 140, 160 × 90, ll 13 Or pap Ind nast Cond good

316.

قصه دزد و قاسمی

QISSA-I-DUZD-U QĀDĪ

Ob 11

A very popular Persian humorous story of the adventures of a judge and of a thief, which exists, and has often been lithographed, in various prose and verse redactions. The present one may be identical with that described in EIO 857. Cf also GIPh 322-323, EB 490-491, Pi 117, R 773, etc. Copied in the XIIc AH Beg

راویان احبار . چندی روایت کرده اند اله

Bd v S 310×180 210×115 ll 23 Or pap Ind nast Cond good

317.

قصه نوش آفرین

QISSA-I-NŪSH-ĀFARĪN

d 4

A story of the adventures of princess Nūsh-āfarīn and her lovers. The author remains unknown. It is extremely popular in Persia, and was lith there at last once. See GIPh 322 Pi 989 etc. The present copy was transcribed in 1230 (or 1203) AH Beg

الحمد لله . . حوں نورزہ معروفات یافت اله

It contains very peculiar colophon in the form of an incantation

ایں کتاب نوش آفرین مال افا رستم کلاهور ، هرکس بدرد و یا طرح کد و یا  
بدرد پس ندهد یا نعروسد یا دریدس خود بسیار نکلا دارد دلعت حداد و نعزین  
رسول گرفتار شود ، امنی ،

There are 45 miniature pictures of very inferior quality, in the modern Persian style. Ff 5, 8, 11v, 12v, 21v, 22, 28, 31, 38, 44v, 49, 55v, 65v, 72, 74v, 79v, 83, 89, 91v, 97, 104v, 107v, 113v, 117, 122, 125, 127v, 132, 139v, 140, 152v, 165, 173, 187v, 188v, 197v, 200v, 209v, 221, 224, 229, 240, 247v, 252, 255v

Ff 268 (correct order 1—146, 148—150, 147, 151—217, lac, 218—253, 260—264, 254—259, 265—268), S 210×150, 150×100, ll 13 Eur pap Pers nast (diff hands) Cond tol good, but decayed in several places, and some pictures effaced

318.

(مکوهه)

(MAJMU' A)

Oc 1

A collection of short articles and fragments on various subjects. Several of them, containing fairy tales, are as follows

1 (ff 1v-39) *Qissa-i-Hazār-gīsū* A popular Persian story of the adventures of a beauty, Hazār-gīsū, and her lovers Cf GIPh 322, Ros No 108, etc Beg

راویان امار و ناملان آمار و کداندگان داستانهما الحج

2 (ff 39v-70v) *Qissa-i-Sayfu'l-mulūk wa Badī'u'l-jamāl* Another popular Persian love story of prince Sayfu'l-mulūk and princess Badī'u'l-jamāl See GIPh 320-321 Cf EIO 788-792, EB 461, Pr 996, R 764, Fl II 27 One of these versions was lith in Persia Beg

کمای روزگار و فصلای نامدار در حکایب آورده اند الحج

3 (ff 70v-88v) *Qissa az qadā wa qadī az (wa ?) sīmurgh* A fairy tale in which king Solomon plays a prominent part Beg

در حیراسب که روزی حصر سلیمان الحج

4 (ff 88v-126v) *Qissa-i-Bahrām-Gūn* One of the numerous versions of the story of Bahrām Gūn (cf No 315 in this cat), apparently the same as EIO 849-851 Cf also P1 989 Defective at the end Beg

راویان احوار و ناملان آمار . روایب کرده اند الحج

5 (ff 151-173) Some fragmentary epistolary specimens In the beginning the following title is given *مساء عدد الرسول* After the letters follows the story of Tamīm Ansārī (here written *تومیم*), a very popular tale, cf GIPh 322, EIO 858, etc It is not clear, where the epistles end and the story begins Cf No 417 in this cat

The MS contains also other articles, described in their proper places in this cat It was transcribed in the XIIc AH

Bd v (ff 127-136 are left blank), S 325 × 160, 265 × 115, ll 21 Or pap Ind nast Cond good

### 319.

(مجموعه)

(MAJMU'A)

Na 99

An accumulation of short tales and anecdotes in a Sufico-didactic strain They form a small portion of a large album, containing chiefly extracts from various poets, and dating from the end of the XIc or beg of the XIIc AH

Bd vol Ff 6-30v S 430 × 255, 335 × 155, ll different, in 5 columns Or pap Ind nast, diff hands Cond tol good

## 320.

(مسعودی)

(MAJMU'Ā)

M 16

Another album, chiefly filled with fairy tales, but containing also poetical extracts and scrappy notes on various subjects Transcribed apparently in XIIIc AH

1 (ff 1-14v) Scrappy specimens of epistolary style

2 (ff 15v-111v) A long collection of short tales, without title or author's name, in a moralizing strain Beg

در مدیم الایام نامی ممالک بن نادرشاهی بود الح

3 (ff 111v-122) Another tale in similar style Beg

در مدیم الایام درویشی کاسه بود الح

4 (ff 123-125) A few scrappy poems

5 (ff 128-134) *Naql-i-fī mān-i-qal'a-dā'ī* A copy of a document regarding the title to some landed property, and *Fī mān-i-fau-dā'ī*, another document on some military appointment

6 (ff 134v-140) Fragments of various religious and moral anecdotes a few *hadīthes* etc (ff 140-143v are left blank)

7 (ff 144-161v) Poetical and prose fragments quite scrappy

Ff 161, S 150×105, varying numbers of lines Or pap Vulgar Ind shikasta and nast Cond good

## 321.

## 3. Old historical romances.

اخبار داراد

AKHBĀR-I-DĀRĀB

D 55

A comparatively rare and old romance of Alexander and Darius, with enormous accretions of the most fantastic accidents, without any connection with the historical facts Its authorship is ascribed in the text to Abū Tāhīr Muhammad b Hasan b 'Alī b Mūsā at-Tarsūsī The exact period when he lived is not known The work was translated some time before 1026/1617, which year is the date of the India Office copy See GIPh 318, EIO 787, RS 384, 385 etc Cf also Mohl, *Le Livre des Rois*, vol I, preface, pp 74-75, Dorn, *Mélanges Asiatiques*, VII, 174-175 and 406-407 On other works of the same Abū Tāhīr Tarsūsī see EIO 787 The present copy dates from the XIc AH and is quite good The language is somewhat peculiar but not archaic Beg

الحمد لله ... راویان احبار و ناطقان آبار و خداوندگان تواریخ استاد فاضل

ابو طاهر الطرسوسی الح

S 245×145, 195×100 ll 25 Or pap Good Ind nast Cond good Faded, but good vignette

322.

( قصه مسعود سالار غازی )

(QISSA-I-MAS'UD SĀLĀR-GHĀZĪ)

D 47

A historico-religious romance, narrating the miraculous exploits of Sultān Mas'ūd Ghāzī, a contemporary of Mahmūd of Ghazna (388-421/998-1030), represented in popular legend as a saint and a martyr. The date of his death is usually fixed as at 424/1033. Cf. R 1015 where another copy of the same legend is described. Sālār-ghāzī is regarded as one of the most popular saints of India both amongst Muhammadans and Hindus, he is one of the five *pīrs* of the widespread sect of Panjpūrya. Copied towards the end of the XIIc or beg of the XIIIc AH. Beg

الحمد لله اما بعد اظهار فصل كريمه و بعد كرمنا دى آدم الحج

S 225 × 180, 180 × 140, ll 17 Or pap Vulgar Ind nast Cond good

323.

## 4. Religious legends

تاریخ موسوی

TA'RĪKH-I-MŪSAWĪ

D 76

A collection of the Muhammadan legends of Moses, completed in 904/1498-1499 by the well-known Mu'īnu d-Dīn Muhammad Amīn al-Faiāhī al-Harawī, with the *takhallus* Mu'īn Miskīn (d 907/1501-1502). Cf. for other his works in this collection Nos 50-52 and 325. This book is also called *Qissa-i-Mūsawī*, *Qissa-i-Mūsawīyya*, *Qissa-i-Hadīat-i-Mūsā*, and *Mu'jizat-i-Mūsawī*. See GPh 319, EIO 605, 2853-2854, etc. *Ind lib* Bh 24, St No 13 on p 7. Copied towards the end of the XIIc AH. Apparently defective at the end. Beg as usual.

بدان اتمان لدنك رحمت (sic) و بعد همن كويد ندده صعه ، الحج

S 200 × 115, 165 × 85, ll 15 Or pap Good Ind nast Cond good CFW 1809

324.

The same

D 75.

Another copy of the same work, dating from the XIIc AH. Beg as in the preceding copy, see No 323.

Ff (181), S 205 × 110, 165 × 75, ll 21 Or pap Ind nast Cond good CFW 1809

325.

( قصة معراج )

{QISSA-I-MI'RĀJ}

D 222

A work on traditional cosmogony, dealing with the usual legend of the creation of the world, and chiefly with the marvellous tales about various things seen by Muhammad in his Mi'rāj. Neither the title nor the author's name appear in their proper places. In the text, however, there are many poetical quotations, and some of them contain the *takhallus* Mu'in Miskīn (as on ff 25 185, etc.). Therefore it seems probable that this work is due to the same Mu'in al-Farāhī, who is the author of the preceding one. It contains a lengthy and verbose preface and is divided into several *bābs*, subdivided into *fasls*. The headings however number these sections only as far as on f 95v (the third *bāb*). Copied in the XIc AH. Beg of the preface

الحمد لله . اما بعد چنين گوید که کتاب در تقرير الح

Beg of the work itself (f 26)

لا اله الا الله . . حصص سادات الح

Ff (193), S 240 × 160, 165 × 95, ll 15 Or pap Ind nast Cond tol good

326.

قصص الانبياء

QISASU'L-ANBIYA

d 1

Legends of the prophets from Adam to Muhammad, compiled at Bījāpūr in 993/1585, by Ahmad Munshī (f 4). It is apparently the same work as the one described in EIO 591-592 EB 342 (there called *Tāẓu'l-qisas*). Sometimes it is also called *T'a'īkh-i-anbiyā*. The author gives a few details of his life in the preface and refers to his other work *Bah-i-la ālī* (f 4). Copied towards the end of the XIIc AH. Beg

الحمد لله الذي توحد بالملوك و تعبر بالحروب الح

Ff (198), S 310 × 210, 225 × 120, ll 19 Eur pap Ind nast Cond good CFV 1809 Index

327.

( انكشاف در قصص انبيا )

{INTIKHĀB DAR QISAS-I-ANBIYĀ}

D 168

Legends of the creation of the world, prophets, etc., together with some theological discussions. Neither the author's name nor the exact title are to be found in this copy. In the colophon the

work is described as انتخاب اکبر از کتب نوادر متقدمین Copied at Sād'hūna in 1027 (?) AH Beg

الحمد لله الذي جعل الحمد مفتاحاً لذكره الخ

Ft (245), S 265 × 155, 185 × 95, ll 17 Or pap Ind nast Cond tol good

## 328.

مدينة الانبياء

MADĪNATU'L-ANBIYĀ

D 284.

Legends of the pre-Islamic prophets and Muhammad, arranged in 82 *bābs* (unnumbered) The author's name is not to be found The present copy, dates from the XIIc AH It may be an autograph, judging from the great number of emendations alterations, marginal notes, etc Beg

ستائس و سباس نعیاس و سکرو حمد نبرون از حد احساس الخ

Ff (173), S 235 × 130, 185 × 90, ll 27 Or pap Ind nast (diff hands) Cond bad CFW 1809

## 329.

قصص الانبياء

QISASU'L-ANBIYĀ

d 2

Legends of the creation of the world, pre-Islamic prophets, etc There is no preface, and the work begins abruptly The title is found in the colophon, where the author is also mentioned, and called Allahyāi Khān Ghulzay The work seems to be of quite modern origin Copied in the XIIIc AH by 'Abdu'l-Rasūl b Hājji Ahmad (who was a very bad scribe) Beg

الحمد لله . بلعنا عن صحيح البخاري الخ

Ff 377 (lacunas after ff 276, 306, 316), S 255 × 150, 185 × 90, ll 15 Or pap Vulgar Ind nast Cond tol good CFW 1809

## 330.

(جنگ نامه)

(JANG-NĀMA)

D 127

A fairy tale with Muhammad and 'Alī as principal *dramatis personae* of then fight against Pādshāh-i-Zaqūm (or Zarqūm), etc Neither the exact title, nor the author's name are mentioned. Copied towards the end of the XIIc AH Beg

الحمد لله على نعمائه ... زوری آن سلطان اسنا و برهان اصعنا الخ

S 300 × 185, 210 × 120, ll 18 Or pap Ind nast Cond tol good

331.

( جنڈک ، نامہ علی مرتضیٰ )

(JANG-NĀMA-I-'ALĪ MURTADĀ)

D 338

Fantastic stories about the adventures of 'Alī Neither the exact title, nor the author's name are to be found Copied in the XIIc AH Beg

آغار داستان حکیمانہ - صرب امیر المؤمنین علی الح

Bd v S 230 × 155, 180 × 85, ll 15-12 Or pap Ind nast Cond good

332.

حک ، نامہ - صرب ، امیر محمد حسہ

JANG-NĀMA-I-HADRAT-I-AMĪR MUHAMMAD HANĪF

D 128

Similar fantastic tales about the adventures of the third son of 'Alī, Muhammad ibn Hanafiyya, and his love affairs with Zaytūn, or Zayfūn-i-Pāk-dāman, the daughter of Chandal Shāh Cf Bh 464 Copied at Fairukhālād, in 1188 AH by Sayyid Mīr Asadu'l-lah Pishāwarī Beg

چندس آوردہ اند چون امیر المؤمنین علی الح

At the end there is another short story about the same Muhammad ibn Hanafiyya, beg

اما راویان امار ... چون امیر رادہ محمد - یہ ، الح

S 200 × 125, 150 × 85, ll 15 Or pap Ind good nast Cond good

333.

نامہ اشکاک ، کہہ

QISSA-I-ASHĀB-I-KAHF

d 5

A Persian version of the well known Coranic legend of the seven Ephesians, in the very popular form of questions put by Jews to 'Alī or Muhammad, and triumphantly replied to by them In this book the revelation of the details of the story are ascribed to 'Alī Copied apparently in the XIIc AH Beg

روایب منکد علی کرم اللہ و - یہ الح

Ff (25), S 275 × 150, 210 × 95, ll 17 Or pap Ind nast Cond bad

## V. ORNATE PROSE, EPISTLES AND COLLECTIONS OF OFFICIAL LETTERS, POETICS, RHETORIC AND LOGOGRIPHS.

334.

اعجاز حسروى

I-JĀZ-I-KHUSRAWĪ

M 75

A work on elegant prose writing and epistolography, comp in 716 or 719/1316-1319 by the famous poet Amīr Khusrāw of Dehli, whose full name was Yamīnu'd-Dīn Abū'l-Hasan b Lājīn (d 725/1325). His treatise, which is often also called *Rasā'ilu'l-i'jāz* (cf f 42), is divided into a preface, an introduction and five *nsālas*, and gives forms for private and official letters. This copy contains only the introduction and the *first nsāla* (beg on f 42v). See GIPh 245, 338, BI II 1053, EIO 1219-1220, EB 1337, Pr 1006, R 527, etc. *Ind lib* Bh 267-268, St No 10 on p 89. Cf also Elliott, Hist of India, III, 566. Lith several times in India. Copied in (1273)/1855 by Ganesh Rāy son of Hākīm Rāy. Beg as usual.

هذا الكتاب بعصل الله دى الكرم السج

Ff (156), S 125 × 100, 105 × 60, ll 12. French pap. Modern Ind nast Cond. bad many pages half effaced.

335.

ناموس اکبر

NĀMŪS-I-AKBAR

F 54

A collection of elaborate poetical figures, epithets, etc., connected with descriptions of various parts of the human body. Compiled between 717 and 721/1317-1321 by Dīyāu'd-Dīn Nakhshabī (d 751/1351), cf above, No 307. The work is also called *Juz'riyyāt wa kullriyyāt*, or *Chal nāmūs*. It is divided into 40 *nāmūs'es*, each dealing with a particular member or part of the

body	1	موى f 9	2	سر f 15	3	دماغ f 18v	4
مژه	7	—	29	پاک f 29	6	—	25v
انبي	f 22v	5	انرو f 25v	8	چشم f 35v	9	اشک f 42
11	ساره f 54	12	کوس f 58	13	راه f 63v	14	دهان f 72v
15	له f 69v	16	دهان f 72v	17	دندان	18	دهان f 72v

- f 76v —18 f زبان 82 —19 f رسم 86v —20 f روی 89v  
 —21 f حال 94 —22 f نلو 97v —23 f کردن 106v —24  
 f پیک 109v —25 f استخوان 113 —26 f ناز 116v —27  
 f زک 120 —28 f حوس 127 —29 f دست 131v —30  
 f انکسب 135 —31 f ناحس 139 —32 f سینه 143 —33  
 f دل 147v —34 f جان 151v —35 f پهلوی 161 —36  
 f ساقی 164 —37 f کمر 169 —38 f رادو 173v —39  
 175v —40 f پای 179v See GLPh 335, LIO 2034, R 740, etc

Copied in 1129 AH by Sakat Singh son of Tahtmal (?) bin (?)  
 Rāyāda Jūd'huī Beg as in R 740

تحمید حمید احمد که قلی شوالله احد الم

11 (189), S 205 x 185 220 x 140, ll 17 Or pap. Pold Ind. nat. Cond. good

### 336.

The same

F 55

Another copy of the same work also dating from the XIc  
 AH. It is defective at the beginning, probably only the first leaf  
 being lost and its first folio corresponds to f. 2 in the preceding  
 copy. The work is called in the colophon *Tabaqūt-i-Abburi* (1)

S 250 x 160 175 x 90 ll 10 Or pap. Good Ind. nat. Cond. good

### 337.

انیس العشاق

ANĪSU'L-'USHSHAQ

M 1

A collection of explanations of various metaphors, epithets,  
 etc., dealing with the poetical descriptions of various parts of the  
 human body, compiled by Hasan b. Muhammad ash-Sharaf (or  
 Sharafu d-Dīn) Rāmī. He dedicated it to Shaykh Uways of the  
 Īlkhanī dynasty (757-776/1356-1375) (this dedication is not found  
 in the present copy). The work is divided into 19 *bābs*, arranged  
 as in the *Nāmūs-i-Alban*. See Br. Lit. Hist. III, 462 (where the  
 date of composition is given as 826/1423, apparently according to  
 H. Kh., I, p. 487, No. 1414), GLPh 335, EIO 2035, Br. 182 (2), RS  
 420-421, EB 1339, P1 85, R 814, Aum 122, Fl I 414, etc. *Ind. lib.*  
 St. No. 87 on p. 71, (GC I 90, where it is called, as in EB 1339,  
*Anīsu'l-'ūshshiqīn*). Cf. also Wiener Jahrbucher, vol. 83, Anzeige-  
 blatt, p. 23. Translated into French by C. Huart, *Anīs-el-*

'ochchāq, Traité des termes figurés relatifs à la beauté, par Cheref-eddīn Rāmī (Bibl de l'école des hautes études, fasc 25, 1875), also Pavet de Courteille, JA, 1876, 588-591 Copied in 1081 AH incomplete Beg as usual

حمد و بنا حالى راعى ، كلمته كه در مدد حلل ، و چون خاكنا برا اله

Ff 28, S 295×130, 180×85, ll 18 Or pap Coarse Ind nast Cond not good Index

### 338.

(ممشاء ، ماهرو)

(MUNSHA'ĀT-I-MĀHRŪ)

F 11

An interesting, and apparently extremely rare collection of official documents and private letters dating from the end of the VIII/XIVc They were primarily intended by the author to serve generally as models for elegant official correspondence, and therefore some of them are either sufficiently vague, stating no definite facts or the dates and the names of persons and places are intentionally omitted But in spite of this the collection as a whole contains a great number of interesting allusions and references to many people who played a prominent part in the history of India in the second half of the eighth century AH The student of the Indian life of that period could here find much information, especially with regard to conditions in Sind

The author often mentions his own name, but usually in an abbreviated form, as 'Ayn-i-Māhrū, more rarely as 'Abdu'l-lah Māhū But on two occasions his name is found in the book in a fuller form on f 16v it appears with his official titles as Maliku'sh-shaiq wa'l-wuzarā 'Aynu'l-Mulk 'Aynu'd-Daula wa'd-Dīn 'Abdu'l-lah Māhrū In another letter, on f 209v he himself mentions his own name as 'Abdu'l-lah Muhammad Sharaf

Almost no exact dates appear in his book, only on f 47v a document concerning some *waqf* property is dated 11th Safar 763/1362, in another place, on f 227, the year 59 (possibly for 759/1358) is referred to But there are many historical persons mentioned, such as (f 45v) Mu'izzu'd-Dīn Muhammad Ghūī (d 602/1206), on f 22v probably Shamsu'd-Dīn Iltutmish, sultan of Delhi, who d in 607/1210 (here سلطان شمس الدین محمد), on f 58v Sultān 'Alāu'd-Dīn (d 639/1242), on f 113 Toghlūq-Shāh, who reigned 720-725/1320-1325 (here فرمان تعلقساهی), on ff 33v-34v a letter gives an account of the death of the same Toghlūq-Shāh, and conveys the glad tidings of the ascension of Muhammad-Shāh, which precisely refers to the events of 725/1325 (see further in the list of the letters, No 14), on f 32 Fū'ūz-Shāh III (752-790/1351-1388) is referred to

Several letters are addressed by the author to the sons of Fīrūz-Shāh, one, on f 3 (No 2), to Fath-Khān, who d at Kanthū in 775/1374, cf Elliott, History of India, VI 228, or in 776/1375, op cit, IV, 12. Three others (Nos 40-42, on ff 110v-114v) are addressed to Zafar Khān Hasan, who d in Gujrat in 773/1372, cf Elliott, op cit, IV, 12.

All this leaves no room for doubt as to the identity of the author with 'Aynu'l-Mulk, referred to several times in the *Ta'rikh-i-Fīrūz-Shāhī* by Diyāu'd-Dīn Baranī (see Elliott, op cit III, 246, 247, 248). Shams-i-Shāh calls him 'Avn-i-Mahmūd, and even ascribes to him an important book with the title '*Aynu'l-mulkī*' (ibid, III, 369), he also tells of Mahmūd's appointment to the governorship of Sind (ibid, 370), which agrees precisely with the contents of document No 4 on ff 16-17.

Of this work apparently no other copies are known. It is only referred to in St No 24 on p 91, but there can be little or no doubt that the copy mentioned there is the same as the present one. It is very defective at the beg, in the middle and end. The lost portions were partly restored in a more modern hand-writing and on more modern paper. It was transcribed towards the end of the IXc or beg of the Xc AH, in India, in the peculiar nasta'liq of that time full of shikasta-like ligatures sometimes almost illegible. The correct order of folios, as given at the end of this note, is to be taken into consideration when referring to the letters.

There are 124 letters in all arranged more or less systematically. First are given the documents issued from the central government, and then the author's own letters, (a) addressed to divines, sufis, qādīs, etc, (b) to princes, noblemen, officials (c) to friends, relatives, and subordinates. Here is a list of them.

#### *a Letters from the central government*

1 (f 1) The end of an official letter

2 (f 3) تعویض اعلیٰ سند بر مجلس عالی حاکم و حاکم  
معظم اعظم همون متحکمان لا زال عالیا الح

(Apparently the son of Fīrūz-Shāh, who d in 776/1375, see above)

3 (f 11v) تعویض شعل و راز ار حضرت حدایکن کتاب مسد  
عالی اعظم همون الح

4 (f 16) تعویض کتاب اقطاع ملتان کہ کتاب بدو درگاه اعلیٰ  
صادر سده ١٠٠٠

The order conferring the appointment of the author as a governor of Multān

- 5 (f 17v) Concerning the grant of a *khānqāh*

معمر داسب سند محمد معقولی الح

- 6 (f 19) Another document of the same kind The *khānqāh* is granted here to Shaykh-zāda Abū Bakī b Shihābī'd-Dīn Yazdī, at Nahīwala

- 7 (f 20) کتاب ائمه و سادات و مسائخ و حادان و ملوک و کاه  
دعايا و عامه درایا ملک لکهنوتی

- 8 (f 23) Appointment of an official at Multan for سعل داد نکی  
with instructions to watch over public morals which had become loose

- 9 (f 25) The petition of an amir with regard to his appointment as a military chief in Sind

- 10 (f 27v) Another document giving the appointment of an official The dates and the names of persons and places are omitted and replaced by the word *fulān*

- 11 (f 28v) and 12 (f 29v) Letters to various Hindu chiefs

- 13 (f 30) عهد نامه برای ملوک کاه و امراء نامدار و مکهامان درگاه  
و خواندن نارگاه

- 14 (f 33v) عرصه داسب از زبان ملک الریای سہاب الدولہ .. متضمن  
تعریف سلطان سہید و مدح حلوس محمد ساه

(Toghluq's death is caused by the collapse of the *khishk* at Afghānpūr)

It is said, further

حدارود عالم حلد الله و لکه دود تعدیم رسوم عزل برای صلاح  
کار جهانان باستخاره حادان و ملوک امیر جهانانی را بقرن  
همدون بہاد

*b From here almost all letters are composed by the author himself*

- 15 (f 34v) عرصه داسب در جواب فتاحنامہ حاجدکر کہ نکاد  
نددہ درگاه اعلی صادر بود

(Apparently dealing with the victorious campaign of Fīrūz-Shāh in Behar in 761/1360 Cf *Ta'rikh-i-Mubārak-Shāhī* in Elliott, Hist of India IV, 10)

- 16-36 (ff 42-107) are occupied by letters to various divines, qādīs, etc and deal with matters connected with *naqfs* and other similar questions (f 42 Sadru'd-Dīn

- Muhammad Isma'īl, f 49 Radiyyu'd-Dīn, f 61v  
 Sayyid Jalālu'd-Dīn Ahmad Bukhāi, f 67 Hasan  
 Sar-bārahna, f 68 Qādī Minhāju'd-Dīn 'Abdu'l-lah,  
 f 69 Jalālu'd-Dīn (perhaps the same as on f 61v),  
 f 70v Mu'izzu'd-Dīn, governor of the town of Uchh,  
 f 72v Qādī Ruknu'd-Dīn, f 76v Shamsu'd-Dīn  
 Mutawakkilī, f 89 Shihābu'd-Dīn, f 99 Rafī'u'd-  
 Dīn, f 100 Shamsu d-Dīn Yahyā Gardīzī, f 104v  
 A'azzu'd-Dīn b Qutbī'd-Dīn)
- 37-39 (ff 107-110v) To Nāsiru'd-Dīn, governor of Lahore  
 40-42 (ff 110v-114v) To Zafar Khān, apparently the son of  
 Fīrūz-Shāh (see above), judging from the titles مجلس عالی حاکم کبیر و حاکم کسور کبر اعظم طغر خان  
 مجلس عالی حاکم کبیر و حاکم کسور کبر اعظم طغر خان
- 43-48 (ff 114v-126v) To Faīdu'd-Dīn Sāhib-Dīwān  
 49-51 (ff 126v-131v) To Shamsu'd-Dīn Mahmūd, malik-mulū-  
 kī'sh-Sharq here sometimes called Shamsu'd-Daula  
 Mahmūd-Beg
- 52-53 (ff 131v-135) To Sayyidu l-hujjāb Wahīd Quwayshī  
 54 (f 135) To Sayyidu'l-hujjāb Nasīu'd-Dīn (or Nasīu'd-Dīn)  
 55-56 (f 136v-140v) To Buhānu'd-Dīn Akhassu l-khawāss  
 Ulugh Qutluḡ Khāsshājib
- 57-59 (ff 140v-146) To Hājji Dabī  
 60-63 (ff 146-154v) To Nūru d-Dīn, governor of the district  
 (*khaṭṭa*) of Multān
- 64 (f 154v) To Tāju'l-Mulk  
 65 (f 155v) To Sāhib-Dīwān  
 66 (f 156v) To Nasīu'd-Dīn Mahmūd Beg (see Nos 49-51)  
 67-69 (ff 160v-170v) To Kamālu'd-Dīn Jājaimī  
 70-74 (ff 170v-180) To 'Imādu'd-Dīn, son of the author  
 75-76 (ff 180-183) To Bahāu'd-Dīn, another son of the author  
 77-124 (ff 183-267) Letters to the friends, relations and sub-  
 ordinates of the author, as well as some official docu-  
 ments of local importance In addition to two sons  
 mentioned above, there was another, Kabīru'd-Dīn (f  
 226) The author also refers to his brothers Fakhru'd-  
 Dīn (f 211), Mu'izzu d-Dīn (f 212), Nizāmu'd-Dīn  
 (f 211v) On f 247 there is his letter to a local  
 author Husayn Multānī, or Kuhandīzī (کهندری), whom  
 he calls 'the Second Harīnī' (حزری ثانی)

Ff 267 (Correct order of folios 1-30 32-37, 31, 44, 38-40, lac, 45-86, 90, 89,  
 88, 87, 91-95, 97, 96, 98-174, 176, lac, 177-179, 175, 180-204, 207, lac, 205, 206,  
 208 lac ?, 209, lac ?, 210-250, 258, 252-257, 251, 259-267) S 265 × 150, 200 × 120,  
 ll 13 Old Or (Chinese ?) pap Cond still fairly good Interlinear glosses in red ink  
 throughout the copy, explaining the Arabic and obsolete Persian words in more  
 simple terms

339.

شہستان نکا، و گلستان لعا،

SHABISTĀN-I-NUKĀT WA GULISTĀN-I-LUGHĀT E 111

A collection of elaborate word plays etc, compiled ca 843/1439-1440, by Yahyā Sībak of Nishāpūr, with the *takhalluṣes* Fattāhī, Khumārī and Asīārī (d 852/1448). This work is sometimes also called *Shabistān-i-khvyāl*, or *Shabistān-i-nukāt*, and is divided into 8 *bābs* and a *khātima*. See GIPh 335-336, EIO 2037-2039, EB 1344, P1 986, Ros 283, R 741, Fl I 587, Fleischer 399, Mehren 31, etc. The first *bāb* was edited and translated into German by H. Ethé, 1868. Excellent copy, dated 1082 AH, with many notes and glosses. Beg as usual.

حمد حدای را کہ جسمہ مدم حمدس در بانیسب در حد کمال کرم الح

Bd v Ff 1-89, S 235 × 130, 155 × 65, ll 16 Or pap Ind calligr nast Cond good Scrappy notes on the fly-leaves

340.

The same

E 110

Another copy of the same work. The colophon contains the date 1080 AH which is very suspicious. Beg as in the preceding No.

S 200 × 125, 125 × 70, ll 23 Or pap Ind nast Cond tol good Wormeaten CFW 1825

341.

The same

E 109

Another copy of the same work, dating from the end of the XIc or the beg of the XIIc AH, defective at the end. Beg as in No 339.

S 270 × 160, 185 × 105, ll 15 Or pap Ind nast Cond good

342.

مناظر الانشاء

MANĀZIRU'L-INSHĀ

F 47

An exposition of the theoretical principles of the elegant style in prose compositions, and of rhetoric, prosody etc, by 'Imādu'd-Dīn Mahmūd b. Muhammad Gīlānī, with the surnames Khwāja-i-Jahān or Khwāja Mahmūd Gāwān (d 886/1481). It is divided into a *muqaddima*, two *maqāmas* and a *khātima*. See GIPh 339,

Bl II 1056 EIO 2042-2043, EB 1348 R 527-528, Fl I 237-240 (where a full description is given), etc. *Ind lib* St No 19 on p 90 Cf also Wiener Jahrbuch, vol 62 Anzeigblatt, p 16 sq Copied in 1187 AH by Amīnu'd-Dīn Muhammad Husaynī Many glosses and notes Beg as usual

يا ممدى الدسار نسط دور ا'وحد السج

S 210 × 150, 160 × 100, ll 17 Lur pap Ind nast Cond good

### 343.

رياض الانشاء

RIYĀDU'L-INSHĀ

F 30

Another work by the same Mahmūd-i-Gāwan who comp the preceding It is sometimes also called *Raudatu l-inshā*, and contains forms of various kinds of letters, showing methods for the practical application of the theoretical principles and instructions concerning the technique of composition expounded in the *Manāẓiru l-inshā* The author's name is to be found on f 6v and the title on f 9 See GIPh 338-339, Bl I 689-690 LIO 2044-2045, EB 1349 R 983 Fl I 261-264 Dorn C 416, Krafit 26 *Ind lib* St No 13 on p 89, (GC II 326) Copied in the Xc AH in excellent Khorasani nast Beg as usual

يا من توحيد بدائع الادب و الدسار السج

l1 (215), S 245 × 155, 175 × 100, ll 15 Or pap Good nast of Khorasani t.p. Cond good

### 344.

The same

F 31

Another copy of the same work It is defective and its beg corresponds to f 16, the 11th line from the top, in the preceding copy The order of letters seems to be occasionally different from that in No 343 Many lacunas, blank spaces, folios are often misplaced Transcribed towards the end of the XIc or beg of the XIIc AH

Pf (192) S 210 × 150, 190 × 105, ll 17 Or pap Ind Good nast Cond tol good

### 345.

The same

F 32

Another copy of the same work, dating from the XIIc AH and slightly defective at the end Beg as usual sec No 343 Scriappy notes and verses on the margins

S 200 × 115, 150 × 65, ll 13 Or pap Bad Ind shikasta Cond tol good

346.

(کتاب ، معما)

(KITĀB-I-MU'AMMĀ)

M 104

A collection of logogriphs for a number of names, titles etc dedicated to Sultān Husayn, the Timuride (873-911/1468-1506). Unfortunately the copy is defective in the beginning so that neither the author's name, nor the title of the work are to be found. On several fly-leaves it is called *Mu'ammā-i-Husaynī* and it is very likely that this is the title, although at present this cannot be determined with certainty as there is no other copy of the work for collation. The *Mu'ammā-i-Husaynī* was comp. by Husayn b. Muhammad al-Husaynī Nishāpūrī (d. 904/1499). See for its description. Bl II 1070, EIO 2049, RS 191, 194, EB 1353-1355, Pl 81, R 650, Aum 43, etc. Cf. also Ruckert's article in Wiener Jahrbucher, vol. 44, p. 89, Garcin de Tassy JA, 1847, p. 357.

Copied towards the beg. of the XIc AH

Bd v Ff 1-142v, S 200 × 105 160 × 60, ll 15 Or pap Ind nast Cond tol good

347.

(رسالة معما)

(RISĀLA-I-MU'AMMĀ)

Na 52.

A treatise on the composition of logogriphs (*mu'ammā*) and poetical figures, metaphors, etc. It is an imitation of Jami's and Husaynī's well known treatises dealing with the same matters. The author's name is not to be found in this copy. From many references to various historical persons in whose honour several logogriphs are composed, such as Mīn 'Alī Shīr Nawāī (f. 1v), Sultān Husayn (f. 3), Bābur (f. 2) and others it may be concluded that the author belonged to the Heratī circle of poets and writers of the end of the IXc and beg. of the Xc AH. There is in a piece of poetry at the end of the work (on f. 53) the *takhallus* Mu'in which may belong to him. The work was written *before* 898/1492 the year in which Jami died, because, as is stated on f. 53, Jami when seeing this treatise, improvised this *qit'a*

این باره کبر که کسته فائق ، درهر کمری ندور دجست  
هرکس که ندید آب و رنگس ، دادس که کوهر دجست

The work is divided into 14 (unnumbered) '*amals*, each subdivided into several *dābita*, with many poetical specimens. The '*amal* 1 (f. 4v) deals with تالیه , 2 (f. 10) with اسعاط , 3 (f. 13v) — 4 (f. 19) — 5 (f. 22v) — ترکیب , 6 (f. 24v) — 7 (f. 28) — تخصص and تصویص , 8 (f. 30) — تسمیه , 9

(f 31) تلمیح, 10 (f 36)—اُستراک and تَرادُف, 11 (f 40v)—  
استعاره and تسدده, 13 (f 46v)—اِنْتِقاد, 12 (f 42) تصدیه,  
(f 49)—حسابی, (f 53) *Khātima*

Copied in excellent Indo-Herati nast of the XIc AH. It is defective, there are many lacunas some places are rendered illegible by the bookbinder. Beg

ای واسطه جوهر اسناد الی

Ff (53), S 170×90, 125×55, ll 15 Or pap Calligraphic Indo Herati nast  
Cond tol good

### 348.

نسخه بابری

NUSKHA-I-BĀBURĪ

M 104

A concise treatise on logographs (some of them in Jaghatu, or the Eastern Turkish language). Unfortunately the beginning of it is lost in the present copy and therefore the author's name, which was possibly mentioned there, cannot be ascertained. It was comp. in 930/1524 and dedicated to Bābur-Shāh (d. 932/1526), as stated in the concluding passage

این نسخه نشاء بابر آمد منسوخ،  
تاریخ تمامش چه نرسی دیگر،  
نامش سده تاریخ جوهر انامش،  
ران نسخه ندری بهادم نامش،

Copied in the XIc AH by 'Abdu'l-Ghafūr L. 'Abdu'l-Mu'min

Bd v Ff 143-158v, S 200×105, 160×60, ll 15 Or pap Ind nast Cond tol good

### 349.

دائع الانشاء

BADĀ'U'L-INSHĀ

F 12

The well known treatise on epistolography, comp. in 940/1534, by the eminent physician Yūsuf b. Muḥammad Harātī surnamed Yūsufī. See GIPh 340, EIO 2057-2060, B1 183 EB 1364-1367, P1 135, 1014, R 529, etc. *Ind lib* St No 20 on p 90. Lith at Delhi, 1843, under the title *Inshā-i-Yūsufī*. For his various medical works see the section on medicine in this Cat. Copied in the beg. of the XIIc AH. Many glosses and marginal notes. On the spare leaves 208v-215, and occasionally in other places there are scriappy poetical extracts, medical prescriptions, etc. Beg

زبان عدوان هر نامه نامی و زبور دیباجه هر صحیفه کرامی الی

Ff (215), S 260×145, 170×90, ll 9 Or pap Ind nast Cond tol good

## 350.

انسانى قاسم طبسى

## INSHĀ-I-QĀSIM TABBASĪ

F 9

A rare collection of official documents and private letters, written in an extremely flowery style. Many of them are written on behalf of, or addressed to, Ibrāhīm Qutb-Shāh of Golconda (957-989/1550-1581). Some of them are state documents addressed to various princes, such as two letters (on ff 14v and 38v) to Tahmāsp I, the Safawide (930-984/1524-1576), several of them (on ff 64v, 93v, 100v, 106, 107, 130) are addressed to 'Alī (I) b Ibrāhīm, the 'Ādil-Shāh of Bījāpūr (965-987/1557-1579) to Nizām-Shāh (on ff 68v, 130v), etc. Unfortunately, as in the majority of the collections of this kind, the original dates are omitted. I noticed only one chronogram for 956/1549 (on f 33

(کوکى کرده طلوع ار اى ساهى) There are very many letters from the ruling prince, or petitions addressed to him by various people, but his exact name (apparently Ibrāhīm Qutb-Shāh), is usually omitted.

Of the other letters the greater part are connected with Mustafā-Khān and Muhtam-Khān. The former possessed the title of Mīr Jumla (cf f 82v), and was a very strict Shi'ite (he directs in his will to be buried at Kerbela, cf f 120, a passport for him for the purpose of proceeding to Mekka on pilgrimage is given on f 108).

There are many letters to various other amirs, divines and persons whose names are not mentioned. One is addressed to a poet Khiryāl (f 46). Amongst the Sufis the one more frequently mentioned is Nī'matu'l-lah Bāqī, apparently identical with a descendant (in the sixth generation) of the celebrated saint Nūru'd-Dīn Nī'matu'l-lah (d 834/1430), Na'īmu'd-Dīn, called Nī'matu'l-lah Thānī, who enjoyed great influence in the reign of Tahmāsp. Two letters of Qutb-Shāh (ff 71, 102v) are written to this Nī'matu'l-lah, as also a *wakālat-nāma* (f 117). Mustafā-Khān, mentioned above, also wrote to the same on many occasions (ff 103v, 123, 127, 134v, and others).

In his *'awīdas* to the Qutb-Shāh the author calls himself Qāsim Tabbasī<sup>1</sup> (cf ff 58v, 59v, 60v, 62v, 63v, 76v, 78v). In poetry his *takhallus* is Qāsim (cf ff 19v, 20, etc., frequently). The title of his work is written on f 5 (the initial), in the same handwriting as the whole of the book. It is plainly stated there that this is only the *first* part of it (*nuz'*). A copy of the same work (or, probably, a fragment), is mentioned in EIO 2107 ('an

<sup>1</sup> There are several places in Persia with the name Tabbas. Here perhaps the old town in the Central Desert, half way Mashhad to Yazd is alluded to.

anonymous treatise on epistolography') St No 5 on p 88 refers evidently to the present copy

Transcribed apparently towards the end of the XIc or beg of the XIIc AH by Barīmalik (?) b Manākhān (بریملک بن مناحان), who unfortunately forgot to put the date of the year in the place reserved for it in the colophon. Glosses and marginal notes throughout the copy. Beg (exactly as in EIO 2107)

سناس بیعتاس و احداس ستائس مودیم الاساس الحج

The four initial folios of the volume are occupied with what may be the beginning of another work in ornate prose. Neither the author's name nor the title are mentioned, and the usual accumulations of flowery phrases convey no indication as to the real content of the work. Beg

حدارود جهان آمیزین داب دعوص الحج

Bd v Ff 1-113 S 240 x 140 155 x 85, ll 15 Or pap Good Ind nast Cond tol good

### 351.

چهار ناع

CHAHĀR BĀGH

F 48

A treatise on epistolography, comp towards the end of the X/XVIc by Masihu'd-Dīn Abū l-Faṭḥ b 'Abdī'l-Razzāq Gīlānī (d ca 997/1589). See EIO 2063, cf also P1 902-903 and R 667, 1090, etc *Ind lib* St No 15 on p 90 Copied in the XIIIc AH. Many scriappy notes and poetical quotations on the fly-leaves. Beg

چار ناع دنیا حصرت حسنکانه و تعالی الحج

S 200 x 130, 140 x 75, ll 11 Eur pap 1nd shikasta Cond good

### 352.

مکتابت علامی

MAKTŪBĀT-I-'ALLĀMĪ

F 46

The *first daftar* of the well known collection of letters and epistolographic specimens comp by Abū l-Faḍl b Mubāīak 'Allāmī (d 1011/1602), but finally arranged after his death by his nephew 'Abdu's-Samad b Afdal Muhammad between 1011 and 1015/1602-1606. The work is divided into three *daftar*s, and often called *Inshā-i-Abū'l-Faḍl* or *Maktūbāt-i-Abū'l-Faḍl*, or *Mukātabāt-i-'Allāmī*. See GIPh 341 Bl I 694-700, EIO 271-286 B1 184-186, EB 1378-1383, P1 1012, R 396 Aum 18, 124 Moil 109, Mehren 26, etc *Ind lib* Mad1 165, St No 1 on p

87 Several times lith in India Copied in the XIIIc AH  
Defective in the middle, badly written, dirty and damaged Beg  
as usual

کوناگون بنائس مرداوری را که وجود سررا الح

Bd v Ff 1-85v, S 200×125 155×95 ll 11 Or pap Vulgar Ind nast Cond  
bad

### 353.

The same

F 44 (*bis*)

The *second daftar* of the same work, copied in 1265 AH  
Many glosses on the margins Beg

دفتر دوم، بحسب ساهدساهی ظل النبی دوسته ادد الح

S 200×155 150×90, ll 13 Eur pap Modern Ind nast Cond good

### 354.

The same

F 45

Another copy of the *second daftar* dating from the XIIIc  
AH, beg as usual

آغار دفتر دوم که عرائص و طوط و ود بحسب حافا الح

S 300×205, 140×90, ll 11 and a margin column Eur pap Modern Ind nast.  
Cond bad Perishing

### 355.

بنائین اللغة

BASATĪNU'L-LUGHAT

B 11

A commentary and a collection of glosses on *Mukātabāt-i-  
'Allāmī*, explaining the difficult passages and rare terms found in  
that book The author calls himself Muhammad Sa'd, and does  
not mention the date of composition Cf also No 541 A modern  
copy dating from the XIIIc AH, unfinished Beg

بنائس بنعناس دادار بنهمنائی را که صناعت ادسا الح

Ff 166, S 225×165, 160×90, ll 15 Or pap Ind shik-nast Cond good

### 356.

(نصیحة، طهوری)

(TASNĪFĀT-I-ZUHŪRĪ)

F 5

A collection of compositions in bombastic ornate prose by  
Nūru'd-Dīn Muhammad Zuhūrī, who came to India from Turshīz

(not Taishīz as written in some catalogues), or Turshīsh, as pronounced locally (a district immediately south of Nīshapur), and died in the Deccan ca 1025/1616. See GIPh 309, EIO 1500-1514, EB 1076-1080, 1241, Pī 909-910, 1006-1007, Ros 264, R 678-679, and 741-742, etc. *Ind libi* Bh 376, Bk 284-287, Spr 580, St, No 8 on p 89. Līth several times in India. (For Zuhūrī's poetical works see the section on poetry). The present copy, transcribed in 1170-1173 AH (see ff 119v and 92v) by Muhammad Kāzīm, contains:

I (ff 8v-24) دیباجة نوری A flowery introduction to a treatise on Indian music. Besides the references given above, see EB 1241, Pī 15, 33, 1006 R 741, etc. Beg as usual.

سرود سرایان عسرتکده فال الحج

II (ff 24-42) حطنة کلزار انراهم. Another similar production, sometimes also called *Muqaddima* (or *dibācha*)-i-*Gulzār-i-Ibrāhīm*. Beg as usual.

حرمی حمن سخن نظاروب حمد دہار الحج

III (ff 42v-92v) مقدمه حوان حلدل (also called *Ihutba* or *dibācha-i-Khuān-i-Khalīl*). Another composition in ornate prose, similar to the preceding one. Beg as usual.

ای از تو تراهن تخت و اکلدل سدل، الحج

IV (ff 93v-119v) روعاب طہوری (sometimes also called *Panj-rug a*, or *Inshā-i-Zuhūrī*). A collection of love letters, utterly bombastic and flowery. See EIO 1509 (4), EB 1080, Pī 1007, R 742, etc. Cf Bī 187. *Ind libi*. Apparently the same work is alluded to in St No 8 on p 89, (HC 232/12). Beg as usual.

سعد ندم دیب عسولہ حوندل الحج

Bd v S 180×95, 90×70, ll 9. Or pap. Ind nast. Cond good.

## 357.

The same

F 4

Another copy, dated also 1170 AH, Muhammadpūr, of the same three popular works by Zuhūrī, i.e. I *Dibācha-i-Nauras* (f 1v), II *Gulzār-i-Ibrāhīm* (f 11), and III *Khuān-i-Khalīl* (ff 21-39v). Beg as usual, see the preceding No.

Bd v S 205×120, 160×70, ll varied. Or and Eur pap. Ind nast. Cond good.

## 358.

The same

Oa 47

Another copy, dated 1223/1846, containing the same three works, as above I *Dibācha-i-Nawās* (f 1v), II *Gulzā-i-Ibrāhīm* (f 14v), and III *Khuān-i-Khalīl* (ff 29v-58) Beg as usual see No 356

Bd v S 175×110, 125×70, ll 11 Or pap Modern Ind nast Cond not good, paper is decaying

## 359.

مقدمه خوان حلیل

MUQADDIMA-I-KHWĀN-I-KHALĪL

F 52

Another copy of this work by Zuhūī Transcribed in 1070 AH, as other dated articles in the same volume It is called here, in the beginning, *حظنة دوزس مسمى نكوان حلیل* Beg as usual, see No 356 On f 60 there is added a petition to government from several persons, containing a complaint about some irrigational matters

Bd v Ff 60-77, S 255×150, 145×70, ll 14 Or pap Good Ind nast Cond. good

## 360.

The same

F 22

Another copy of the *Khuān-i-Khalīl*, dating from the XIIc AH Beg as usual, see No 356

Ff 15, S 225×170, 180×85, ll 17 O1 pap Bad Ind shikasta-nast Cond good

## 361.

(مجموعه)

(MAJMU' A)

Oa 73.

Various extracts and specimens of flowery ornate prose, chiefly from the same Zuhūī (ff 341v-343) There are also scriappy extracts from other writers, such as Nasrā-i-Hamadānī (d 1015/1606), and Muhammad-Qulī Salīm (d 1057/1647), on ff 269-271 and 324-333v Copied in the beginning of the XIIc AH (The introduction to this anthology was transcribed by 'Abdu'l-Ghafūi Andijāni in 1108 AH)

Bd v S 280×160, 245×135, ll varied Or pap Ind nast (diff hands) Cond rather bad

## 362.

شرح (نصائح) ظهیری

SHARH-I-(TASNĪFĀT-I-) ZUHŪRĪ

F 34

A commentary on Zuhūrī's prose works, composed in 1210/1796 (see f 2), or, as expressed in the chronogram کلام ظهیری (ibid) 1212/1797-1798, by Abū'l-Yamīn 'Abdu'l-Razzāq b Muhammad Ishāq Husaynī Sūratī, cf EIO 1500 Lith Cawnpore, 1873 In his introduction the author gives a biographical account of Zuhūrī, explains various Indian musical terms and generally discusses stylistic matters

«عدمه اول، در ذکر احوال مصدیه، و تأله، حطه کتاب

f 2

دورس وعدیه

f 6v

» دوم، در بیان کلمات موسعی

» سوم، در ایراد برخی از صدائ و بدائع بطم و سر تاره

(sic) از تراکب و مصمون بدعی متأخرین

که استطلاع دران موحب در صرب اسب مر

f 10

لطاب معانی و صداع کلامی

The commentary on *Dībācha-i-Nawās* begins on f 19v on *Dībācha-i-Khuān-i-Khalīl* (f 51), on *Dībācha-i-Gulzār-i-Ibrāhīm* (f 102v), on *Mīnābāzār* (f 119), on *Panḡ-nuḡ'a* (f 151) Copied in 1231 AH Beg

الحمد لله الذي سانه عن السرح والبيان الح

Ff (169), S 250 x 150, 250 x 205, ll 17 Or pap Ind nast Cond good

## 363.

اساسی هرکرن

INSHĀ-I-HARKARAN

F 46

The well known collection of bombastic epistolographic models, comp between 1034 and 1040/1625-1631, by Haikarān son of Mat'huradās Kanbū Multānī See GIPh 341 BI II 1062, EIO 2069-2076, 2932, Br 188, EB 1384, P1 124, 129, R 530, Aum 124, Mehren 28, Leyden Cat I 175, etc *Ind libi* (GC II 317) Lith several times in India Edited and transl into English by F Balfour, The Forms of Herken, Calcutta, 1781, rep1 1831 It is interesting to note that in the present copy several letters are found dated 1055/1645 The work is sometimes called *Ishādū't-tālibīn* Copied in the XIIIc AH Beg as usual

بعد از حمد و مدای مر - صرب ایرد متعال دو الکال الح

Bd v Ff 86v-136 For measurements see No 352 Cond bad, perished

364.

( رقعاً ، عبد اللطيف )

(RUQ'ĀT- ABDU'L-LATĪF)

F 6

A rare collection of official letters, apparently so far unnoticed in other libraries, which may be of some use for the detailed study of the history of Jahāngīr's reign and the beginning of that of Shāhjahān. It was compiled by 'Abdu'l-Latīf b 'Abdu'l-lah 'Abbāsī Gujātī, generally known through his works on the *Ma'āth-nawī* of Jalālu'd-Dīn Rūmī, *Hadīqa* of Sanāī (see in the section on poetry), as well as his collections of the *But-khāna*, etc. He died in 1048-1049/1638-1639. For his biography see EB 663, and especially R 589. The majority of letters in his collection belong to the correspondence of Lashkar-Khān a governor of Kabul, in whose employment the author was for some time. There are several epistles to and from Khānkhānān 'Abdu'l-Rahīm (d 1036/1627) (ff 5v, 7v, 9, 10v etc), to Āsaf-Khān (d 1051/1641 f 13), to Mahābat-Khān, Fīrūz-Jang, Hāshim-Khān, etc. There are also documents of other kinds, such as an account of the interview with the Persian embassy (f 75v). Of letters to private persons those to 'Abdu'l-Wahhāb Ma'mūnī are especially numerous (ff 28, 29, 31v, 32, 33v, 35, 35v, etc). Very unfortunately the headings of the letters, usually written in red ink, are omitted in a great many cases (although space is reserved for them). Therefore it is difficult to make an analysis of these documents without undertaking detailed study of the work.

The reference in St No 14 on p 90 apparently belongs to the present copy. Transcribed towards the end of the XIc AH, defective at the end. There is no introduction and the book begins with a letter (without a heading).

داعی تجميعی و حبر اندیس جمعی عند اللطيف ، عباسی الح

Ff 82, S 225 x 125, 170 x 90, ll 15. Or. pap. Good. Ind. nast. Cond. good.

365.

( رسالة معما )

(RISĀLA-I-MU'AMMĀ)

M 103

A short treatise on logographs dedicated to Shāhjahān. It was comp. by 'Alī Muhammad Mu'ammāī, probably in the first half of the XIc AH, because the numerous chronograms, which are given there, mostly refer to that time. On f 17, 1021/1612, the death of 'Alī Mardān (علی مردان بهادر بعل کرد), 1023/1614 (f 16), 1026/1617 (f 16v), 1030/1621 (f 16), etc. Copied towards the end of the XIIc AH. Beg

بسم الله آدم كل اسماء الح

In the beginning (f 1v-2) there is a very short extract from *Ḥalāl-i-muṭṭarāz* by Shārafu'd-Dīn 'Alī Yazdī (d 858/1454, see Nos 72-80 in this cat.), a treatise on logography, see Bl II 1067 RS 193, EB 1345, Pr No 32 etc Beg

این شعر از کتاب حلال مطر در من معما الهم

Bd v Ff 1-36 (correct order 1-26, lac 28, 30, 31, 27, 29-36), S 250 x 145 160 x 85, ll 19 Or pap Ind nast Cond bad Many glosses and notes

## 366.

(تصنیف، صمیر)

(TASNIFĀT-I-MUNĪR)

F 52

Prose works of Abū'l-Barakāt b 'Abdī'l-Majīd Multānī with the *takhallus* Munī (d 1051/1644), written in highly bombastic style. A good copy transcribed in 1070 AH (this date belongs to some other articles in the same volume written in the same handwriting). There are

I (ff 122v-147) نوباره Specimens of ornate prose completed in 1051/1641. See GIPh 341 EIO 2079-2082, 2935 Beg as usual

این منتخب از منتخب نوحه رحاءس الهم

II (ff 147-247) کارستان Love story of prince Walā Akhtar, in ornate prose, comp. in 1050/1640 at Jaunpūr, and dedicated to Shāhjahān. See GIPh 341, EIO 2083-2087 Beg

ستائس کونا کون بادشاهی را سراوار اسب الهم

III (ff 248v-278) Another copy of *Naubāna*, beg as on f 122v. The transcript is of a later date made on different paper probably in the middle of the XIIc AH. This part of the MS may have been bound together at a later period.

IV (ff 278v-287) (*Mulātābāt-i-Munī*) A few letters by the same Munīr, addressed to various noblemen such as Safī-Khān, I'tiqād-Khān (d 1082/1671) (f 284), and others. Beg

عدایک ایرد بیخون و سعادت دور افرین الهم

(A short poem by Munīr, with the title *Āina-i-īāz*, placed on the margins of ff 122v-125 will be referred to in the section on poetry). On f 247 there is a short poem, and the name of Mīrzā Muḥammad Hāshim b Qızılbaş Khān-i-marhūm is mentioned, perhaps as of its author.

Bd v S 255 x 150 145 x 70, ll 14 Or pap Good Ind nast Cond good

367.

نوابو

NAUBAWA

Or 59

Another copy of this work apparently slightly defective at the end. Transcribed possibly in (1225) 1810 which is the date of some other articles in the same vol. Beg. as in No. 366 (I).

Bd 1 f. 14v-96v S 235 x 150 155 x 95 ll 11-13 Or pap Ind. nat. Cond. good

368.

ممشاء برعش

MUNSHA'ĀT-I-BRAHMAN

Or 59

Epistles addressed to Shāhjahān and various noblemen of his time written in very flowery style. Compiled by Chandur-bhān Brahman, who was a secretary to Shāhjahān and his son Dārā-Shikūh, and died some time between 1068 and 1073 1657-1063. See GIPh 341 EIO 2094, 2910, EB 1385-1386 Pr 1017, R 397-398 etc. Copied in (1225) 1810 at Lahore for محمدی دہلوی. Beg. as usual.

چون از عدوقان / ذات این برعش

Bd v. Ff 105v-199 S 235 x 150 155 x 95 ll 11-13 Or pap Ind. nat. Cond. good

369.

The same

F 50

The beginning of the same work written in a bad form of *shikasta*, apparently in the beg. of the XIIHe AH. Beg. as above. see No. 368.

1 f. 16 S 205 x 150 155 x 90 ll 11 Or pap Ind. nat. Cond. tol. good

370.

(مکاتبات عتیقا)

(MUKĀTABĀT-I-MUQĪMĀ)

F 52

A collection of letters and official documents in flowery style by Muhammad Muqīm b. Muhammad Sherif al-Hasanī with the *taluq* Muqīm or Muqīmā (cf. f. 36v), a poet of Shāhjahān's time known through his version of the *Yūsuf-u Zulaikha* cf. GIPh 232-246. There are many chronograms to be found in his work the latest being 1068 1658 f. 52v (مرحیل قطب ممی) the copy itself is dated 1070 1660. The author's name is found almost in every letter. ff. 8-19 21-64 48-53 etc. Urdu

(d 999/1591) is quoted on f 8, also Zuhūrī (d 1025/1616) On f 58 in a letter the author asks someone to send him the *Ilhāmīyya* by Tughīā (d 1078/1667, see further on, No 371) Therefore it may be concluded with a high degree of probability that Muqīmā died some time after the beginning of Aurangzib's reign

His collection contains 36 letters, 'arida-dāshits, etc It begins, on f 1v, with a report about the occupation of the fortress اردکبر, sent to 'Abdu'l-lah Qutb-Shāh (1020-1083/1611-1672) On f 7 there is a note in praise of a palace of Muhammad Mīr-Jumla-Shāhī (who d in 1073/1663), with a chronogram for 1051/1641 Also another letter is addressed to the same official (ff 10v) There are many letters to various friends and relatives of the author, such as his brother Diyāu d-Dīn Hasan (ff 12, 14, etc), his son Haydaru'l-mulk (f 25v), etc Hakīm Karīmā (f 18) Maulānā Fauqī (f 20v), Maulānā Hukmī and Shāh Mu'ayyadā (on ff 27, 34), are probably poets of that time, while Qādī Muhammad Sālih (f 56v) was a calligraphist There are also epistles to Islām-Khān (d 1057/1647) (f 32), Nawwāb Sayyid Muzaffar (d 1096/1685) (f 49v) and others

A very good copy dated 1070 AH Many marginal notes Some fragmentary epistolary extracts in the beg There is no introduction and the collection opens with letter No 1 Beg

تذکره که بحسب عالیحضرت الع

Bd v Ff 1v-50v, S 255 × 150, 145 × 70, ll 14 ; Or pap Good Ind nast Cond good

### 371.

(تصنیف ، طعرا )

(TASNĪFĀT-I-TUGHRĀ)

F 52

Works in ornate prose by Mullā Tughīā of Mashhad who came to India towards the end of Jahāngīr's reign and died there ca 1078/1667 See GIPh 336-337, EIO 1586-1591, EB 1389-1390, R 742-744, 875, Gotha C 24 etc *Ind lib* Bk 333, St No 17 on p 90, (a collection of his 32 prose treatises is found in GC II 283) Lith Cawnpore, 1871, Lucknow, 1885 The present copy forms a portion of an album, in which an article, transcribed by the same hand, is dated 1070 AH If this may be relied upon, it must have been written within the author's lifetime There are

I. (ff 94v-111) Letters and small prose writings by Tughrā, beg

و مع طعراى مستعدى که بمررا برمى در طلب سیرناع نوشته ،

Next (f 97) follows his *Ibrat-nama*, beg as in EIO 1586 (XXIII)

در حالتی که تدع حان حراس را اله

On f 98 there begins a laudatory description of a water tank (طالاب کم) in the Carnatic On f 100 appears *Dībācha-i-Mi'yāru'l-udhāk* (which is also called *Āhang-i-bulbul*, *Jūsh-i-bulbul*, etc), see EIO 1586 (X), R 742, etc Beg as usual

ندسو سار سکن تراند آمد صاعیس - اله

On f 103 is a letter of apology addressed to Mirzā Hamza, on f 104v is a letter to Mīrzā Rūzbihān, on f 106 a short *dībācha*, other letters on ff 107, 107v, 108, 109 (to Sāib), 109v

II (ff 111v-122v) *Ilhāmīyya*, beg as in EIO 1586 (III), etc

در برد محبت همه جا هر دل حکمت اله

Bd vol Ff 94v-122v. For measurements etc see No 370

### 372.

(تصنیفاد طعرا)

(TASNĪFĀT-I-TUGHRĀ)

F 5

Two more compositions in ornate prose by Tughrā Copied towards the end of the XIIc or beg of the XIIIc AH Miscellaneous notes at the end

I (ff 130v-166v) *Tadhkīratu'l-atqiyā* (which often is also called *Tadhkīratu'l-akhayān* or *Tadhkīratu'l-uhabbā*) See EIO 1856 (XXIV), etc An eulogy of various contemporary Sufis of Kashmir Beg as usual

طعرا تا کی زبان بود تر کدی اله

II (ff 166v-180) *Tāju'l-madārik*, in praise of prince Murād-bakhsh, son of Shāhjahān See EIO 1586 (II) Beg

سرح روئی فلم نکازس بدای سچند افس که اله

Bd v Ff 130v-180 For measurements see No 356

### 373.

فردوسیة

FIRDAUSIYYA

F 57

Tughrā's eulogies of Kashmir, see EIO 1586 (I), R 742, etc (Cf references in No 371) Copied in 1171 AH Beg as usual

بدای بهار بدرائی که انکسب سمره را دد ابدای شدیم اله

Bd v Ff 1-81, S 205 × 145, 160 × 100, ll 15 Europ pap Ind nast Cond tol good

## 374.

(مجموعه مکاتبات)

(MAJMŪ'A-I-MAKTŪBĀT)

F 52.

A collection of official letters, belonging to the state correspondence of the Mogul court in the XIc AH

1 (f 77) A *fathnāma* from the government of Shāh 'Abbās I, the Safawide (995-1037/1587-1628) to Jahāngīr, informing the latter about the occupation of Baghdad

2 (f 79) Reply to the above

3 (f 81) A letter (*firmān*) from Aurangzīb to a Quth-Shāh.

4 (f 84) ساسی که ساهراده اورنگزیب بهادسلاہ بدجانور مسمی بمحمد عادل سلاہ نکارس یافته  
The 'Ādil-Shāh in question reigned in 1035-1070/1626-1660

5 (f 86) Another letter from Aurangzīb, not yet emperor at that time to Ahmad Beg, concerning the military operations in Bidar

6 (f 87) Reply to the above

7 (f 87v) A letter from Ulfatī, a poet (d ca 1050/1640) to Mushkīn Qalam, a calligraphist and poet (d 1025/1616)

8 (f 88v) An official epistle to Shāh 'Abbās of Persia

9 (f 92v-94) A letter from Aurangzīb, also then not yet an emperor, to 'Abdu'l-lah Qutb-Shāh (1020-1083/1611-1672), dated 1069/1659

نعل فرمان ساهراده اورنگزیب که در زمان فتور سلطنت و تعیر حال  
شاه جهان سلطان عدد الله قطب شاه دوسته در سنه ۱۰۶۹

Copied apparently in 1070 AH, because the other portion of the same volume, bearing that date, is written by the same hand

Bd v Ff 77-94 For measurements etc see No 370

## 375.

جامع العوائین

JĀMI'U'L-QAWĀNĪN

Oa 4

A collection of epistolary forms compiled in 1085/1674 by Khalifa Shāh Muhammad Qanūjī His work, divided into four *fasls* and a *khātima*, is sometimes also called *Inshā-i-Khalīfa* See GIPh 343, BI I 705, EIO 2097-2105, 2941, Br 191-192, EB 1391-1394, Pr 72, 126, 146, 1008, R 414, Aum 123, Mehren 27, Leyden Cat I 176, etc (GC II 322-323) Print Calcutta, 1834 Lith several times in Lucknow, Cawnpore, etc The present copy

is very defective at the end, it dates from the XIIc AH Beg as usual

ستائس و بدائس مرداوری را سرد که کاتب صاحب الح

Bd v Ff 61v-68v, S 250×145, 185×105, ll 13 Or pap Ind bad shikasta  
Cond bad Dirty, often illegible Scrappy notes

## 376.

( مکاتبا ٠ )

(MUKĀTABĀT)

Oa 54

A few specimens of flowery epistles, apparently by different authors One of them is dated 1100/1689, and one Fathu'l-lah son of Hājji Pāband is mentioned in terms which seem to imply that he is the author The letters selected here show how to write to one's father, mother, superiors, equals, etc This collection is apparently the same as the one noticed in EB 1407, because the initial words in both coincide exactly Copied in the XIIc AH Beg.

حدا ابوانی ( ابوی sic, for اعری مخدومی الح

Bd v S 900×130, 160×85, ll 13 Or pap Ind nast Cond tol good

## 377.

دوحة الصنائع

DAUHATU'S-SANĀ'I'

M 103

A treatise on logographs by Imāmu'd-Dīn b Abī'l-Makārīm Nu'mānī al-Bidūlūi ( ال دولوی <sup>2</sup> ), with the *takhallus* Imāmī He dedicated it to Aurangzīb It is divided into three *shu'bas*, each subdivided into many *thamāras* Copied apparently towards the end of the XIIc AH Beg

الحمد لله الواحد الاحد الملك الصمد الح

Bd v Ff 37v-67v For measurements etc see No 365 Many glosses and notes

## 378.

آداب عالمگیری

ĀDĀB-I-'ĀLAMGĪRĪ

F 2

Official letters and various documents belonging to the reign of Aurangzīb written in his name by his secretary Abū'l-Fath Qābil-Khān, collected and arranged by Sādiq Muttahibī (d 1129/1716) The collection was completed in 1115/1703-1704 See GIPh 342, EIO 371-372, R 399, etc (GC I 463) Cf also Ellhott, Hist of India VII, 205-206 Lith several times in India Copied

in the 16th year of Muhammad Shah, i.e. 1116 AH Beg as usual

حدادند علیم حکم کرد من سجن آوریں را الہ

Ff (124) S 270×175, 100×105, ll 20 Or pap Ind nast Cond tol good  
Worm eaten

### 379.

The same

F 1

Another copy of the same work also dating from the XIIIc AH Beg as usual see No 378

Ff (281) S 305×195, 230×135 ll 23 Or pap Ind nast Cond tol good  
Slightly injured by repairs

### 380.

انشای عجیب

INSHĀ-I-'AJĪB

Oa 59

A treatise on epistolography comp in 1118/1707 (chronogram on f 43v *دستور العمل*) by Muhammad Ja'far b Muhammad Fādil an inhabitant of Baynūr (بجنور) near Lucknow The work is divided into three chapters 1 مکاتبات (f 4) 2 مراسلات (f 25), and 3 رمعات (f 39) Copied at Lucknow in 1225/1810 Beg

مکتب عالی بی معنی و ستائش بی لا انتا مر حالمی را الہ

Bd v Ff 1v-43v, S 235×150, 155×95, ll 11 Or pap Ind nast Cond good

### 381.

دستور العمل

DASTŪRU'L-AMAL

D 163

A collection of official notes regarding various local chiefs etc with many extracts from different historical works They are arranged in a chronological order, beginning with the pre-Mughal dan Rājas of Dehli and ending with 1126/1714 The name of the compiler is not stated See GIPh 343, R 989 (where a manuscript of the present copy is discussed) Copied by Ghulām Rasūl in 1271/1854 (here 1266 of the Bengali era) beg and ending abruptly Beg

مکتب تواریخ راجہای دہلی و عذرہ الہ

S 325×205, 230×120, ll 15 Blue Eur pap Bad Ind shik nast Cond good

382.

کلمات طیبہ

KALIMĀT-I-TAYYIBĀT

F 27

A collection of Aurangzib's official letters, notes, etc., arranged and edited in 1131/1719 by one of his secretaries, 'Ināyatu'l-lah b. Mīrzā Shukrī'l-lah (d. 1139/1726-1727). See GIPh 342, EIO 373-374, EB 248-251, R 401, 1087, etc. *Ind libr* Bh 272 Cf. Elliott, *History of India* VII, 203. Copied in the XIIc AH. Beg

الہی ار فلم سکستہ و ربان سہ سہ حہ آید الحج

Ff (149), S 180 x 105, 125 x 60, ll 13 Or pap Good Ind nast Cond good. Vignette

383.

رقائم کوائم

RAQĀIM-I-KARĀIM

M 2

Another collection of Aurangzib's epistles, containing only his private letters to one of the favorite amīns, Amīr-Khān Sind'hī (d. 1131/1719). They were arranged after the latter's death by his son Ashraf-Khān Mīr Muhammad Husaynī. See GIPh 342, EIO 375-378, EB 253, R 400, etc. Cf. also Elliott, *Hist of India* VII, 204. Copied towards the end of the XIIc AH, as a part of a large collection of poetical and other works by various authors. Beg as usual

سحق حاسب و دیگر گفتگو جان رس سیدو الحج

Bd v Ff 195-205v For measurements see No 221

384.

نکات بدیل

NUKĀT-I-BĪDIL

E 214

A collection of *nuktas*, or short discussions in a Sufic strain written in an exceedingly bombastic and very obscure style. The author is 'Abdu'l-Qādir b. 'Abdu'l-Khāliq with the *takhallus* Bīdīl (d. 1133/1720). See concerning this work R 745 etc. (The *Nukāt* are rare in European libraries but common in the East). Lith Lucknow, 1281, and later. For biographical information about the author, and for his other works, see GIPh 300-301, 337, EIO 1676-1686, Br 193, EB 1169-1170, Pr 938-941, Ros 167, R 706-707 etc. *Ind libr* Bk 381-388, Spr 119, 213, 378-380, etc. Cf. Garcin de Tassy, *Histoire de la littérature Hindoue*, vol I, p 312. Several poetical works by the same Bīdīl are described in the section on poetry in this Catalogue. Copied in 1169 AH, at Muhammadpūr. Beg as usual

اکرمکر ندوب ند الحج

S 180 x 120, 150 x 90 ll 13 Or pap Ind nast Cond good CFW 1809

## 385.

The same

E 213

Another copy of the same work, transcribed in 1182 AH by Ghulām Ahmad. It contains a preamble, unfortunately fragmentary, beg abruptly with 'در حای در سید'. The usual beginning, as in the preceding copy, opens here a *nukla*, perhaps the first, on f. 1v.

Bd v. Ff. 1-15v, S. 210 × 150, 160 × 105 ll. 17. Or. pap. Ind. nast. Cond. good.

## 386.

The same

F 23

Another copy of the same work, transcribed in 1228 AH by Dātārām. Beg. as usual, see above, No. 384.

S. 240 × 195, 200 × 125, ll. 12, and a marginal column. Eur. pap. Ind. shik. nast. Cond. good.

## 387.

چهار مصر

CHAHĀR 'UNSUR

F 17

Another super-bombastic production, by the same prolific Bīdīl, also in a Sufic strain. See EIO 2115, etc. (GC II 278). The present copy, dating from the XIIc AH, contains only the *first* and the *second* 'unsuns (out of four). The preface to the whole of the work begins

حدار ددا زبان معدور بدمر و سرائیدب الحج

The *first* 'unsun begins

انحد استعال سعلل معال و کرمهای صحت الحج

The *second* 'unsun begins

روانج سعتکی بهار عالم مدطوم و نسیم فیص عنان الحج

S. 200 × 110, 160 × 80, ll. 17. Or. pap. Ind. nast. (diff. hands). Cond. tol. good. CFW 1825. Scrappy notes on the blank leaves and on the margins.

## 388.

The same

F 17

Another copy of the same work, containing the *first* and the *fourth* 'unsuns. Copied in 1164 AH by 'Arīmu'd-Dīn.

The *first* 'unsur (and the usual preface) beg as above, see No 387

The *fourth* 'unsur begins

عذار فسانع ساط صور عجائب الحج

S 205 × 105, 170 × 55 (or 40), ll 13 and less Or pap Ind shik-nast Cond good CFW 1825

### 389.

The same

F 16

Another copy of the same work, transcribed in 1160 AH It contains only the *second* and the *third* 'unsurs

The *second* 'unsur begins as in No 387

The *third* 'unsur begins

طراوف شدمستان مراب مفسور الحج

S 220 × 135, 170 × 60, ll 15 Or pap Ind nast Cond good

### 390.

مجمع الانشاء

MAJMA'U'L-INSHĀ

M 35

A rare collection of official letters dating from the XIIc, as well as various epistles belonging to the correspondence of eminent poets and other notable men Only a few copies of this work were hitherto known BI I 708, EIO 2122, 2943 and R 1067 A detailed account of the contents is given in EIO 2122 It was compiled either in 1138/1725-1726, or in 1146/1733-1734, by Muhammad Amīn, surnamed Banī-Isrāīl, and is divided into 30 *fasls* A great many interesting letters are found in it, some of them connected with the diplomatic relations of the Safawides with India The present copy defective and disorderly, does not contain the introduction, and begins abruptly with the *first fasl* (f 109v)

در توحید قادر وحد محمد ربیع الحج

The beginning of the other *fasls* are not properly marked The letters end abruptly on f 188, but it seems highly probable, that some more flowery epistles (mostly by various poets), found on ff 23v-68, also belong to this work Copied towards the end of the XIIc AH

Bd v Ff 23v-68 and 109v-188 S 105 × 190 (*buyād* form) Or pap Ind nast Cond tol good

391.

(مکتبہ، عادن خان)

(MUKĀTABĀT-I-‘ĀBID-KHĀN)

F 18.

An accumulation of copies of letters, without any arrangement or system, transcribed by different hands and on different paper. The majority are official documents belonging to the correspondence of ‘Ābid-Khān, an official of the reign of Aurangzib and Muhammad Shāh (1131-1161/1719-1748), addressed to various amīns of that time, such as Husayn-‘Alī-Khān, Mubārīz-Khān and others. It is difficult to come to a conclusion as to whether this collection is a fragment of what once has been a work on epistolography, or whether it is a hap-hazard mass of notes, made by a lover of florid epistles. The bulk of these fragments were transcribed towards the end of the XIIc AH, but a few folios are of more recent origin.

Bd v Ff 1-46v and 58-67v, S 215 × 125, 160 × 75, ll 14. Or pap. Ind shik nast. Cond. tol. good. Many folios misplaced. Notes and poetical extracts on 'blank leaves and margins.

392.

گلشن عجبائے

GULSHAN-I-‘AJĀIB

F 40

A collection of official letters chiefly pertaining to the correspondence between Farrukh-Siyāi (1124-1131/1713-1719) and Muhammad Shāh (1131-1161/1719-1748) on one side and Nizāmu’l-Mulk Āsafjāh (d. 1161/1748), and other amīns on the other, compiled by Rām Sing’h, a munshī of Āsafjāh apparently still in his master’s lifetime. See R. 402-403, etc. *Ind lib.* St. No. 9 on p. 89. Copied at Burhānpūr in 1172 AH by Mūhan Sing’h. Beg (as in R. 402).

آرائس دیباچہ سخن ستائش صاعی الم

Ff (139), S 210 × 115, 135 × 70, ll 11. Or pap. Ind shik-nast. Cond. good. Bad vignette.

393.

داد سخن

DĀD-I-SUKHAN

Oa 45

A short treatise on various questions of style, versification etc., by the well known Sirāju’d-Dīn ‘Alī Khān Arzū (d. 1169/1756). For his other works see Nos. 231 and 394 in this Cat. The title is found on f. 16v. The author states that he undertook an analysis of a *qasīda* by Abū’l-Barakāt Munī (d. 1054/1644) and tried to be as impartial as possible. He refers also to Muhammad Jān Qudsī (d. 1056/1646), and others. Beg.

حق آئسب ک مد و دلی که سراوار حداد حق الم

Ff 1-10 are partly left blank and partly occupied with scrappy notes and verses Copied apparently in 1176 AH by Muhammad Amī b Muhammad 'Umar Kanbū, because another article in the same volume, transcribed in the same handwriting, is so dated

Dd v Ff 1-39, S 200×130, 160×90, ll 12 Or pap Ind vulgar shuk nast (diff hands) Cond tol good

## 394.

عظمۂ کبریٰ

'ATIYYA-I-KUBRĀ

C 19

A treatise on the principles of rhetoric (بيان), by the same Snāju'd-Dīn 'Alī Khān Ārzū (d 1169/1756) His name is found on f 1, and the title of the work—on f 2 Copied in the XIIc AH Beg

دیناچہ بیان معانی، ساس - صرب سخن آفریدی کہ الحج

Ff 15, S 225×150, 180×100, ll 18 Or pap Good Ind nast Cond not good Worm-eaten

## 395.

حدائق البلاء

HADĀ'IQU'L-BALĀGHAT

I 4

A large work on rhetoric, poetics and other cognate matters, by Shamsu'd-Dīn 'Abbāsī, with the *takhalluses* Faqīr, or Maftūn (d ca 1181/1767) He completed his work in 1168/1754, for which year he gives at the end of his book no less than five chronograms دعویم دافسوران، حرائق تکمیل، سائن مستعدان، ریدب It is divided into five *hadīqas* (I on بیان, II on معنی, III on عروض, IV on فوائی and V معما) and a *khātima* در سرفات سعریہ They contain a large number of illustrations taken from ancient and modern poets His two other shorter works on the same subjects, incorporated in *Riyādu'sh-shu'arā* by 'Alī Qulī Khān Wālih, i e *Khulāsatu'l-badī* and *Al-wāfiyya fī 'ilmu'l-'arūd wa'l-qāfiyya*, were mentioned above under No 230 For his poetical works see the section on poetry Cf GIPh 254, EIO 1710-1711, etc, etc Copied towards the end of the XIIc or beg of the XIIIc AH Beg

حمدیکہ رحسارۃ شاهد بیان را الحج

S 210×130, 145×75 ll 11 Or pap Legible Ind nast Cond good

## 396.

The same

I 4a

Another copy of the same work, transcribed in 1270 AH Beg as in the preceding copy

S 200 × 155, 135 × 85, ll 11 Eur pap Ind nast Cond not good, rapidly decaying Presented in 1915 by Nawwāb 'Aziz Jang, of Haydarabad

## 397.

نظم السداد في مدلة الآراد

TAHQĪQU'S-SADĀD FĪ MADHALLATI'L-ĀZĀD

Oa 45

Another attack upon Ghulām 'Alī Āzād's (d 1200/1786) well-known *Ma'āthiru'l-kunām* and *Sarw-i-Azād*, cf above, No 277 This time it is not the historical trustworthiness of these works which is attacked but the style and the poetry of Āzād are subjected to criticism From the explanations found in the work described under the next number, and which seem to deserve confidence, an insignificant and unknown local poet of Balgrām Muhammad Sadiq b Muhammad Ahsānī'l-lah Balgrāmī (also styled as 'Uthmānī, Kāzīrūnī, etc), surnamed Sukhanwar, was greatly displeased on finding in Āzād's book only a brief note on himself, with a quotation of a few of his verses, which are bad even from the point of view of the degenerate Persian poetry in India of the XIIc AH In revenge he pours the worst invective upon Āzād, without any sense of measure or perspective Composed soon after 1167/1754 The title is found on f 40v Copied in 1176 AH by Muhammad Amīn b Muhammad 'Umar Kanbū Beg

الحمد لله الذي نبهنا عن نومة العالمس الح

Bd v Ff 39v-48, S 200 × 130, 160 × 90, ll 12 Or pap Ind vulgar nast Cond good

## 398.

تأديب ، الزندق في تكذيب ، الصدوق

TA'DĪBU'Z-ZINDĪQ FĪ TAKDHĪBI'S-SADĪQ

Oa 45

The reply of a partisan of Āzād, 'Abdu'l-Qādir Samaiqandī Dihlawī, to the preceding abusive criticism by Muhammad Sadiq Balgrāmī The tone is more sober and reasonable, and the author tries to prove the falsity of the accusations Comp apparently shortly after the preceding work The title is found on f 58v Copied in 1176 AH Beg

سپاس ایردی کہ از همه عدها مبرا سب الح

Bd v 50v-79v For measurements etc see No 397 Good Ind nast Cond tol good

399.

المواهب الانشائية في المكاتبة الابدية

AL-MAWĀHIB AL-INSHĀ'ĪYYA FĪ'L-MAKĀTĪBI'L-IBDĀ-  
'ĪYYA

F 53

(Here, in the colophon *المواهب الانشائية في مكاتبة*)

A treatise on epistolography, and various rhetorical devices, composed in 1170/1756, as stated in the colophon. The author's name is not mentioned. The work is divided into 40 *mawhibas*, each dealing with some special question of the technique of composition. The preface is lost, or was not written, and the work opens with the first *mawhiba*

و لو ان ما في الارض من سحرة افلام الحج

Judging from the colophon this copy may be an autograph

Ff (57), S 205 × 120, 160 × 80, ll 15 Or pap Ind nast Cond not good Index  
Notes and glosses

400.

(انسابى ميرزا مهدي خان)

(INSHĀ-I-MĪRZĀ MAHDĪ KHĀN)

F 51

A collection of epistolary models, in an exceptionally flowery style. The author's name, the real title of the work, the date of composition are all omitted and all proper names in the letters are expunged and the word *fulān* is substituted for them. There is an English note on the fly-leaf, in an old handwriting, dating from the beginning of the last century: 'The forms of Epistolary correspondence by Mirza Mehdee Khan Moonshee ool Mamalik to Nadir Shah. The author died about 35 years ago.' There are no proofs to support or refute this statement. Muhammad Mahdī b. Muhammad Nasir Astiābādī the author of *Ta'rikh-i-Nādirī* (comp. in 1171/1757 see Nos 94-97 in this Cat), who is apparently here alluded to, wrote a treatise on epistolography, which is described in Ros 159, cf. also C Schefer, *Chrestomatie Persane*, vol II, p 235, but I could not ascertain if both works are the same. The treatise occupies ff 13v-130, and begins

كلكونه -مدى كه عدار عدرای ورو الحج

On ff 1v-8 there are several petitions (*'anda-dāsh*t) from various people. One of them, dated 1202/1788 deals with some disputes about the landed property belonging to the shrine of Amīr 'Alī b. Hamza b. Mūsā al-Kāzīm, at Shīrāz. The others are undated. On ff 10v-12v a specimen of a marriage contract is given, but the proper names are also expunged from it.

Copied apparently just in the beg of the XIIIc AH in Persia

Ff (130), S 170 x 105 120 x 70, ll 15 Europ blue pap Persian shik nast Cond would be tol good, if there were no 'repairs, quite recently undertaken and executed with exceptional carelessness

401.

(مجموعه مکاتبات)

(MAJMU' A-I-MUKĀTABĀT)

D 172

A hap-hazard collection of official documents and various epistolary specimens They are included in a volume composed of treatises of different contents Copied in the XIIc AH

1 (ff 116v-124v) Several private letters, of no importance

2 (ff 125-125v) The beginning of a treatise on Arabic grammar, by Zahīr b Mahmūd b Mas'ūd al-'Alawī, see R 524, called رده Beg

الحمد لله الموصوف ، بالتميزه الحج

3 (ff 126-128 are blank, ff 129-140v) A collection of some important official letters (the first is defective at the end)

(۱) عالمگیر اورنگ زیب بعد فتح کلکدہ بنکی ار امرای خود نوشته

بود الحج (f 129)

(۲) روم احمد ساه اندالی که هنگام ورود هندوستان به مدر محمد جعفر

خان صوبه دار بدکالا نوشته ، (f 130)

(Ahmad Shāh Abdālī reigned in 1160-1187/1747-1773)

(۳) روم احمد ساه اندالی که هنگام ورود هندوستان در سنه ۱۱۷۳ هجری

۱۵ صفر نوشته بود ، (f 131)

(۴) نامه عالمگیر اورنگ زیب که بعزرد خود محمد اکبر نوشته بود ،

(ff 133-135v)

Follows a list of the Mogul emperors to Shāh-'Ālam, a note ألعاب سجاج الدوله

(۵) نامه عالمگیر اورنگ زیب در جواب نامه ساه عناس والی (sic ')

ایران نوشته ، (f 136v)

('Abbās II, the Safawide, alluded to here reigned in 1052-1077/1642-1667)

(۶) نامه اورنگ زیب عالمگیر که سجاج بعد حلوس نوشته ،

(ff 138v-140v)

4 (ff 141v-165) Another collection of interesting state documents

(۱) نامه شاه عباس دانی بخت دس کسور ایران که بمصکوب ترین  
حان محمد اورنگ زیب پادشاه هندوستان نوشته ، (f 141v)

(۲) نقل عرصه داس عدد الله قطب شاه (1020-1083/1611-1672) پادشاه  
حیدرآباد که شاه عباس (II) پادشاه ایران نوشته ، (events of 1075/1665)  
(f 143)

(۳) نامه شاه طهماسب ، (II, 1135-1144/1722-1731) دارای ایران  
که بمصکوب علم بردان ، ان ایلچی پادشاه امکا محمد ، اه  
(f 146) ورستاده (1131-1161/1719-1748)

(۴) رفته وزیر الممالک عمر الدین خان در جواب طهماسب ، ولی خان  
افسار سده سالار دارای ایران مرموم سد ، (f 155)

(۵) نامه شاه عباس (III, 1144-1148/1731-1736) پسر شاه طهماسب ،  
دارای ایران که بمصکوب محمد علیخان ایلچی به محمد شاه پادشاه  
هند نوشته ، (f 157)

(۶) مرساله عالیگاه طهماسب ، (ولی) حان افسار بعالیکاه محمد علیخان  
بنکار بکی فارس بعد از فتح دار السلطه هرات نوشته ، (f 160)

(۷) نامه که علی مردانخان ایلچی ایران از طرف طهماسب ، و نادر شاه  
آورده بود الح (ff 163-165)

5 (ff 166-168v) A note on Muhammad Bāqir Dāmād, surnamed Ishrāq (d 1001/1593) in a highly flowery style Beg

زال چشمه سار سخن آمد سخن آوزین الح

6 (ff 170v-180v) Some other extracts of a similar kind, mostly fragmentary

7 (f 181v) A petition , on f 182v there is مطوم محمد  
داس در بیان لطافت

Bd v S 215 x 140, different number of lines, diff handwriting and paper Cond generally good

402.

پیام الغـ

PAYĀM-I-ULFAT

F 13

A collection of flowery epistles, liberally interspersed with versified passages. The title is given on f. 5, but the author's name appears only in the form of his *takhallus* 'Uṭūj (عروج), in many letters. The epistles contain no reference to definite persons except Ghulām 'Alī Āzād to whom two of them are addressed (ff. 10v, 13v). Therefore they must have been written towards the end of the XIIc AH, because Āzād died in 1200/1786. Copied apparently in the beg. of the XIIIc AH, and left unfinished. There are many blank leaves at the end, which were probably also intended to be filled afterwards. Beg.

ای نام تو سر دایم ادای سخن الم

Ff. 31, S. 220 × 145, 140 × 80 ll. 11. Or pap. Ind. bad shuk. nast. Cond. hopeless. The ink apparently contained some acid which destroyed the paper.

403.

طاسمات الحیات

TILISMĀTU'L-KHIYĀL

F 37 and F 38

A large collection of state documents, official and private letters, specimens of flowery, ornate prose, *qasidas* in praise of saints, etc., all in much inflated style. The author, Nawāl Kishūi (نول کسور, see f. 2v), who in his poetical pieces uses the *takhallus* Nazākat, states (f. 4) that he commenced his work in 1197/1783, (chronogram (طلسمات خیال وی), and divided it into seven *tilisms*. It was probably completed in the early years of the XIIIc AH, because there are letters dated 1200 AH. The present copy, in 3 vols., transcribed in the beg. of the XIIIc AH, does not contain the second *tilism*, which, as stated in the preface, should deal with private correspondence of princes and amīns. Beg.

سواد دیدۀ معنی و کلکونۀ عارض ساد الم

Vol. I (F 37) contains the *first tilism*, comprising a large number of official documents from the middle and the second half of the XIIc AH, which might be of some use in research into the history of the fall of Mogul empire. Beg. (f. 5)

طلسم اول مسعرب عرائض و صحائہ ، کہ بحاکم صرف اعلی الم

Vol. II contains only the *fourth tilism*, which consists of a very large accumulation of letters to various nawwābs, amīns,

and, towards the end, to British officers. Many of them are dated, and possibly could contribute also to historical research. Beg

طلمس چهارم متضمن بر مکاتبات فصاحت الهم

Vol III (F 38), contains the *third* and 5-7 *tilisms*, which do not follow each other in proper order.

(a) The *fifth tilism*, deals with forms of documents in various judicial and business transactions. Beg

طلمس پنجم محتوی بر بعض اسناد و مصالح شرعی الهم

(b) What, from its contents, must be the *third tilism*, contains letters of introduction, congratulation, condolence, etc. The heading is omitted in the text.

(c) The *seventh tilism*, consists only of *qasīdas* in praise of 'Alī. There is no doubt that the author was not a Muhammadan. It is difficult to find therefore a sound explanation for his desire to teach the followers of Islam the proper manner of praising their own saints. Beg

طلمس هفتم مشعر بر بعض موائد معلقات الهم

(d) The *sixth tilism*, contains compositions in ornate prose on various subjects, such as a laudatory description of Jīnagar (در تعریفه، حی نکر), a letter condemning an old and saddle-backed horse (هکو اسب کبودن پالانی), riddles (چستان), an imitation of 'Iyān-i-dānīsh (see above, No 292 in this Cat), and a short composition in inflated style, called *Mī'ātu'l-jamāl*, probably imitating the well known productions of Tughrā. Beg

طلمس ششم، مدائج دلغرا (sic) سرانای محبوب الهم

3 vols, S 240 × 150, 170 × 100, ll 14. Or pap. Legible. Ind. nast. (different hands in the second vol.) Cond. very good.

#### 404.

انشای عیبیان

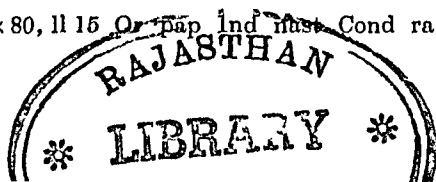
INSHĀ-I-SIBYĀN

F 3

A treatise on all possible kinds of letters, arranged in 36 bābs, in models suitable for beginners. The author does not mention his name. Some of these letters contain dates, ranging between 1180 and 1200/1766-1786. At the end some notes on account-keeping. Cf. St. No 23 on p. 91. Copied towards the beg. of the XIIIc AH. Beg.

آمد بسعد حدائی را که مدشع عمل همه دان الهم

Ff (228), S 285 × 130, 175 × 80, ll 15. Or pap. Ind. nast. Cond. rather bad.



405.

(مجموعہ مکاتبا)

(MAJMŪ'A-I-MUKĀTABĀT)

F 56

A collection of official documents probably extracted from various epistolographic compilations. They belong to different periods and are arranged without any order. The earliest are those by Abū'l-Faḍl b. Muḥārak (cf ff 17, 61v etc), 'Abdu'l-Mu'min-Khān (d 1006/1598, cf f 11v) 'Alī-Maidān Khān (d 1021/1612, cf ff 53), etc. Many letters belong to the private correspondence of various princes, such as one by Aurangzib written to his father (f 27v), several letters from Muhammad Akbar to Aurangzib (cf ff 1, 31, etc). Of a much later date are letters from Muhammad-Shāh (1131-1161/1719-1748), such as his official note to Nāḍi Shāh, on the latter's occupation of Dehli dated 7 Safar 1152/1740 (on f 23v), with the heading *فرمان* محمد شاه در رسیدن نادر شاه به دهلی. On f 29 there is a reply by Nāḍi (also called *firman*), etc. Several letters from Āsaf-Jāh (d 1161/1748) are probably copied from his originals (on ff 37-42v *بدستخط آصف شاه*). On f 66 there are some scrappy verses and notes and, at the end (ff 67-74), there are some more letters in which Shāh-'Ālam, possibly the Second (1173-1221/1759-1806), is mentioned. The compiler's name is not given, there is no introduction, no title, and, as the copy is written in a bad form of careless shikasta, it seems probable that the present transcript is merely a note book of a lover of flowery writing. Copied apparently towards the end of the XIIc AH. Beg abruptly.

در جواب پادشاه عالمگیر عرصه داس احقر فریدان محمد اکبر الی

Ff (74), S 210 × 120, 160 × 90, ll 12 Europ pap Bad Ind shikasta Cond bad Dirty, lots of opaque 'transparent' paper all over the pages

406.

*Treatises of uncertain date*

دستور شکوفه

DASTŪR-I-SHIGARF

F 20

A treatise on epistolography, comp (as stated in some copies) by Bhupat Rāy, who lived after 1025/1616, the death of Zuhūrī, whose poems he quotes (cf EIO 2138). There is nothing, however, to suggest a more precise date. See EIO 2138-2139 R 1043, etc. Copied in the XIIc AH. Beg as usual.

ای از تو بر اهل صمد آمد تو من الی

S 225 × 125, 165 × 75, ll 13 Or pap Ind nast Cond good

407.

The same

F 18

Another copy of the same work, dating from the XIIIc AH slightly defective in the middle and at the end Beg as in No 406 (This copy reads *توصی* for *توصی* in the first line)

Bd v S 215 × 125, 160 × 75, ll 14 Or pap Ind shikasta nast Cond not good

408.

اسامی خان محمد

INSHĀ-I-KHĀN-MUHAMMAD

F 18.

A short treatise in ornate prose, verbosely discussing love, presumably Divine and spiritual The title and the author's name, Khān Muhammad Mashāikh (?), are given in the colophon Copied in 1158 AH, and therefore must have been written before that date Beg

حدید ، عسقی شد زین بدنام الح

Bd v Ff 47-58 (the proper order 58 48-57, 47) For measurements see No 407 Good Ind nast Cond good

409.

آساس العسل

ĀSĀSU'L-FADL

I 1

A treatise on various kinds of embellishments of speech (محاسن سخن), rhetorical figures, tropes, etc, as well as an analysis of the defects of style (در معائب سخن) (f 23v) The name of the author is not mentioned Copied in the XIIc AH Beg

حمدادی محمد حریر و مصارای بدلی حمیل الح

Ff 28, S 235 × 135, 155 × 85, ll 21 Or pap Ind nast Cond good

410.

رقعا ، معز الدین

RUQ'ĀT-I-MU'IZZU'D-DĪN

E 213

A small number of epistolary models, *ruq'āt*, without an introduction The title, written in red ink, is روعات عدد الدار, روعات المتخلص عرب (all without diacritical dots) The last word is apparently to be read عرب On f 57v it is stated تمب الروعات (sic) معزالدین (also without diacritical dots) If these readings are correct it may be concluded that the author was called Mu'izzu d-



study of this work would perhaps reveal some allusions which might decide this question Copied towards the end of the XIIc AH, by Bhupat Ray of Tālgrām, in the fourth year of a prince's reign Beg

سکر نیکد و مدح بعد مر حصر عرب الح

Ff (47), S 235 × 110, 170 × 80, ll 12 O: coloured paper Vulgar Ind shik nast, very bad and illegible Cond bad

#### 413.

انشای قدسی

INSHĀ-I-QUDSĪ

F 10

A treatise on epistolography, containing only specimens of various tricks, such as writing an epistle without using a certain letter of the alphabet, and other similar matters The author calls himself Ātham Qudsī Munajjim (f 2v) and gives no reference to the time of composition of his work Apparently the same treatise is referred to in St No 17 on p 90 Copied towards the end of the XIIc or beg of the XIIIc AH Beg

و علی الله می کل امور بکل الح

At the end there is a collection of letters of various popular ornate prose writers, such as Nasīrā, Bīdīl, etc

S 205 × 130, 160 × 90, ll 16 Eur pap Good Ind nast Cond tol good

#### 414.

The same

F 14

Another copy of the same work, also dating from the end of the XIIc or the beg of the XIIIc AH Beg as in the preceding copy

Bd v Ff 35-53v, S 200 × 120, 145 × 80, ll 17 Eur pap Ind nast Cond tol good

#### 415.

دارلخلد

DĀRU'L-KHULD

F 19

A collection of epistolary models by Ghulām Muhyi'd-Dīn with the *takhallus* Dhauqī There are apparently no allusions as to the period in which the author composed his work, and his poetical surname is so common that there is no possibility of identifying him without undertaking special research He belonged to the Qādirī affiliation of the Sufis and his letters deal chiefly with Sufic matters, being addressed to various Sufic shaykhs

On the whole the work seems to be quite modern Copied in the beg of the XIIIc AH Beg

بنای ندای مدنی که بدائع حکوم در صحیفه سپهر الم

S 200 × 120, 150 × 80, ll 14 Or pap Ind nast Cond good

## 416.

*Collectanea*

(مجموعه)

(MAJMU' A)

M 2

Epistolographic specimens, some of them being important historical documents, found in a large collection of articles on different subjects Copied in the second half of the XIIc AH

On ff 12v-15 there are two state letters One of them (f 12v) is from Sultān Husayn, the Safawide (1105-1135/1694-1722), to Muhammad Shāh of Dehlī (1131-1161/1719-1748) As the reigns of these two princes only coincide for the period of 1131-1135/1719-1722, it is obvious that the document in question was written at that time

نامه شاه سلطان حسین که سفارت مدبر احمدعلی باغاتی از برای محمد  
شاه یادشاه عاری فرستاده

The second letter (f 13), was sent by Shāh Tahmāsp II (1135-1144/1722-1731) to the same Muhammad Shāh

نامه سید السلطنی شاه تهماسب که سفارت علی مردان خان  
ساملو بنادشاه محمد شاه عاری فرستاده

There are a few specimens of doxologies on ff 136-136v, and several letters, in Sufic strain, received by the poet Sinjar (d 1032/1623) from a shaykh, Muhammad Ja'far, and others Beg

نامه که ابا محمد جعفر بنده حقیق سیدکرامی نمود

Bd v For measurements see No 221 Cond good

## 417.

(مجموعه)

(MAJMU' A)

Oc 1

Epistolographic scraps contained in a large collection of articles on various subjects, chiefly tales Copied in the XIIc AH

1 (ff 137-143) Several letters, some of them by well known persons such as Mūsawī-Khān Fītrat (d 1054/1644), 'Abdu'l-Latīf-Khān (d 1048-1049/1638-1639), etc

2 (ff 143-145v) A letter from Sharīf Āmulī, written in the 36th year of the Ilahī era

3 (ff 145v-150v) Several petitions (*arīda-dāsh̄ts*) addressed by various persons to Aurangzīb

4 (ff 151-156v) *Munsha'āt-i-'Abdu'r-Rasūl Istighnāī*, containing only a few letters which, in a strange way, although there is no apparent break in the text, suddenly pass into a fairy tale, the story of Tamīm Ansāī, see No 318 (5) in this Cat Cf EB 1396 Beg

امروز آفتاب ازین طلعب بدکدامی الح

Bd v S 325 x 160, 265 x 115, ll 21 Or pap Ind nast Cond good

## 418.

(مجموعه)

(MAJMU'A)

M 35

A scrap-book, containing chiefly epistolographic fragments  
Copied in the XIIc AH

1 (ff 1-2v) Some prayers and magic formulas

2 (ff 9-13v) A few letters beg

این دستور الاداب الهی و این دستور العمل کار آگهی الح

3 (ff 13v-22) *Mukhtasar dar 'ilm-i-siyāq* A concise treatise on the mode of addressing different classes of persons

4 (ff 22v-23) Scrappy notes

5 (ff 69-83v) Scrappy fragments of a religious and magic nature

6 (ff 84-94v) A few official letters from and to Āsaf-Jāh (d 1161/1748), Mūsawī-Khān (d 1054/1644), Lashkar-Khān, Nāsir Jang, etc

7 (ff 94v-107) Medical prescriptions Mourning poems deploring the fate of the Shi'ite Imāms, etc

Bd v S 105 x 190 (*biyād*) Or pap Ind nast Cond tol good

## 419.

(مجموعه)

(MAJMU'A)

M 15

A scrap-book, containing short and fragmentary extracts from works on various subjects, but chiefly those on epistolography There are also many scrappy poetical quotations but they will be dealt with in the section on anthologies in this Cat Copied towards the end of the XIIc or beg of the XIIIc AH

1 (ff 1-13v) Miscellaneous short petitions and letters, some of them containing a complaint about an official

- 2 (ff 14-15) A prayer, in Arabic  
 3 (ff 16v-17) A *fiṣmān* of Aurangzīb, dated the 3rd year of his reign (1072/1662)  
 4 (ff 38v-43) A few more letters, without dates  
 6 (ff 75v-77) دیناچہ ناص شیع نظامی A doxology, consisting of vague and verbose passages without any definite purport  
 7 (ff 77-78) Explanation of a saying of Muhammad  
 8 (ff 95v-99) Extracts from the ornate prose compositions of Nasīrā (d ca 1015/1606)  
 9 (ff 123v-131) A few official and private letters One of them is dated 1028/1619, i.e. فتحنامہ سپہر محمداناد لمولانا عتاب الدین فتحنامہ سپہر, etc

Bd v S 165 x 20, *biyād* Or pap Ind vulgar shik nast Cond bad Perishing

## 420.

(مجموعہ)

(MAJMU'Ā)

M 12a

A scrap-book, chiefly containing epistolographic and poetical extracts and fragments Quite modern, some parts dated 1853 There are

- 1 (f 18v) Some fragments in ornate prose, ascribed to Muhammad Sāhib Kanbū  
 2 (f 20v) A few letters of Nasīrā-i-Hamādānī (d ca 1015/1606)  
 3 (f 22v) Several fragments in ornate prose, one of them called دیناچہ حال  
 4 (f 24v) •An obscene letter by Fīṭiat  
 5 (f 25v) Several letters, etc, some of them ascribed to Sirāju'd-Dīn 'Alī Āizū (d 1169/1756)  
 6 (f 34) Several chronograms  
 7 (f 35) Several petitions, a list of various dynasties, a letter of Mirzā Muhammad Qızılbaş, etc  
 8 (f 40v-42) Scatty notes, fragments of poems, etc, some of them in Urdu

Bd v S 110 x 205 (*biyād*) Or pap Ind nast Cond tol good

## VI POETRY

421.

شاهنامه

SHĀHNĀMA

Na 69

A valuable old copy of the great work of Abū l-Qāsim Hasan (or Ahmad, or Mansūr) Firdausī Tūsī, whose death is variously fixed at between 411 and 421/1020-1030. The literature about the poet and his work, in all European languages, is very extensive. The principal works are: T. Noldeke, *Das Iranische Nationalepos*, in *Grundriss der Iranischen Philologie*, vol. II, pp. 130-211, the same, *Persische Studien II Sitzungsberichte d. Kais. Akad. d. Wissenschaften zu Wien (phil.-hist. Cl.)* vol. 126 (1892). *Encycl. of Islam*, II, 110-111. *B. Lit. Hist.* II, 129-148, *GIPh* 229-231. P. Horn, *Geschichte der Persischen Litteratur*, pp. 81-114. It. Pizzi, *Storia della Poesia Persiana*, I, 77-79, 137-140, and II, 41-76, 93-133. Cf. also J. Darmesteter, in the *Revue Critique* 1890. H. Ethé, *Die hofische und romantische Poesie d. Perser* 1887, etc. *Editions and translations of the Shāhnāma*. Lumsden edited only the first volume (of eight), Calcutta, 1811. Turner Macan, vols. 1-4, Calcutta, 1829 (reprinted and lithographed several times), J. Mohl, *Le Livre des Rois*, an edition and a good French translation, slightly incomplete, 7 vols., Paris 1838-1878, J. Vulliez, *Firdusi libri regum* (the best extant edition although unfinished), 3 vols., Leyden 1877-1884. The only complete translation into an European language is that by Italo Pizzi, *Il Libro dei Re* 8 vols. Torino 1886-1888 (in Italian). Of the numerous translations of extracts from the *Shāhnāma* the more important are by J. Goines, Berlin, 1820, A. v. Schack, *ibid.* 1851, F. Ruckert, *ibid.* 1895. A. Warner, London, 1905-1915. A. Rogers, *ibid.* 1907, etc. For other editions, translations, etc. of Firdausī's poems see E. Edwards. *A Catalogue of the Persian printed books in the British Museum* 1922, cols. 248-254. Concerning the poets who imitated the *Shāhnāma* see *GIPh* 233-239. Concerning the *lyric poems* of Firdausī see *GIPh* 229, also H. Ethé, *Firdūsī als Lyriker* *Sitzungsberichte d. K. Ak. d. W.*, München, 1872, pp. 275-304, *ibid.* 1873, pp. 623-653, etc. Concerning his poem *Yūsuf-u Zulaykhā* see further on, No. 425.

Other copies of the *Shāhnāma* are described in EIO 860-892, 2858-2859, 2992, B. 196-199, RS 195-199, 263, EB 493-503, P. 732 sq., Ros 169, R 533-539, Aum 6, Fl. I 492, etc. *Ind. lib. B.* 276-277, Bk. 1-9, Sp. 405-407, St. No. 1 on p. 54, (GC I 508). Lith. many times in Persia, India, etc.

The date of the completion of the *Shāhnāma* is variously stated as 400/1009-1010, or 389/999 (as given in the rare epilogue found in the copies in the British Museum, R 535, and in India Office, EIO 878). In some passages, quoted in R 535 a still earlier date is mentioned, 384/994. The present copy also contains a *khāṭirna* (unfortunately very defective) with a heading حد در حتم کتاب کوید. The concluding verses, although slightly different from those quoted in R 535, contain the same date, 384/994.

سر آمد کدوس و صفی یزد کرد ، نماند سه مدارد د دور آرد  
 رهتوب سه صد سال و هشتاد و چهار ، تمام جهان داور کردگار

The prose preface here is evidently the same as the one described in R 536, EB 497 and EIO 872, as it coincides in its contents. It is defective at the beginning and some folios are misplaced. On f 3v there is a portion of the well known satire on Mahmūd the Ghaznawide, beg

ایا سه اة محمود کسور کس ای ، ر کس کر نترسی نترس ار حدای

On ff 5-6 a short list of the early dynasties of Persian kings is given. The poem itself is divided into four sections. It contains over 50,000 distichs, and ends with the narrative of the last Sasanide prince Yazdagard (III, 632-651 AD).

Beg of the Ist book (f 7v) (the order of folios here is 7 10 11 8, 9, 12)

تمام خداوند جان و حرد ، کریں بودر اندیشه بر نکرد

Beg of the IIInd book (f 181v)

ند نام - داود د حرسد د و ماة ، کی دل را نتاهس (sic) حرد داد راه

Beg of the IIIrd book (f 357v)

خداوند بدوروی و فرهی ، خداوند دیبم ساهمسی

Beg of the IVth book (f 484v) is the same as that of the IIInd. Instead of the word نتاهس (for the usual بنامس) here نتاهس is quite clearly given.

Transcribed in 882/1477 by Bud'han b Qiwāmī'd-Dīn b Kamālī'd Dīn Yūsuf Alamdār, surnamed Amī Bulghāī (?) بلعاری , as he is called in both colophons, on f 483 (Tuesday, 9 Jumādī'l-ākhīr), and on f 629v (Friday, Shawwāl of the same year). The *second* part is slightly incomplete at the end.

The copy is written in the old Indian shikasta-nast, full of

peculiar ligatures. It contains four double 'unuāns (in the beginning of each of the four books), which may be interesting for the student of the Muhammadan art in India. They are executed with great care, as are also the numerous minor ornaments in secondary headings, almost on every page, but they all display a peculiar taste for the use of contrasting and gaudy colour-avoided by Persian artists.

Ff (629), S 310 × 240, 215 × 185, ll 21 (four columns). Old or (Chinese?) paper. Old Indian calligraphic shik-nast Cond. generally good but in some portions the lower part of the leaves is injured by dampness.

## 422.

The same

Na 70

Another copy of the same poem, probably dating from the end of the XIc AH (XVIIc AD), written calligraphically and containing 8 full page miniature paintings in the style of the latter Safawide period (ff 161v-290v, 352v, 378v, 395v, 476, 526v, 538), of no very high artistic value. This version contains approximately 55,000 distichs. The so called pre-Bāysunqarī preface (ff 1v-7) begins as usual

حمد و سپاس و آمیزش حدایرا که این جهان الهی

The well known satire on Mahmūd of Ghazna (a portion of which is included in the preface), is given in full before the poem itself (ff 9v-11)

ندان سپریارا که این روزگار، نه اند همی در کسی نایدار،

The poem begins on f 11, with the usual distich (see in No 421). There is no division into sections as in the preceding copy. At the end the folios are misplaced, and a few of them belong to an earlier part of the narrative. The final folio is of more modern origin.

Ff (888), S 240 × 140, 190 × 90, 33 *bayts* on a page (two columns in the centre and one on the margins). Or pap Ind calligr nast Cond very good. Purchased by H A Darell, Lucknow, the 27 June, 1792 (cf No 122).

## 423.

تاریخ دلکسای شمشیر حانی

TA'RĪKH-I-DILGUSHĀ-I-SHAMSHĪR-KHĀNĪ

D 52

A condensed exposition of the *Shāhnāma*, in prose and extracts from the original poem. Compiled in the 26th year of Shāhjahān's reign (1063/1653) by Tawakkul (Beg) b Tūlak-Beg al-Husaynī, in Kabul, for Shāmsih-Khān, an official under Dārā-Shikūh. The work is variously designated as *Muntakhab-i* or

*Khulāsa-i-Shāhnāma*, or *Ta'rikh-i-Shamshūr-Khānī* See T Noldeke, *Das Iranische Nationalepos*, in *Grundriss d Iranischen Phil*, II, p 207, EIO 883-890, Br 200-201, EB 504, Pr 740, R 539, Mehien 540, etc *Ind lib* Bh 278, Bk 10, St No 52 on p 20, (GC I 130 and II 358) Cf also Mohl, *Le Livre des Rois*, vol I, preface p 79 Translated by J Atkinson, *The Shahnamah of Firdausi*, London, 1832 The present copy dating from the XIIc AH is defective at the end Beg as usual

حمد مدعايب و مدلى بى دهايه ، الح

Ff (248), S 230 × 135, 170 × 80, ll 15 Or pap Ind nast Cond fairly good  
Slightly worm eaten CFW 1809

424.

فهرست ، شاهنامه

FIHRIST-I-SHĀHNĀMA

D 256

A versified table of the contents of the *Shāhnāma*, compiled in 1147/1735 (chronogram شاهنامه ), by Bhīm-Sen, with the *takhallus* Muhibb It is divided into two *maqālas*, subdivided into several *fasls* Copied at Arkāt in 1177 AH Beg

الا اى صاحب دادش حردور ، درين نامه بغير زور ، بذكر

Ff (96) S 210 × 120, 180 × 90, ll 17 Or pap Ind nast Cond tol good

425.

يوسف ، و زليخا

YŪSUF-U ZULAYKHĀ

Na 170

The famous romantic poem (of which MSS are rather rare) by the same Firdausī, having for its theme the Coranic version of the story of Joseph, which was so often imitated by Persian and Turkish poets of all subsequent periods See B1 Lit Hist, II, 146-147, GIPh 230-231, Hoin 110-112, RS 200, EB 505-506, R 545-546, etc *Ind lib* Bh 279, Bk 12, Sp1 407 (apparently mentions this particular copy), St No 3 on p 55 Cf also Mohl, *Le Livre des Rois*, pref, p 42, 46, H Ethé, *Firdausi's Yūsuf und Zalikhā* (Acts of the Seventh International Congress of Orientalists, Semitic section), Vienna, 1889, pp 20-45 A critical edition of the text by H Ethé in *Anecdota Oxoniensa*, Aryan Series, II Very important is M Grunbaum, *Zu 'Jussuf und Suleicha'*, ZDMG, vol 43, pp 1-29, and vol 44, pp 445-477 *Translations* (partial) Schlecht-Wssehld, *Übersetzungsproben aus Firdausi's religios-romantischem Epos 'Jussuf und Suleicha'* (Acts of the same seventh congr, as above), pp 47-72, and ZDMG, vol 41, pp 577-599, (complete)

by the same Schlechta-Wssehrd, Jussuf und Suleicha, romantisches Heldengedicht, Wien, 1889 Lith several times in India

The present copy, as stated in the colophon, was transcribed in 877/1472-1473, by 'Alī b Muhammad Sistānī This may be a true statement, and the copy may be one of the oldest extant, but its state of preservation is deplorable, the text being effaced through moisture Beg

بنام خداوند هر دوسه راى که حاوید باشد همسه نکای

Ff (55), S 235 x 130, 175 x 110, ll 25 Old or pap Pers nast Cond bad, almost everywhere the ink apparently under the influence of dampness, is faded or has spread over the page

426.

رباعیات، ابو سعید

RUBĀ'ĪYYĀT-I-ABŪ SA'ĪD

Oa 62

Sufic quatrains ascribed to the authorship of the celebrated shaykh of Khorasan, Abū Sa'īd Fadlu'l-lah b Abī'l-Khayr, a native of Mayhana, a village in the district of Ābiward, d 440/1049 Their genuineness is generally accepted and Abū Sa'īd is even regarded as a 'great quatrain writer,' the inventor of a new form in Persian literature and the originator of Sufic symbolism (cf GIPh 273-275 B1 Lit Hist II, 261-269, Horn 148-149, Pizzi, I, 202, 208-211, H Ethé, Die Rubā'is des Abu Sa'īd bin Abul Chan, in Sitz -bei d bayrischen Akad phil-philolog Cl, 1875, pp 145-168, and 1878, pp 38-70, etc ) All these theories seem to be one gross misunderstanding One of the earliest known biographies of Abū Sa'īd, namely *Asiāru't-tauhīd fī maqāmātī'sh-shaykh Abī Sa'īd* (ed by V Zhukovskī, St Petersburg, 1899), composed between 552 and 599/1157-1203, i e only about one hundred years after the saint's death, by his great-great-grandson, states clearly, in terms leaving no room for doubt, that the Shaykh never pretended to be a poet, and that there is *only one* quatrain which belongs for certain to his authorship (p 263)

جماعتی کمان برد که ندیای که در میان سخن بر زبان مبارک سنج ما رفته  
اسب او گفته است، و نه حدان اسب که اورا حددان استعراق در حالت خود  
مساعدۀ حق بودی که اورا بروای تفکر در دست بودی در همه عمر او الا این  
یک بیت .. دیگر هر چه بر زبان او رفته اسب همه آن بود سب که از زبان  
حویس یاد داشته اسب

It is improbable that the admiring biographer of his own holy ancestor should have missed an opportunity to add to the fame

of the Shaykh by corroborating the general belief in the latter's poetical talents. If he has done otherwise there cannot be any doubt that this was due to the fact that memory was still fresh and the real state of things could not be misrepresented.<sup>1</sup> Only special research may reveal the real date and perhaps authorship of these poems.

This particular copy is referred to in Spr 309-310 (see also R 738. Lith several times in Persia). Transcribed in the XIIc AH Beg.

دنيا هم را و فيصرو حافان را ، تسديدج ملكرا و مه ارضوادرا ،

Bd v Ff 40v-65, S 225 × 125, 150 × 75, ll 13. Or pap Calligraphic Ind shikasta Cond good Vignette

## 427.

ديوان همصري

DĪWĀN-I-'UNSURĪ

Nb 108

Poems of Abū'l-Qāsim Hasan b Ahmad 'Unsurī, of Balkh. The date of his death is variously placed at 431/1039-1040 and 441/1049-1050. See B1 Lit Hist, II, 120-123, GIPh 224, Horn 80, 177, Pizzi I, 80-81, 142-143 and II, 162-163, RS 204, 205, 212, EB 521, R 1031, etc. *Ind libi* Spr 528. Lith at least twice in Persia. Copied in the XIIc AH Beg.

دل مرا عجب آيد همی ر کار هوا ،

که مسک دوی صلب سدر مسک دوی صفا ،

Ff 96, S 200 × 115, 135 × 70, ll 15. Or pap Pers nast Cond bad, greatly injured by 'repairs'

## 428.

The same

Nb 98

Another copy of the same dīwān, mentioned by A Sprenger (Spr 528). Transcribed towards the end of the XIIc or the beg.

<sup>1</sup> There is no doubt that the form of the quatrain has always been very popular amongst the Persians from times immemorial (it may be traced in the Gathas), till nowadays. The professional singers, *qawwāls*, who played so important a role in the assemblies of Sufis, according to the unanimous evidence of the early hagiologists, must have been exactly the class of people who greatly contributed to the creation, selection and development of these poems as well as to the introduction of new fashions in them. Even nowadays this profession is not entirely extinct and in many villages of Persia and Turkestan no wedding or other solemn occasion is celebrated without attendance of special singers, whose songs almost exclusively consist of popular quatrains. It is remarkable that the inexhaustible stock of most elegant ghazals and other poems of the best poets of Persia, usually so much admired in the cities, is in no demand amongst the peasants and nomads.

of the XIIIc AH A note by Blochmann, to the effect that in this *diwān* there are found poems of another poet *عصا* This is apparently based on a misreading, as appears from the collation with the preceding copy in which all the poems referred to by Blochmann are also found Beg

‘نوکری و برزکی و کام دل بجهان  
‘کرد حاصل کس حر بخدمت سلطان

Ff 90, S 235 x 135, 190 x 95, ll 15 16 Or pap Coarse Ind nast Cond not quite good

## 429.

وس و رامین

WĪS-U RĀMĪN

Na 164

A *mathnawī* version of an ancient romantic legend, which existed in the Pahlavī language, and resembles the story of Tristan and Isolda Composed sometime between 434–447/1042–1055, or, as H Ethé states in GIPh 240, *ca* 440/1048, by Fakhru'd-Dīn As'ad al-Astrābādī al-Fakhri al-Jurjānī (*d ca* 447/1055) See Br Lit Hist II, 274–275, GIPh 240–241, Horn 179 Pizzi, II, 87–90, 139, EB 522, R 822, etc *Ind libi* Spr 338 (this particular copy is referred to) Cf also K H Graf, ZDMG, vol 23, pp 375–433 Publ in the Bibl Indica, 1864 Copied apparently towards the end of the Xc AH Beg

‘سباس و شکر را پیدا مرادسب ‘ که در ملکس سرائی حارودانسب

S 180 x 95, 135 x 55, ll 16 Or pap Good Ind nast Cond tol good, although some portions are damaged and worm eaten

## 430.

دبوان قطران

DĪWĀN-I-QATRĀN

Nb 111

The rare *diwān* of Qatrān b Mansūr Tabrīzī, a poet of the beg and the middle of the Vc AH /XIc AD (*Maḡma'u'l-fusahā* gives 465/1072 as the date of his death) See Br Lit Hist II, 271–272, GIPh 255–256, Horn 114, Pizzi, I, 85, RS 204, 207–208 Some poems of Qatrān were edited in C Schefer's *Chrestomathie Persane*, v II, 240–247 It is interesting to note that the *diwān* consists of two collections of poems, just as in the copies in the British Museum That in the centre of the pages corresponds to RS 207, and that on the margins—to RS 208 Moreover, as in RS 207, the poems are ascribed in the beginning to Rūdagī (his

name is also mentioned on ff 94, 99v), but at the end, in a defective colophon, it is stated, that 'it became known' (معلوم شد) that the poems are from the pen of Qatīrān (cf RS 204, III). The initial poem of RS 207 is here found on f 88v, and that in RS 208—on f 94v (*in margin*). Unlike the British Museum copy the present one contains headings indicating the persons in whose praise poems are composed. The copy is very bad written without diacritical dots in shikasta. In the beginning, and especially at the end there are a large number of poems without the author's *takhallus*, also composed by Qatīrān if we may trust the statement in the last colophon mentioned above. Copied in 1018 AH, by Taqī Auhadī Balvānī at Ahmadābād (?) (see colophon on f 99). The last leaves are partly torn, and the date of what may be some later additions is illegible. 24, perhaps 1024 AH.

Beg of the first complete *gasida* in the *central* columns (almost without diacritical dots) (f 1)

نه بین آن روزی اگر بر سر درازان و مر ناید،  
نه بین آن راه ، گریه راه مشکندت نظر آید،

Beg of the first complete poem in the *marginal* column (f 2, top)

اکرحه حادان کس را عذر حوں حان ندس،  
مرا دہان و سرو حان نکامی حادان ندس،

Ff (129) S 190 × 95, 165 × 70, ll 17 and irregular number on the margins. Ind shikasta. Cond. tol. good, except at the end, which is badly injured, the left edge of the leaves being torn off.

## 431.

دیوان ابو العرج رونی

DĪWĀN-I-ABŪ'L-FARAJ RŪNĪ

Nb 155

Poems of Abū'l-Faraj b Mas'ūd Rūnī, a court poet of the Ghaznavides Ibrāhīm (451-492/1059-1099), and his son Mas'ūd III (492-508/1099-1114). The exact date of his death is unknown, but cannot be earlier than 492/1099. See Br Lit Hist II, 390, GIPh 256, Pizzi, I, 86-87, EIO 905, RS 211 (I) EB 523, R 547-548, etc. *Ind lib* Bh 280, Spr 308-309 (where this particular copy is referred to), (GC II 264). Transcribed in 1078 AH at Ahmadābād, Gujrāt, by Muhammad Ansārī. Beg (as in EIO 905)

سہر دول و دین آفتاب هفت افلیم ، ابوالمطعر شاه مطع و انراہد م ،

Ff 44, S 245 × 135, 165 × 65, ll 17. Or pap. Ind nast Cond fairly good CFW 1832

## 432.

The same

Nb 5

Another copy of the same *diwān*, dating from the end of the XIc AH This MS also is referred to in Spr 309 Beg differently from the preceding copy

نظام عالم و حورشد ملک و داب هدر ، صدر دواب و سب هدی و زوی طغر ،

Ff (62) S 185 × 110, 140 × 65, ll 15 Or pap Bad Ind shikasta, almost entirely without diacritical dots Cond fairly good

## 433.

رباعیات ، پیام

RUBĀ‘IYYĀT-I-KHAYYĀM

Nc 20

The famous quatrains of Ghīyāthu’d Dīn Abū’l-fath ‘Umar b Ibrāhīm Khayyām, d , as generally accepted, *ca* 517/1123 See Br Lit Hist II, 246–261, GIPh 275–277, Pizzi I, 211–243, EIO 906–907, B1 202, EB 524–525, Pr 86, R 546–547, Fl II 496, Pertsch, Gotha Cat 25, etc *Ind libi* Bk 16, Madr p 111, Spr 464, etc The bibliography of Khayyām’s quatrains is very large, but contains little of value except a few critical works, editions and translations Garcin de Tassy, JA, 1857, V Zhukovskī, Al-Muzaffariyya (a jubilee volume in honour of Prof Baron V Rosen, 1897, cf also JRAS, 1898, pp 349–366), A Christensen, Recherches sur les Rubaiyat d’Omar Khayyam, 1900, in Hartmann’s Materialien etc, vol III Editions and translations J Nicolas 1867, an edition and a French translation; E Whinfield, 1883, an edition and an English translation Alth ed (under V Zhukovskī’s supervision) St Petersburg, 1888, German translations by A Schack, 1878, Bodenstedt, 1881 The version of E Fitzgerald first appeared in London, 1859, and has been reprinted ever since, with increasing frequency For other editions, translations, etc see E Edwards A Catalogue of the Persian printed books in the British Museum, 1922, cols 699–713

The present copy, according to a long note by A J Pringle (dated the 27th May 1898), was transcribed in (1316)/1898 from another quite modern copy in the possession of the late Prof E B Cowell It contains a short prose preamble on Khayyām, and 503 quatrains, arranged alphabetically Beg

ای سوخته سوخته سوخته ی ، وی آتس دورح اربو افرحتی ،

Ff (54), S 205 × 165, 150 × 100, ll 12 Europ pap Modern Ind nast Cond good A number of quatrains are written on the margins

## 434.

The same

M 6

A few more quatrains of Khayyām, found on ff 27–29v of a scrap book containing chiefly extracts from various poets. Transcribed towards the end of the XIc or beg of the XIIc AH.

S 230 × 115 Irregular number of diagonal lines Or pap Ind shikasta-nast  
Dirty and worm-eaten

## 435.

دیوان مسعود سعد سلمان

DĪWĀN-I-MAS'ŪD-I-SA'D-I-SALMĀN

Nb 123

Poems of Sa'du'd-daula Mas'ūd b Sa'd b Salmān, a native of Hamadān or Ghazna, according to different biographers, d 515 or 525/1121–1131, a court poet of the later Ghaznavides Ibrāhīm (451–492/1059–1099) and his son, prince Sayfu'd-Dīn. See B1 Lit Hist II, 324–326, GIPh 256–257, Horn 168, Pizzi I, 87 EIO 908, 2862, EB 526, R 548–549, Aum 8, etc. *Ind lib* Sp1 485 (where this particular copy is referred to). Cf also A Sprenger, JASB, vol XXII, p 442–444, and Bland, JA, 1853 p 356–359. A good and apparently very complete copy dating from the end of the XIc or the beg of the XIIc AH. The poems are arranged alphabetically, but the folios are often misplaced.

*Qasīdas* (which occupy the greater portion of the dīwān) begin on f 1v

دوس در روی کدو حص را ، مائدة بود ایس دو قسم می عدا

*Tarkīb-bands* and *qit'as* begin on f 224v *ghazals* on f 230  
*quatrains* on f 276v

Ff 307, S 200 × 120, 140 × 70, ll 21 Or pap Ind nast Cond fairly good

## 436.

دیوان احمد جام

DĪWĀN-I-AHMAD-I-JĀM

Nb 8

Poems of Abū Nasī Ahmad b Abī'l-Hasan Nāmīqī Jāmī with the *takhallus* Ahmad or Ahmadi (d 536/1142), a Sufico-lyric poet. See for a detailed bibliography about him No 245 in this Cat. His dīwān is described in EIO 910, 2863, R 551–552, etc. *Ind lib* Bk 23, Sp1 323–325 (where this particular copy is referred to), (GC II'209). Lith several times in India. The copy is modern, dating from the end of the XIIc AH. The poems are all mixed without any arrangement, and include also two short *mathnawīs* (on f 83v and f 108v). The *takhallus* is

omitted in the second half of the book, some space being left for it. Wherever it should appear in the form of *Aḥmadī* instead of *Aḥmad*, alone the final ی is, however, written Beg

ای مالک تاسی در انس و جان انداخته ،

برنو رونقو (sic) نوری در جهان انداخته ،

Ff 111, S 210×115 145×65, ll 15 Or pap Ind nast Cond good

### 437.

دیوان معزی

DĪWĀN-I-MU'IZZĪ

Nc 16

Poems of Abū 'Abdī'l-lah (or Abū Bakr) Muhammad b 'Abdī'l-Malik Buhānī Mu'izzī (d 542/1147-1148), a court poet of Malikshāh (465-485/1072-1092) and Sinjarī (511-552/1118-1157), the Saljuqides. See Br Lit Hist II, 327-330, GIPh 260, Horn 200, Pizzi I, 88, 214-215, EIO 912-913, R 552, Fl I 497, etc. *Ind lib* Bh 287, Spī 501-502 (where the present copy is referred to). The poems are all mixed, without any arrangement. Copied probably in the XIc AH. Beg

بار آمد و آورد ~ جان لشکر سرما ،

سکسب و هریمب شد ازو لشکر کرما ،

Ff 507, S 235×140, 170×75, ll 15 Or pap Ind nast Cond tol good although paper has decayed along the marginal lines. Notes on the fly-leaves. Vignette

### 438.

کلیله و دمناس

KULLIYYĀT-I-SANĀĪ

Nd 9

Poetical works of Abū'l-Majd Majdūd b Ādam Sanāī Ghaznawī, whose death is variously fixed at 525-576/1131-1181 (the most probable date is 545/1150). See Br Lit Hist II, 317-322, GIPh 282-283, Horn 158, Pizzi I, 92-93, 215-216, EIO 914-928, Br 203-204, RS 214, 215, EB 528-537, Pī 747 seq, R 549-551, Aum 9, Fl I 498, Dorn C 326, etc. *Ind lib* Bh 281-286 Bk 17-22, Madr 135, Spr 557-559 (where the present copy is referred to, St No 19 on p 57). Copied apparently towards the end of the Xc or the beg of the XIc AH. Many folios are misplaced.

1 A prose preface (ff 1v-5v), by the author himself, usually prefixed to the *Hadiqa*, beg (as in EIO 915)

سپاس و ستائس مددعی را که سخن ناک الهم

2 *Diwān* (ff 6-276v), arranged alphabetically. See EIO 928, EB 537, R 551, etc. Beg

ای در دل مستاف (sic) ار مسمی تو بوستادها  
بر حه م یه -وئی ار صبع بو درهاده

3 A fragment of a *mathnawī* by the same Sanāī (probably some misplaced leaves from the *Hadīqa*) (ff 350-359v) He refers to some contemporary poets such as Mu'izzī (f 355v), Sayyid Husayn (f 356v) and Mukhtārī (f 357) Folios 277-349 (according to the original numeration) are lost

4 *Hadīqa* (ff 360v-585v), or, with its full title حدیقه الحقیقه مخترنامه or کتاب العکری و سرینه الطریقه This is the well known mystical poem, in ten *bābs*, comp in 524-525/1130-1131, or, as in other copies, 534-535/1139-1141 It was often lith in India, and the first *bāb* was edited and translated in the Bibl Indica by J Stephenson (1911) Defective at the end apparently many lacunas Beg as usual

ای درون ' روز د روز آرای ' وی حرد بحس بدخرد بخسای

Ff 585, S 145 x 260, 70 x 205 (*biyād* form), ll 25 Or pap Ind nast Cond tol good Vignettes

## 439.

حدیقه

HADĪQA

Oa 35

Another copy of the *Hadīqa* slightly defective, transcribed apparently in the XIc AH It contains a prose preface (def at the beg), and a prose epilogue with dedication to Abū'l-Mahārīb Bahrām Shāh b Mas'ūd b Ibrāhīm b Mahmūd (511-547/1118-1152) The date of composition is here given as 524-525/1130-1131 (f 320) Beg of the poem, on f 13v, as usual On ff 1-4v and 370-373v there are lists of words with explanations, without a heading They may be special glossaries of the obsolete and difficult idioms in the poem

Bd v Ff 1-322v, S 180 x 90, 135 x 55, ll 17 Or pap Ind nast Cond almost good

## 440.

The same

Na 32

Another copy of the same poem, dating from the beg of the XIIc AH It is defective at both ends and corresponds to ff 13v-245v of the preceding No

S 185 x 115, 135 x 60, ll 19 Or pap Ind nast Cond bad Injured by 'repairs'

## 441.

The same

Na 31

Another copy of the same poem, dating from the middle of the XIIc AH. Apparently only two folios are lost at the beg (the initial verse is found on f 13v, line 4 of the copy described in No 439)

S 265 × 160, 185 × 75, ll 19 Or pap Ind nast Cond tol good

## 442.

The same

Na 33

Another copy of the same poem, apparently complete, transcribed in 1186 AH (13th of 'Ālam-Shāh's reign). No preface, beg as usual. The date of composition is given as 534 535/1139-1141

Ff (396), S 225 × 145, 175 × 90, ll 15 Or pap Ind nast Cond good

## 443.

The same

Na 34

Another copy of the same poem, dating from the end of the XIIc AH. Beg as usual. It contains a prose preface, different from the one found in No 439 (ff 1v-14v) beg (somewhat illegible and 'corrected' by a modern hand)

الحمد لله الخبير بكعباب (sic?) الصائتر الحكيم الحج

The author's original *dībācha* beg on f 12 (his name is given here in the form of ابنو المكمود بن آدم)

S 225 × 140, 165 × 90, ll 15 Or pap Very bad Ind nast Cond tol good

## 444.

The same

Na 174

The *first* book of the *Hadīqa*. An excellent calligraphic copy dating from the XIc AH. No preface. Beg as usual.

S 245 × 170, 200 × 75, ll 21, two centre and one margin columns. Or pap Calligraphic Ind nast Cond good. The first leaf is of a more modern origin.

## 445.

SHARH-I-HADĪQA

شرح حديثه

Na 76

A revised edition of the same poem, with short prose explanations and glosses, by 'Abdu'l-Latif b 'Abdu'l-lah al-'Abbāsī

(d 1048 or 1049/1638-1639, see Nos 361, 495, 500, 507) The notes constitute the condensed version of a larger work of 'Abdu'l-Latîf on the same subject, under the title *Latā'ifu'l-hadāiq*. The present edition was completed in 1041/1631. See for details EIO 923-924, etc. Copied in the 38th year of Aurangzib's reign, i.e. 1107 AH, by Muhammad Jān. This MS contains only the *second half* of the work, and, besides, there are some lacunae. Of the original numbering only ff 271-528 remain.

Ff 254, S 230×130, 170×75, ll 17. Or. pap. Ind. nast. Cond. good.

446.

مستدرس حنیف

MUNTAKHAB-I-HADIQA

(O) 28

1001 *bayts* from the *Hadīqa* extracted and arranged, as is generally accepted by Faiḍu'd-Dīn 'Attār (see later on, Nos 477-487 in this Cat.). Cf. EB 536 Fl I 501. *Ind. lib.* Bk 19, Sp 353, St No 20 on p. 58. Copied in the 33rd year of Aurangzib's reign, or 1101 AH. It was lith. at Lucknow. Beg.

حمد محمد عقیب یزدانیا، مدح سعدج داب سکندریا،

Bd v Ff 91v-122 S 230×110, 165×80, ll 17. Or. pap. Ind. nast. Cond. good.

447.

معراج الحنیف

MIFTĀHU'L-HADĪQA

Oa 35

A versified glossary to the *Hadīqa*. The name of the author and the date of composition are unknown. Transcribed in the XIc AH, defective at the end. Beg.

بسم الله الرحمن الرحيم، حسب کلید در کتب حکیم،

Bd v Ff 323v-369v. For measure nents etc. see No 441. Marginal glosses.

448.

دیوان عبد الواسع جبلی

DĪWĀN-I-'ABDU'L-WĀSĪ' JABALĪ

Nc 8

Poems of 'Abdu'l-Wāsi' b. 'Abdu'l-Hāmī from Jabal (not the hilly tract south of Qazwīn, usually understood by that name, but the hills of Gharchistān in the Western ramifications of the Hindukush range). He was a court poet of the Ghaznawide prince Bahām (511-547/1118-1152), and died in 555/1160. See Bī Līl Hist II, 341-342, GPh 261, RS 217, EB 538-540, etc.

*Ind lib* Spr 443-444 (where this particular copy is referred to)  
Lith Lucknow, 1862 Copied in 1224/1809, for an Englishman  
whose name is given as مامور صاحب The poems are left without  
arrangement A short prose preamble (written by the same hand  
as that of the poems themselves) is prefixed to the *diwān* Beg  
of the first *qasīda*

که دارد خون تو معسوق دگر و چنانک و دایم

دیده راه ، لاله روی ترکس جسم نسوین بر

Ft 193, S 320 × 210, 220 × 135, ll 15 Or pap Ind modern nast Cond good  
CFW 1825

## 449.

## دیوان سوزنی

## DĪWĀN-I-SŪZANĪ

Nb 71

Poems of Shamsu'd-Dīn Muhammad b 'Alī Sūzanī, a native  
of Nasaf (or Nasaf, or Nakhshab, now Qarshī), d 569/1173 See  
B<sub>1</sub> Lit Hist II, 342-343, GIPh 266, Horn 133, Pizzi I, 93 ,  
EB 541-542, P<sub>1</sub> 716, etc *Ind lib* Spr 573-574 (where this  
particular copy is referred to), St No 22 on p 58 A very  
good copy, containing *qasīdas*, *qit'as* and about 100 *quatrains*,  
transcribed by 'Abdu'l-Hayy Qurayshī at Bandai-i-Sūrat, 1011  
AH Beg

سلطان کسی بود که رندان آنکس ، میدان حاکرا رهوا بخشد آب حوس

Ff (178), S 190 × 115, 125 × 60, ll 15 Or pap Khorasani nast Cond good  
Vignette

## 450.

## دیوان انوری

## DĪWĀN-I-ANWARĪ

Nb 18

Poems of Auhadu'd-Dīn 'Alī Anwārī, a court poet of Sinjar,  
the Saljuqide (511 552/1118-1157) The date of his death is  
variously fixed at 540-587/1145-1191, but the most probable is  
585 or 587/1189-1191 See Encyclopædia of Islam, I (1910), p  
362, B<sub>1</sub> Lit Hist II, 364-391, GIPh 261-263, Horn 195 sq ,  
Pizzi I, 99-101, and 162-166, V Zhukovski, Alī Auhad-ed-Dīn  
Enverī, etc St Petersburg 1883, M Férté, JA, 1895, p 235 sq ,  
EIO 935-949, 2864-2865, B<sub>1</sub> 205-207, RS 211, 215, 218-220, EB  
543-558, 1980, Pr 743 sq , Ros 170, R 554 sq , Aum 10, Fl I 502,  
Dorn C 319, Krafft 62, etc *Ind lib* Bh 290, Bk 25-27,  
Sp<sub>1</sub> 331-333 (where the present copy is referred to), St No 16 on  
p 56 Lith several times in Persia and India The poems are

all mixed without any arrangement Copied apparently in the Xc AH A good transcript, although slightly defective at the beg and end First are given the *qasidas*, as usual *Qit'as*, *ghazals* etc begin on f 198v *Quatians*, interspersed with *qit'as*, are arranged alphabetically, beg (on f 338)

ای شکر مکر دمایندی نسبه ترا ، وی وعدہ وصل عایتی نسبه ترا ،

Ff 285 (the correct order 1-47, 50 48, 19, 51-118, 120, 119 122 121, 123 124, 148-162, 138-147, 131, 137, 132-136, 163-285), S 195 x 120, 125 x 55 ll 21 Old or pap Khorasani nast Cond good

## 451.

The same

Nd 2

Another copy of the same *dīwān*, transcribed in 1008 AH by Muhammad Qazwīnī Jūsaqī The poems are not arranged Beg

صد نسره یی 'راسه ، دار دنیا را ، نمونه کسب رمدن مر عدار عفا را ،

Ff 363, S 240 x 145, 155 x 85, ll 15 Or pap Khorasani nast Cond tol good, but a number of leaves are perished Vignette

## 452.

The same

Nd 1

Another copy of the same *dīwān*, transcribed apparently towards the middle of the XIc AH This copy is referred to in Spr 332 Beg as usual

معدری نه ناله ، سعدرب مطلق ، کدر سکن حکاری حو کند اروق ،

Ff 268, S 305 x 180, 180 x 90, ll 19 Or pap Ind nast Cond tol good Vignette Notes on the margins

## 453.

The same

Nc 3

Another copy of the same *dīwān*, transcribed in the 14th year of Aurangzib's reign, i e 1083 AH, by one Chandarbhan Beg as in the preceding copy, No 452

Ff (267), S 250 x 145, 180 x 95, ll 23 Or pap Ind nast Cond tol good

## 454.

The same

Nb 17

Another copy of the same *dīwān*, bad and defective, also

referred to in Spr 332 It dates from the XIIc AH and is badly written in a particularly illegible form of shikasta The first 15 folios contain scrappy extracts from various poets

Ff (249), S 230 × 120, 175 × 85, irregular number of lines Or pap Ind shikasta  
Cond tol good

## 455.

شرح دیوان ابوری

## SHARH-I-DĪWĀN-I-ANWARĪ

Nc 24

A commentary on Anwarī's poems, comp towards the end of the XIc AH /XVIIc AD, by Abū'l-Hasan Husaynī Farāhānī (his name is given in the introduction to the second part in this copy) See GIPh 263, EIO 948-949, RS 219, EB 557, R 556, etc *Ind lib* Bk 30 Spr 332-333 (where the present copy is referred to), (GC I 525) Cf also Mél Asiatiques, IV, 54

The *first part* (ff 1v-77) contains a commentary on the *qasidas*, beg abruptly

نار این چه حوائی و حمالسی بهارا ، الحج

The *second part* (ff 77v-107v) deals with the *qut'as*, etc Beg as usual

ای نام تو فاله ، عذاب را روح ، الحج

Copied in 1118 AH at Isfahān, by Sultān Muhammad-i-Āstāna

Ff (107), S 200 × 120, 145 × 70, ll 20 Eur pap Pers nast Cond good

## 456.

دیوان خاقانی

## DĪWĀN-I-KHĀQĀNĪ

Nb 49

Poems of Afdalu'd-Dīn Badīl Ibrāhīm b Alī Najjār Khāqānī Shīwānī (who used also the *takhallus* Haqāiqī) The date of his death is variously given as 582-595/1186-1199, but the latest date is the most probable one See B1 Lit Hist II, 391-399, GIPh 263-265, Hoin 200-201, Pizzi I, 96-98, 216-217, C Salemann, The quatrains of Khāqānī, St Petersburg, 1875, N Khanykov, Mémoire sur Khacani, JA, 1864, pp 137-200 and 1865, pp 296-367, the same, in Bulletin de la Classe Historico-philologique, vol XIV, pp 353-370, and Mélanges Asiatiques, III, 114, EIO 950-970, Br 208-209, RS 221, EB 560-581, Pr 768 sq R 558 sq, Fl I 508, Doin C 329, etc *Ind lib* Bh 291-292, Bk 31-32, Spr 461-462 (where the present copy is referred to), St

Nos 14-15 on p 56, (GC I 835, II 224) Lath several times in India Copied in the Xc AH Beg as usual

دل من پیر تعلم اسب و من طفل زبان دانس  
دم تسلیم سر ع , و سر رانو دستاس

Ff (243), S 235 × 130, 180 × 75, ll 23-25 Or pap Excellent Khoras nast Cond good Marginal notes, some of them in English

## 457.

The same

Nc 5

Another copy of the same dīwān dating from the XIc AH The poems are arranged alphabetically *qasīdas* begin on f 1v *taḥlīs* etc —f 212v, *qat'as*—f 265, *ghazals*—f 307 *quatrans* (unarranged)—f 365v Beg

عروس ا'یب، آنگه قبول کرد مرا ، که عمر بس با دادمس سپر بها

The poem which stands first in the preceding copy is found here on f 98v This copy is referred to in Sp1 462

Ff 385, S 320 × 190, 225 × 90, ll 19 Or pap Ind nast Cond not good Vignette Marginal notes

## 458.

The same

Nc 6

Another copy of the same dīwān transcribed towards the beg of the XIIc AH It is defective at the end the poems are unarranged Mentioned in Sp1 462 Beg as usual see No 456

Ff (243), S 240 × 135, 160 × 85 ll 19 Or pap Ind nast Cond good

## 459.

شرح دیوان حامانی

SHARH-I-DĪWĀN-I-KHĀQĀNĪ

Nc 23

A commentary on Khāqānī's dīwān, by Muhammad b Dāūd b Muhammad b Mahmūd ('Alawī) Shādī ābādī (f 1v), sometimes also written Shāhābādī, or, as in the following copy, Shāhī ābādī ساه بانادی, a native of Mandū, in Mālwa He flourished towards the first half of the Xc/XVIc See GIPh 263 EIO 968-970, EB 572-573, R 561, etc Ind libi Bh 293, Bk 34-35 Sp1 462-463

(where the present copy, as well as the next one, are referred to)  
Copied in the beg of the XIIc AH Defective at the end Beg

~واهر رواهر سپاس یی فباس الح

Ff (197), S 270 × 170, 175 × 95, ll 23 Or pap Ind nast (different hands)  
Cond good A lacuna after f 1

## 460.

The same

Nc 22

Another copy of the same commentary, also slightly defective at the end Transcribed towards the end of the XIIc AH Beg as in the preceding copy Ff 482–507 contain scrappy extracts from various poets On the margins (ff 3–51v) are notes on various idioms, every group being similarly introduced by the same expression *بارسی و اصطلاح بهای و ترکی و عدری الح* On ff 52–60 is a short list of the ancient kings of Persia followed by explanations of a few old Persian words Another short *farhang* begins on f 83v and breaks off on f 112v Beg

دداکه عرب بحم و کا و را مدل جه الح

Ff 507, S 190 × 105, 110 × 55, ll 19 Or pap Coarse Ind nast Cond good

## 461.

تحفة العراقین

TUHFATU'L-IRĀQAYN

Na 16

The famous *mathnawī* poem by the same Khāqānī See the references given in No 456, also GIPh 264, EIO 950, 952–959, 2866, RS 221, EB 560, 574–579, R 560, 809 etc *Ind libi* Bk 33, Spī 463 (where the present copy is referred to), (GC II 273–275) Cf also Wiener Jahrbucher, vol 64, Anzeigeblatt, 16–18 Lith several times in India Copied towards the end of the XIIc AH Beg as usual

مائتم بطارکن عمد اک ، رین حقه سدر و مبره حاک ،

Ff (108), S 240 × 140, 165 × 75, ll 15 Or pap Ind nast Cond tol good Copious glosses and notes on the margins

## 462.

The same

Na 17

Another copy of the same poem, slightly defective at the beg , where, according to the preceding copy only 15 *bayts* are lost (the

first extant verse is found on f 2 of No 461), and at the end (corresponding to f 108 of the same preceding copy) only five *bayts* are lost

S 235 × 125, 185 × 85, ll 19 Or pap Ind nast, bad and illegible Cond tol good Many glosses on the margins

## 463.

دیوان طاهر دارابی

DĪWĀN-I-ZAHĪR-I-FĀRYĀBĪ

Oa 73

A small portion of the dīwān of Zahīru d-Dīn Abū l-Faḍl Tāhīr b Muhammad Fāryābī, a court poet of the Atabegs of 'Irāq, d 598/1201 See Bī Lit Hist II, 412-425, GJPh 268-269 Hoin 194, Pizzi I, 102-103, EIO 971, Br 210, RS 222-224, EB 582-584 P1 720, 773, Ros 205 R 563, Kiaft 62 etc Ind lib Bk 36, Spr 579-580, St No 123 on p 77 Lith several times in India Copied towards the beg of the XIIc AH (Some portions of the same volume are transcribed by 'Abdu l-Ghafūr Andijānī in 1108 AH) Beg

«بندۀ دم که سدم محترم سزای سرور» سددم آیت توبوا الی الله ارب حور

Bd vol Ff 330-340, S 280 × 160, 245 × 135, irregular number of lines (as usual in albums) Or pap Ind nast different hands Cond rather bad

## 464.

The same

Od 1

Another short extract from the same dīwān, forming a portion of an anthology Transcribed in 1098 AH At Burhān-pūr Beg

«کنتی که اولس عدم و آخرس فدا س» در حق او کمان بداد و بها خطاس

Bd vol S 170 × 100, 120 × 65, ll 16 Or pap Ind nast Cond good

## 465.

دیوان شرف

DĪWĀN-I-SHARAF

Nb 13

A good, although slightly defective copy of a very rare dīwān of Shufu'wa Isfahānī, so far known only in a fragmentary MS in the British Museum, described in RS 239 (III) The author Sharafu-'d-Dīn Muhammad Fadlu'l-lah (or 'Abdu'l-Mu'min) Shufu'wa, with the *takhallus* Sharaf, a native of Isfahān died ca 600 1203-1204 He was a court poet of the last princes of the Saljūq dynasty who ruled in 'Irāq and Kurdistān i e Aislān-Shāh (556-

573/1161-1177) (mentioned in poems on ff 36v, 65, 65v, 93v), and especially of Toghrul II (573-590/1177-1194) (cf ff 14, 32v, 33, 34, 34v, 39, 60, 62v, 63v, 64, 64v, 65, 65v, 66v, 67, 101v, 126, 140v etc) Numerous eulogies are also dedicated to the Atabegs of Adharbayjan (who were also the de facto rulers of 'Irāq) such as Shamsu'd-Dīn Īldız (531-568/1136-1172), and his son Muhammad (568-582/1172-1186) (cf ff 24v, 26v, 30, 41, 43v, 45, 51v, 76v 83 84v 95, 98, 101v, etc) Many other noblemen and high officials were eulogised by the poet On ff 134v (*bis*), 135, 137-137v, etc, are given his satires on a contemporary poet Mujīru'd-Dīn of Baylaqān, who died in 594/1198 (see B1 Lit Hist II, 397, 413 540, GIPh 268, R 562, etc) The author seems to be not only a great admīer of the Saljūq dynasty, but especially a great lover of his native city, Isfahān (written ساهان, or اصعہان), which he eulogises in a great many poems About details of his life little is known, see 'Aufi, ed Browne, I, 268-273, *Ta'rikh-i-guzida* (*text*) p 821 (cf Browne JRAS, 1900, pp 758-759), Daulat-shāh, pp 154-155, *Haft-iqlīm*, EIO 724 No 867, or No 282 in this Cat, ff 211v-213, *Riyādu'sh-shu'arā*, No 230 in this Cat, ff 238-238v, *Majma'u'l-fusahā*, I, 302, etc Cf also Browne, Account of a rare MS history of Isfahan, JRAS, 1901 pp 678-680 See also B1 Lit Hist II, 540, GIPh 268-269, RS 239 (III) Cf also EIO 934, where a dīwān of his cousin, Zahīru'd-Dīn 'Abdu'l-lah Shufurwa is described

The present copy is slightly defective at the end, but otherwise quite good, transcribed probably in the beginning of the XIc AH It contains not only *qasīdas* and *qut'as*, as does the MS in the British Museum but also *ghazals* and *quatrains*

*Qasīdas* (ff 1v-107), 134 in number alphabetically arranged Beg

حمد و ندا حالق زمین و زمانرا، صانع بی آلب همین و همایرا،

(The *qasīda* which stands first in RS 239 III, is found here on f 83v)

*Tarkīb-bands* (ff 107-122v), not arranged alphabetically Beg

ای صدر هر دو عالم و سر حد مل اندرا،

نعم، جمال خوب تو و السمس و الصکی،

*Qut'as* (ff 122v-135) Also unarranged Beg

ای رفص کرمب حاکم مالا مال، بر ساط سجدت سجد و شکر تو بر تو،

*Ghazals* (ff 135-179) Beg

ای رح تو حیرت جن و بشر، دوله، تو عرب شهید و شکر،

*Rubā'iyāt* (ff 179-224v), 548 in number, without any arrangement Beg

سازنده کار مرده و رنده نوئی، داردۀ این حلق برآکدۀ نوئی،

Ft 224, S 210 × 115, 155 × 60 ll 17 Or pap Incl legible nast Cond tol Good but occasionally injured by dampness

## 466.

حمسة نظامی

## KHAMSA-I-NIZĀMĪ

Na 140

The famous *mathnawī* poems of Jamālū d-Dīn Abū Muhammad Ilyās b Yūsuf b Muayyad Nizāmī'd-Dīn of Ganja with the *takhallus* Nizāmī His death is variously fixed at 598-607, 1202-1211, but 598-599/1202-1203 seems most probable See Bī Lit Hist II, 400-411, GIPh 241-244, Hoin 160 sq 181 sq Pizri I 217-219, II 178-197 EIO 972-1027, 2868-2874 Bī 211-218, RS 225-233, EB 585-619, 1981, Pī 751sq, Ros 171-173 203 R 564 sq, Aum 10, Fl I 503, Mehren 34, Leyden C II 109, etc *Ind lib* Bh 295-296, Bk 37-45 Madī 137-140, Spī 519-521 (where the present copy as well as other MSS of Nizāmī's poems in this collection are referred to), St Nos 4-13 on pp 55-56 Cf also W Bacher, Nizāmī's Leben und Werke, Leipzig, 1871, transl into English 1873, repr 1883, H Ethé, Die hofische und romantische Poesie der Perser, 1887, pp 39-42, etc Lith many times in India and Persia For a detailed bibliography of Nizāmī's works see E Edwards, A Catalogue of the Persian printed books in the British Museum, 1922, cols 286-292 Copied by Muhammad 'Alī b Shamsī'd-Dīn Muhammad b Muhammad Dāwūd-Salāmī ash-Shustarī al-Fīrūzāhādī at Haydarābād in 1090 AH (as stated in the colophon on f 23) It contains all five poems

1 *Makhzanu'l-asār*, probably comp in 572 or 573/1176-1178 (cf EIO 972), and dedicated to Bahām-Shāh of Aizīnjān It is divided into 20 *maqālas* Edited by Bland, London 1844 Often lith separately, sometimes with a commentary Beg as usual

بسم الله الرحمن الرحيم، هسب کلد در کدج حکم

2 *Laylā wa Majnūn*, comp in 584/1188, and dedicated to Abū'l-Muzaffar Shīrwān-Shāh Transl by J Atkinson, Laila u Majnun, a poem from the original of Nazamī, London, 1836 Often lith in India Beg as usual

ای نام دو بختیز سر آعار، ی نام دو نامه کی کدم نار

3 *Khusraw-u Shīrīn*, comp in 576/1180-1181, with eulogies of Sultān Sa'īd Toghrīl b Aīslān, Atabeg Abū Ja'far

Muhammad and others Lith many times in India Beg as usual

حداددا در توپن کسای، بطامی را ره تکمیل بمای،

4 *Haft paykar*, comp in 593/1197 Cf F v Erdmann, Behamgu. und die russische Fürstentochter, 1844 Often lith in India Beg as usual

ای جهان دیده بود خویش ار تو، ه ج بودی بود ند-س ار تو،

5 *Iskandar-nāma*, comp ca 597/1200-1201, divided into two parts (a) the *first* known as *Bahrī*, also designated as *Sharaf-nāma-i-Sikandarī*, dedicated to Atabeg Nusratū'd-Dīn (asc 587/1191) It was printed several times at Calcutta, lith many times in India Extracts with translation were published in many chrestomathies in Europe Transl into English by H W Clarke London, 1881 Cf also F v Erdmann De Expeditione Russorum Berdaam versus, Kazan 1826, Charmoy, Expédition d'Alexandre contre les Russes, St Petersburg, 1829, F Spiegel, Die Alexandersage, etc, Leipzig 1851, pp 33-50, Noldeke, Beiträge zur Geschichte des Alexanderromans Denkschr der Kais Akad d Wiss, Vienna, vol 38, cf also Encycl of Islam, vol II, p 535 and Friedlander, Die Chahhīr-legende und der Alexanderroman p 67 sq Beg as usual

حدایا جهان ناساهی تراسب، ر ما خدم آید حدائی تراسب،

(b) The *second* part, known as *Bahrī* or *Sharaf-nāma*, or *Khurad-nāma-i-Iskandar*, dedicated to 'Izzu'd-Dīn Mas'ūd, son of Nūru'd-Dīn Arslān Edited by A Sprenger, Calcutta, 1852-1869 Lith very often in India Beg as usual

حرد هر کجا کدخی آرد دید، ر سام حدا سارد آرا کا ید،

S 240 × 145, 190 × 95 Four columns in diagonal lines, varying in number Or pap Ind nast Cond tol good Bad vignettes

## 467.

The same

Na 47

Another copy of Nizāmī's *Khamsa*, fragmentary and arranged in a different way It was transcribed in 1085 AH (according to the colophon on f 85v) The poems found here, are the following

1 *Iskandar-nāma*, the *first* part, begins (on f 1v) as usual see the preceding copy, 5a The *second* part begins (on f 86v) as usual, see *ibid*, b

2 A short fragment of *Haft paykar*, beg (on f 132v) as above, see No 466 (4)

3 A short fragment of *Malhzanu'l-asrār*, beg (on f 140v) as in the preceding copy, No 466 (1)

4 *Khusrau-u Shīrīn*, complete (on f 140v) beg as usual, see above No 466 (3)

Ff 231, S 320×175, 200×105 ll 21 Or pap Ind nast Cond fairly good Many marginal glosses F 141 is omitted in the numeration

468.

معزون الاسرار

MAKHZANU L-ASRĀR

Na 139

Another copy of this poem, transcribed by Nādir-Beg in 1090 AH (the date is rather suspicious) It is referred to in Spr 521 Beg as usual, see No 466 (1)

S 255×145 185×80 ll 17 Or pap Ind nast Cond bad injured by 'repairs'

469.

(شرح معزون الاسرار)

(SHARH-I-MAKHZANU L-ASRĀR)

Na 82

A commentary on *Malhzanu l-asrār* Neither the title nor the author's name are mentioned in the text Judging from the general character it may be the same as the commentary on that poem by Muhammad b Qiwām b Rustam b Ahmad b Mahmūd Balkhī, surnamed Bakrāī, who comp it in 1091/1680 (for a description of it see EIO 998, R 573 Spr 521, etc) The present copy, dating from the XIIc AH, contains no introduction and is defective at the end It opens abruptly

هسب کلید در کدج حکم ، س م الله الرحمن الرحيم

Bd vol S 210×115, 150×70, ll 13 Or pap Ind nast Cond bad, injured by 'repairs' Lacunas in several places

470.

لیلی و معجون

LAYLĀ WA MAJNŪN

Na 109

Another copy of this poem, transcribed in 1169 AH, at Sarā (سر) by Najmu'd-Dīn Husaynī Beg as usual, see above, No 466 (2)

S 190×100, 130×55, ll 17 Old Europ pap Ind nast Cond good

471.

خسرو شیرین

KHUSRAW-U SHĪRĪN

Na 84

Another copy of this poem, transcribed in 1083 AH Beg as usual, see above, No 466 (3)

S 200 × 120, 140 × 75, ll 13 Or pap Ind nast Cond good Notes and glosses on the margins

472.

The same

Na 83

Another copy of the same poem, dating from the end of the XIc AH, defective at the end Beg as usual, see No 466 (3)

Ff 69 (loose), S 275 × 170, 200 × 105, ll 21 (four columns) Or pap Good calligraphic Ind nast Cond tol good

473.

اسکندر نامه

ISKANDAR-NĀMA

Oa 17

An old copy of this poem, apparently dating from the end of the IXc or beg of the Xc AH Both parts begin as usual, see No 466 (5), *a* and *b* The *first* part, here called *Sharaf-nāma*, beg on f 1v, the *second*, *Iqbāl-nāma*, on f 123

Ff 187, S 200 × 120, 145 × 80, ll 21, two centre and one margin columns Old Or pap Khorasani nast Some places injured by 'repairs' Vignettes

474.

The same

Na 64

The *first* part of the same poem, here called *Sharaf-nāma* Copied towards the middle of the XIIc AH Beg as usual, see No 466 (5) *a* It does not contain the last chapter

Ff (319), S 160 × 115, 115 × 65, ll 11 Or pap Ind nast Cond tol good

475.

The same

Na 66

The *second* part of the same poem, copied in 1157 AH (27th of Muhammad Shāh's reign) by Ghulām Rasūl بها وحی and Shaykh 'Isā at Dandwasī (?) Maīn (?) Ghat in the Carnatic Beg as usual, see No 466 (5) *b*

Ff (167), S 210 × 120, 155 × 75, ll 11 Or pap Ind nast Cond tol good

476.

حلاصۃ خمس

KHULĀSA-I-KHAMSĀ

Na 13

A collection of passages of didactic contents extracted from the five poems of Nizāmī. The name of the compiler is not known. The quotations are originally arranged in 39 bābs but only 37 (as in other known copies) are actually given. The headings in the index (ff 2v-3) do not coincide with those in the text. See EIO 982, EB 597-599, Pt 766-767 R 575 etc. *Ind lib* Bk 15, Sp1 521 (where this particular copy is referred to) St No 6 on p 55. Copied in 1135 AH by Mihr 'Alī b Muhammad Ibrāhīm Isfahānī. Beg of the prose preface

الحمد لله در امّت دول و ارباب مکتب واحد و لایمسب الهم

Ff (42), S 200 x 115 160 x 80 H 15 Or pap Ind nast Cond good

477.

کلیات عطار

KULLIYĀT-I-'ATTĀR

Nd 13

The dīwān and 14 *mathnawī* poems by Farīdu d-Dīn Abū Hāmid Muhammad b Abī Bakr Ibrāhīm an-Nīshābūrī, surnamed 'Attār, whose death is variously fixed at 618-627/1221-1230. See Encycl of Islam, I, pp 513-514 B1 Lit Hist II 507-515 G1Ph 284-287, Horn 158 sq, P1z1 I, 219-226, EIO 1031-1054 2875, B1 219-223 RS 235-237, EB 622-636 P1 774 sq R 344 576-580, Fl I 509, 511, etc. *Ind lib* Bh 299-303, Bk 16-52 Sp1 346-358 (where this and many of the following copies are referred to), St Nos 32-37 on pp 60-61. The Kulliyāt was lith in Lucknow, 1872. Cf also II Ethe Die mystische, didactische und lyrische Poesie der Perser, Hamburg, 1888 pp 22-26. Editions, translations, etc of every separate work of 'Attār are given under the corresponding titles further on. Concerning his prose work on the hagiology of Sufism see above, Nos 235-238 in this Cat. The present copy, good although defective and damaged at the beginning and end, was transcribed by Sayyid Mahmūd b Jalāl (or Jalā) b Dāūd al-Husaynī in 1006 AH (see the colophons on ff 388v and 579). The poems of smaller size are placed on the margins and are naturally those most damaged. There are

#### Centre-columns

1 *Dīwān*, defect in the beg. Qasīdas, etc, not arranged. Towards the end (ff 162v-179) there is a series of quatrains, also unarranged. Beg (f 1) of the first complete poem

نه بای آنکه زین کز حاک ندرم ، نه سب آنکه پردۀ اولاک ندرم

2 *Gul-u-Huṣmūz* (beg on f 179v) The fuller version of the same romance as (11) in this same vol., see EB 625 (3), cf EIO 1031 (2), etc A lengthy versified fairy tale of the adventures of prince Huṣmūz etc Beg

بم آنگه جان داد و جهان صاحب ، زمین را حقه ، طاق آسمان صاحب ،

3 *Ilahī-nāma* (beg on f 391v), cf EIO 1031 (14) (this version is fuller than the one in the India Office copy, the beg of which is found here on f 407), EB 622 (11), Pr 111, R 576, 578 Spr 357 A Sufic poem, in dialogue form, divided into 21 *maqālas* Beg

بم آنگه ملکش بی روا لب ، توصیف عقل صاحب ، طاق لال لب ،

4 *Haft uādī* (beg on f 579v), cf EIO 1031 (6), EB 622(9), Spr 357 etc A Sufic poem rather rare Beg

حمد ناک از جان ناک ، آن ناکرا ، کو خلاف داد مستی حاکرا ،

5 *Maqālāt* (beg on f 596v) The title is given, in red ink, in the heading It is in fact another copy of the preceding poem (4), defective at the end (only as far as f 593v, top)

#### *Margin-columns*

6 *Asiāi-nāma* (beg on f 1), defective at the beg The best known of ‘Attār’s Sufic poems, see EIO 1031 (12) EB 622 (14), R 576, 578, Spr 358, etc Lith in Persia

7 *Mantiq’ut-tayyib* (beg on f 77v) The famous Sufic poem comp ca 583/1187, edited by Garcin de Tassy, 1857, and translated by the same into French, 1863 Lith often in India, Tashkand, etc Cf EIO 1031 (5), 1043-1045, EB 622 (13), 628-631, Pr 73, 777, R 576, 578, 816, 870, Fl I 509, 511, Spr 354 etc Many Western works on Sufism are based on it Beg

آ . دین جان آو دین ناکرا ، آنگه جان نه بد ایمان حاکرا ،

8 *Musibat-nāma* (beg on f 184v), cf EIO 1031 (15), EB 622 (12), Pr 101, 781, R 576, 578 816, Fl I 510, Spr 349, etc An extract has been edited and translated by F Ruckerl, ZDMG vol 14, pp 280-287 Beg with the same distich as (4) in this collection (*Haft wādī*)

9 *Waslat-nāma* (beg on f 388v), cf EIO 1031 (10), EB 622 (7), R 579, Spr 355, etc Beg

ا ا ت دا اول نه نام ، دیگر ، حالو هفت و سس و ده و نه ار ،

10 *Pand-nāma* (beg on f 426v), the best known poem of ‘Attār, used as a school-book and therefore found in innumerable copies all over the East Lith a great many times in Turkestan,

Persia, India, etc Edited by J Hindley, London, 1809, ed and transl by S de Sacy, 1819, transl into German by G Nesselmann, etc Extracts from it often reproduced in various chrestomathies Beg (this *bayt* is usually the second)

آنکه در آدم دمدم او روح را داد از طوفان بحاب او روح را

11 *Khusraw-u Gul* (beg on f 446v) Another version of the same fairy tale as represented by *Gul-u Hurmuz*, mentioned above (2) Cf EIO 1031 (2), etc Beg

بنام آنکه کنج - سم و جان صاحب، هلم کنج جان هر دو جهان صاحب

12 *Bisari-nāma* (beg on f 514v), cf EIO 1031 (7), 1049, EB 622 (17), Spr 349, etc Beg

من معیر تونه بنم در جهان، فادرا پ، زوردگرا ~ اودان

13 *Jauāhrū'dh-dhāt* (beg on f 519), also called *Jauharū'dh-dhāt* or *Jauhar-i-dhāt* It contains only a small portion of the first book of that long poem (see No 481 in this Cat), cf EIO 1031 (17), 1046-1048, EB 622 (3), Spr 351, etc Beg

بنام آنکه نور - سم و جان اسب، حدای آ، کلرا و بناسب

14 *Bulbul-nāma* (beg on f 578), cf EIO 1031 (3), EB 622 (8), Spr 355, etc Beg

فلم بردار و زار دل عیان کن، سر اعارس بنام عب داس کن

15 *Kanzu'l-haqā'iq* (beg on f 539), cf EIO 1031 (13), EB 622 (18), Spr 356, etc Defective at the end Beg

بنام آنکه اول کرده آخر، بنام آنکه ناطق کرد طاهر

Ff 607, S 275 × 155, 210 × 100, ll 19 (two central columns and one on the margins) Or pap Ind nast, good and legible Leaves are loose damaged by dampness and repairs, dirty

## 478.

The same

Na 46

Another collection of 'Attāi's *mathnawīs*, copied in the XIc AH A rather bad copy It is probably referred to in St No 37 on p 61 Contains only three poems

1 *Ilahī-nāma* (beg on f 1v) Beg as in the preceding collection, No 477 (3)

2 *Asiāi-nāma* (beg on f 148v) Complete, beg as usual

بنام آنکه جان را نور دین داد، حرد را در حدا دانی یعین داد

3 *Musibat-nāma* (beg on f 227v) Beg as in No 477 (8), apparently complete

Ff (368), S 225 × 125, 155 × 80, ll 12 (two centre-columns and one on the margins)  
Or pap Ind nast Cond bad, decayed, exceptionally badly injured by repairs  
A full page initial vignette, faded

## 479.

The same

Oa 50

Another collection of ‘Attār’s *mathnawīs* dating from the end of the XIc AH. It contains only three poems

1 *Manṭiqu’l-tayr* (beg on f 1) with a short prose preface, which is damaged. The poem itself beg on f 2 as usual, see No 477 (7)

2 *Musibat-nāma* (beg on f 53v), incomplete at the end. Beg as usual, see above, No 477 (8)

3 *Intilhāb-i-Asiān-nāma* (beg on f 115v). An abridged version of *Asiān-nāma*, see above Nos 477 (6) and 478 (2). Beg

سلام آنکه از حاک آدمی کرد، اله

Ff 161, S 170 × 95, 115 × 50, ll 14. Or pap Ind shikasta nast Cond very bad, injured by repairs, in many places entirely illegible. Vignette

## 480.

The same

Na 154

Two of ‘Attār’s *mathnawīs*, in transcripts of different origin, quite accidentally bound together in one volume

1 *Manṭiqu’l-tayr* (ff 1v-148v), beg as usual, see No 477 (7). The date of composition is given in this copy as 583/1187. Transcribed in 1116 AH (49th of Aurangzīb’s reign), by Ibrāhīm b ‘Abdī’l-Qādir b Sadrī’d-Dīn. Two additional leaves at the beginning and one at the end contain some poetical extracts, prayers, etc

S 210 × 130, 165 × 90, ll 17. Or pap Coarse Ind nast Cond good

2 *Pand-nāma* (on ff 150v-192). See above, No 427 (10). Copied in 1087 AH, at Haydarābād, by Sayyid Badru’d-Dīn b Sayyid Khudāwand. Beg as usual

حمد سعد مرحدائی پاکرا، اله

Before this *bayt* another is inserted in a different and later handwriting

اندا کردم سلام کردگار، اله

S 210 × 130, 120 × 65, ll 11. Or pap Ind nast Cond good. Notes and glosses

481.

بین نامه

PAND-NĀMA

Na 14

Another copy of the same poem as above Nos 477 (10) and 480 (2) Transcribed in the XIIc AH Beg as usual, see No 480 (2) Some folios are of more modern origin Defective at the end

S 210 × 120, 130 × 70, ll 15 Or and Europ pap Ind nast (diff hands) Cond tol good

482.

حور الدانی

JAUHARU'DH-DHĀT

Na 29

An excellent and complete copy of two parts of this poem called also *Jauhar-i-dhāt*, or *Jauhar-nāma* and originally divided into three parts, cf No 477 (13) See EIO 1046-1049, Pr 780, R 576-577, Fl I 513, etc The present copy is referred to in Spr 351 and St Nos 35-36 on pp 60-61 Transcribed towards the end of the IXc or beg of the Xc AH, a fine specimen of the calligraphic art of Khorasan It contains

1 *Jauharu'dh-dhāt* (or *Jauāharu'dh-dhāt*, as it is also called) i.e. the *first* part of the poem (ff 1v-122) Beg as in EIO 1046

‘نام آنک نور جسم و حاسب‘ حدای آن کز کرا و ساسب

2 *Hallāḡ-nāma* (sometimes also called *Mansūr-nāma*), the *second* part of the poem (ff 122v-229v) This title however is also applied to the *third* part, as also هلالج نامه of EIO 1046 Defective at the end Beg as in EIO 1046

‘تعالی الله از آن دیدار پر نور‘ که در دراب عالم کسته مسهور

Ff (229), S 250 × 170, 185 × 115 ll 25, four columns Old Samarqandī paper Good Khorasani nast Cond tol good, although paper is decayed along the marginal lines Two old artistic ‘unwāns’ Index, incomplete at the beginning

483.

The same

Na 30

Another copy of the *first* part of the same poem, or rather of its beginning, because it corresponds only to ff 1-27v of the preceding No Transcribed towards the end of the XIc AH Beg as in No 482 (1)

Ff (90), S 235 × 155, 140 × 75, ll 12 Or pap Calligraphic Ind nast Cond fairly good Good vignette

484.

اسرار نامه

ASRĀR-NĀMA

Na 4

Another copy of the same *Asrār-nāma*, see above, No 477

(6) Transcribed in the XIc AH Beg as usual, cf EIO 1031

(12)

ندام آنکه حائرا نور دین داد ، اله

S 265 × 170 185 × 105, ll 17, two central columns and one on the margins Or  
pap Ind nast Cond not quite good

485.

اشتر نامه

USHTUR-NĀMA

Na 5

Another mystical poem of ‘Attār, see EIO 1031 (1), etc , EB 622 (15), Pr 717, R 578-579, Sp1 352, etc Copied at Shāhjahān-pūr in 1180 AH The scribe’s name is illegible, something like  
اوحسانخان (?) Beg as usual

انتدا در نام حی لا یرال ، صانع اشیا اوداع ( و انداع *sic* ) و جمال ،

S 200 × 135, 150 × 100, ll 12 Or pap Ind nast Cond good

486.

خیاط نامه

KHIYĀT-NĀMA

Na 48

A rare *mathnawī* of ‘Attār, also of mystical content The title is given on f 2v See EIO 1033 (10), EB 624 (16), etc The present copy, dating from the end of the XIc or the beg of the XIIc AH , is the same as the one referred to in Spr 356 Beg as usual

ندام آنکه هستی رو دسان یامب ، نعوس ناطعه رو نور جان یامب ،

S 205 × 135, 120 × 65, ll 15 Or pap Ind nast Cond good

487.

دیوان عطار

DĪWĀN-I-‘ATTĀR

Nb 96

Another copy of ‘Attār’s *diwān*, see above, No 477 (1) The poem, which is found in the beginning of that (defective) copy, appears here on f 29v A well preserved transcript, dating from the XIc AH , beg as usual, cf EIO 1031 (9), R 576 etc

سبحان حاله کی صفتش رکبیا ، بر حاک عکرمی فاد عمل اندا ،

S 245 × 140, 155 × 55, ll 17 Or pap Ind nast Cond good

488.

دیوان کمال اصفهانی

DĪWĀN-I-KAMĀL-I-ISFAHĀNĪ

Nc 13

Poems of Kamālu'd-Dīn Isma'il b Jamālī'd-Dīn Muhammad b 'Abdī'r-Razzāq Isfahānī, d 635/1237-1238 See Br Lit Hist II, 540-542, GIPh 269, Horn 67, Pizzi I, 101-102, EIO 1055-1057, EB 638-643 (where a detailed description is given) Pr 783, R 580-581, etc *Ind lib* Bh 304, Bk 54-55, Spr 454, etc *Qasīdas* and other poems, not arranged alphabetically The present copy, dating from the XIIc AH, opens with

کاه آنسب دلم را که دسامان گردد، کار دریابد . (illegible) پشیمان گردد،

The *gasīda*, which stands first in many other copies is added here on the margins (f 1v), with the heading 'صدۀ اول در توحید', beg

ای معاف تو بیایما را زبان انداخته، عرب دلب یعنی را در کمان انداخته،

The *quatrains* are collected separately, but also left unarranged (f 231) They begin

زین گونه که تو بدلتوانی فاسی، الح

Ff (237), S 230 × 135, 140 × 65, ll 19 Or pap Ind nast Cond very bad Much injured by worms, dampness, and 'repairs'

489.

دیوان امامی

DĪWĀN-I-IMĀMĪ

Nb 15

Poems of Abū 'Abdī'l-lah Muhammad b Abī Bakr 'Uthmān Harawī, with the *takhallus* Imāmī, d 667/1268-1269 See B1 Lit Hist III, 115-119, Hoin 194, RS 213 (II), 245 (I), EB 676-677, etc *Ind lib* Bk 88 (a transcript of this copy), Spr 439-440 (where the present copy is referred to), St No 156 on p 78 Transcribed apparently in the XIc AH The poems are mixed and not arranged alphabetically, only the *quatrains* are given separately, on f 94v sq Beg of *gasīdas*

سحرگه در جهان جان نغون مددع اسیا، مساف قطع منکرم رلا تا هـ رت الا

Ff 101, S 250 × 155, 175 × 85, ll 12 Or pap Ind calligraphic nast Cond good Vignette

490.

مثنوی مولوی

MATHNAWĪ-I-MAWLAWĪ

Na 124

The great Sufic poem by Jalālu'd-Dīn Muhammad b Muhammad Bahāi'd-Dīn b Husayn al-Balkhī, commonly known as

Jalālu'd-Dīn Rūmī, died at Iconium in 672/1273 See Encyclop of Islam, I, pp 1004-1006, B1 Lit Hist II, 515-525, GIPh 287-292, Horn 161-163, Pizzi I, 226-230 EIO 1060-1115 2876, 2993 2994, B1 224-227, RS 240, EB 646-675, P1 783 sq, Ros 173-174, R 584-593, Aum 14-16, Fl I 514 sq, etc *Ind libi* Bh 307-308, Bk 59-72, Madr 141-142, Sp1 489 sq (where the present copy and some of the following ones are referred to), St Nos 25-30 on pp 58-59 (GC II 256) It was lith a great many times in Persia and especially India (Bombay and Lucknow, see E Edwards, A Catalogue of the Persian printed books in the British Museum, 1922, cols 422-427) It was never translated into any European language in full The *first* book was transl by J W Redhouse London (Trubner's Or Ser), 1881, and a condensed English exposition of the whole work was given by E H Whinfield, *ibid*, 1887 Other extracts in Tholuck's Bluthensammlung, G Rosen's Mesnevi oder Doppelverse, etc, but none of these attempts can be called successful in rendering the character and spirit of the original

It is little known that there is a prose work attributed to the authorship of Jalālu'd-Dīn, i.e. *Risāla-i-fīhi mā fīhi*, or, with its full title, *Fīhi mā fīhi min al-ma'ārif wa'l-haqā'iq* It belongs to the category of 'sayings,' *mafūzāt*, being a collection of the poet's discourses, written down by his son, Sultān Walad The MSS of this work are rare two are preserved in Constantinople (Asad library, No 1614, and Fātih libr, No 5296), another copy is found in the GC II, No 169 Cf also B1 Lit Hist II, 519 It was lithographed in 1914, at Tehran (in two parts, the second apparently spurious)

For biographical works, dealing chiefly with Jalālu'd-Dīn, see Nos 240 and 241, also No 542 a *mathnawī* by the same Sultān Walad, containing some biographical material

The present copy, dating from the Xc AH, contains the usual six *daftar*s The *first daftar* (f 1v), begins with the Arabic introduction, as usual

هذا كتاب الممدوی و هو اصول اصول الدین الخ

The poem beg (f 2v)

سوار نی چون حکایک مکنده ، در حدائیکها س کایک مکنده ،

The *second daftar*, contains a Persian preface, beg (f 49v)

شان بعضی از حکمت نأحدر این مکتب دوم اسب الخ

The poem itself begins (*ibid*)

مدبی ایس ممدوی نأحدر شد ، مہلتی نایسہ ، تا چون سدر شد ،

The *third dafta* opens with an Arabic preface (f 91v)

الحکم حدود الله فی الارض الحج

The poem itself begins (f 92)

ای صیاء الحق - سام الدین نادر ، این سدوم دفتر که سبب سد سه دار ،

The *fourth dafta* opens also with an Arabic preface (f 145v)

الطعن الرابع الى ان الموانع الحج

The poem itself begins (f 146)

ای صیاء الحق حسام الدین توئی ، که کدسب از سه بدوب منداوی ،

The *fifth dafta* begins without a preface (f 173)

سه - سام الدین که نور الحسب ، طالب آء از سه ریدحسب ،

The *sixth dafta* contains a short preamble in Persian (f 237v)

مجلد سیم از دفترها، منکوی الحج

The poem begins (*ibid*)

ای حیات دل - سام الدین نسی ، مثل منکوسد سه م سادسی ،

Ff 292, S 235 × 140, 165 × 95, ll 25, four columns Or pap Good Khorasani nast Cond not good, injured by dampness, the paper is rotten along the marginal lines - Vignette English note in old handwriting 'Purchased in Shiraz'

## 491.

The same

Na 127

Another copy of the same poem, good and calligraphically written, dating from the XIc AH It contains the usual six *daftas*, without prefaces Beg as in the preceding copy

S 205 × 115, 165 × 70, ll 17, two central columns and one on the margins Or pap Calligr Herati nast Cond good Vignettes

## 492.

The same

Na 126

Another copy of the same poem, dating from the end of the XIc AH It opens with a short Persian preface, and contains as usual six *daftas* (I on f 1v, II on f 50v, III on f 96v, IV on f 163v, V on f 211v, VI on f 266v) Beg as in No 490

Ff 327, S 270 × 170, 195 × 105, ll 24 Or pap Ind nast Cond almost good Bad vignettes Numerous glosses Index prefixed to the first *dafta*

## 493.

The same

Na 123

Another copy of the same poem, beg as usual Transcribed in 1159 AH by Muhammad Kamāl It is referred to in Spī 491, and contains six daftars Copious glosses on the margins On ff 1v-4v there is a short introduction to which some details about Rūmī's spiritual 'pedigree' are added It is Jamī's well known commentary on the initial *bayt* of the *Mathnawī*, cf EIO 1357 (13), and 612 (12) in this Cat Beg

ع م ح ر ن ا ئ ی و م ا ح ر ی ن ا ئ م ، د ی د م ی ن ی م ا و م ا ن ی د ی ن ا ئ م ، (sic)

Bd v S 300×205 235×135, ll 21 Europ pap Ind nast Cond good

## 494.

The same

Na 125

Another copy of the same poem, dating from the XIIc AH Six daftars with then usual prefaces Beg as usual

S 270×180, 200×110, ll 17 Europ pap Ind nast Cond good Many marginal glosses Very bad vignettes

## 495.

نسخة ناسخة مشعوبة ، سیمه

NUSKHA-I-NĀSIKHA-I-MATHNAWIYYĀT-I-SAQĪMA

Na 122

Another copy of the same poem, critically edited in 1032/1623 by 'Abdu'l-Latīf al-'Abbāsī (d 1048-1049/1638-1639, cf Nos 364, 445, 500, 507) The present copy, dated 1079 AH (see the colophon of the second daftar), contains the revised text together with short explanations based on the extensive commentary by the same author, under the title *Latā'ifu'l-ma'navī min haqā'iqi'l-mathnawī*, see further on, No 507 in this Cat, cf EIO 1088-1090, Br 227, EB 663-665, R 589, etc Beg

این دیباجة فصحة را در یکی از مکتوبات قدیمه الی

S 355×235, 245×145, ll 23 Or pap Ind nast Cond tol good Index

## 496.

ل ، لبا ، معنوی

LUBB-I-LUBĀB-I-MA'NAWĪ

Na 101

A collection of extracts from the *Mathnawī*, illustrating various moral maxims It was compiled by the well known Husayn b 'Alī al-Wā'iz al-Bayhaqī al-Kāshifī, d 910/1504 Its full title

is *Lubb lubābī'l-ma'nawī fī intikhābī l-mathnawī* See EIO 1086, 2877, B1 228, RS 241-242, EB 661-662, Pr 796-797, etc *Ind lib* Spr 491 (where this particular copy is referred to), St No 26 on p 59 Copied in 1099 AH (the 31st year of some prince's reign, obviously that of Aurangzib) It opens with a preface, beg

بعد از تقدیم و طاهره ، ندای محراب و احب الوجود الهی

S 250 × 185, 150 × 105, ll 15 Or pap Ind nast Cond tol good Bal vignette

## 497.

The same

Na 102

Another copy of the same compilation, also referred to in Spr 491 Transcribed in the middle of the XIIIc AH Defective at the end Beg as in the preceding copy

Ff 48, S 220 × 125 165 × 85, ll 11, two centre and one margin columns Or pap Ind nast Cond good

## 498.

حواضر لآلی

JAWĀHIR-I-LA'ĀLĪ

Na 28

Another well known book of extracts from the same poem, arranged in 63 *bābs* in order to illustrate the principles of Sufic doctrine Its full title is *Jawāhir-i-mawlanī wa la'ālī-i-mathnawī* The compiler is Abū Bakr Shāshī but nothing is known concerning the period when he lived See EIO 1087 etc *Ind lib* Bk 86 Copied in 1094 AH Beg

الحمد لله . میگوید سیح السیوح . ابو نکر الساسی الهی

Ff (46), S 180 × 100, 120 × 55, ll 15 Or pap Ind nast Cond good

## 499.

مختصر مشهوری

MUNTAKHAB-I-MATHNAWĪ

Na 152

Another book of extracts from Rūmī's *Mathnawī* compiled by Muhammad Qasīmī (?) as stated on f 5, and arranged in 28 *maqālas* It contains a versified introduction Copied towards the end of the XIIc or beg of the XIIIc AH Beg

بی چه میگردید بیا بسنو دمی ، کو درد هر کرد دمی بی همدمی

Ff 125, S 215 × 155, 140 × 85, ll 15 Europ pap Ind vulgai nast Cond good CFW 1825 Notes and miscellaneous extracts on several leaves at the end

500.

لطايف ، اللغات

LATĀ'IFU'L-LUGHĀT

Na 123

A glossary of rare words found in Rūmī's *Mathnawī*, sometimes also called *Farhang-i-mathnawī*, by the same 'Abdu'l-Latīf al-'Abbāsī as mentioned in Nos 364, 445, 495, 507 See EIO 1091-1097 (and 1088) P1 230-231, R 590, etc *Ind lib* Bk 75 Lith in Lucknow, 1877 Copied in 1159 AH Beg as usual

این فرهنگست مستمل بر حل لغات عربیه الحج

Bd v For measurements, etc, see above No 493

501.

The same

B 31

Another copy of the same work, transcribed in 1153 AH on the 23rd year of Muhammad Shāh's reign Beg as usual, see No 500

Ff (231), S 250 × 145, 180 × 95, ll 17 Or pap Good Ind nast Cond good Bad vignettes

502.

The same

B 33

Another copy of the same work, dating from the XIIc AH It is defective at the beg (opens with f ll in No 501), and incomplete at the end

S 230 × 130, 175 × 85, ll 17 Or pap Good Ind nast Cond good

503.

The same

B 32

A portion of the same work, beg with the letter ص (corresponding to f 102 in No 501), and ending with the letter ن Copied towards the end of the XIIc or beg of the XIIIc AH

Ff 146, S 215 × 145, 180 × 105, ll 17 (or more) Or pap Ind nast (diff hands) Cond tol good

504.

The same

B 34

Extracts from the same work Copied in 1097 AH by Muhammad Hayāt (*sic*) Defective at the beg

S 235 × 130, 200 × 80, ll 25-26 Or pap Ind vulgar nast Cond good

505.

حواضر الاسرار و زواجر الانوار

JAWĀHIRU L-ASRĀR WA ZAWĀHIRU'L-ANWĀR Na 27

One of the oldest or perhaps the oldest commentary on the *Mathnawī* composed by Kamālu d-Dīn Husayn b. Hasan Khwā-uzmī, d. 810-815/1435-1442. See GIPh 290, EIO 1098, Br 236 (where the fullest description is given), EB 666-667, Pt 793, 794, R 588, etc. *Ind lib* Spī 193 (this particular copy referred to), St No 29 on p 59. Transcribed in 1081 AH. This copy (as all others known) contains only the introduction dealing with Sufic matters, and the commentary on the first three *dafta* of the *Mathnawī*. It is a good and legible transcript. Beg

حمد یکتا و عدیب و ندای یعدود و ندای بادستانی را الهم

S 310 x 215, 265 x 150, ll 26. Or. pap. Clear Pers. nast. Cond. good

506.

حاشیة داعی

HĀSHIYYA-I-DĀ'Ī

Na 81

A brief commentary on the *Mathnawī* also called *Sharh-i-Mathnawī* or *Hāshiyā-i-Mathnawī*. It was composed in the second half of the IXc AH by Nizāmu d-Dīn Mahmūd b. Hasan al-Husaynī Shīrīzī, with the *talhallus* Dā'ī, who was born in 810 or 815/1407-1412. See GIPh 290-291, EIO 1099-1100, Pt 792 (extracts) etc. *Ind lib* Bk 73, Spī 194 (this particular copy referred to), St No 28 on p 59. Lith. Lucknow 1282. Transcribed in the XIIc AH. Incomplete: breaks off at the beg. of the *fourth* *dafta*. Beg

الحمد لله . بدان که این ناگزیر است ، معدودی در موارد معدودی الهم

S 210 x 115, 155 x 75, ll 15. Or. pap. Ind. nast. Cond. good

507.

لطائف المعنوی عن حقائق المثنوی

LATĀ'IFU'L-MA'NAWĪ MIN HAQĀ'IQI'L-MATHNAWĪ

Na 104

Another commentary on the *Mathnawī*, by the same 'Abdu l-Latīf al-'Abbāsī, who critically edited the text of the poem (see above, No 495), and who was also the author of many other works (cf Nos 364, 445, 500). See GIPh 291, EIO 1101, Pt 794-795, R 590, etc. *Ind lib* Bk 74, Spī 194 (this particular copy referred to), St No 30 on p 59. Lith. several times in India

Copied towards the end of the XIIc AH The *first daftar* beg on f 3v, II-51v, III-87v, IV-137v, V-165v, VI-197v Beg

شرح بعضی اشعار مسکله فارسی الحج

Ff (220), S 205 × 115, 160 × 80, ll 19 Or pap Ind vulgar nast Cond good  
Notes on fly-leaves and margins

508.

معراج المعانی

MIFTĀHU'L-MA'ĀNĪ

Na 149

Another commentary on the *Mathnawī*, comp about the middle of the XI/XVIIc by 'Abdu l-Fattāh al-Husaynī al-'Askarī (see f 2v), and finally arranged by his pupil Hidayatu'l-lah in 1049/1639-1640 See GIPh 291, EIO 1103, etc *Ind lib* Sp1 492 (this particular copy referred to), (GC I 969) Copied in the XIIc AH, in two vols, the *first* containing the *daftar*s I-IV and the *second* V and VI Beg

حمد و ستائس داتی را که بمعنی ابجد اُن اعز و الحج

2 vols S 230 × 130, 185 × 80, ll 19 Or pap Ind nast Cond good

509.

در مکنون

DURR-I-MAKNŪN

Na 49

A collection of selected passages from the *Mathnawī* with special explanations, compiled by the same 'Abdu'l-Fattāh 'Askarī (see f 104v) As may be concluded from statements in the colophon, this work may have also been finally arranged by one of the author's disciples Cf GIPh 291, EIO 1103 *Ind lib* Bk 79 Spr 492 (this particular copy is referred to) Copied in the XIIc AH at Shāhjahānābād Beg

الحمد لله الذي هداانا الى الصراط المستقيم الحج

Ff (104), S 190 × 110, 135 × 70, ll 15 Or pap Ind nast Cond good Notes on the fly-leaves

510.

شرح مشنوی

SHARH-I-MATHNAWĪ

Na 80

Another commentary on the *Mathnawī*, composed towards the end of the XI/XVIIc by Shāh Mīr Muhammad Nūru'l-lah Ahrārī (see f 1v) who flourished in the second half of the XIc AH See GIPh 291, EIO 1104 EB 669, R 592 etc *Ind lib* Sp1 495-496

(this particular copy referred to) Transcribed in the XIIc AH. The *first dafta* begins on f. 1v II-46v III-79v, IV-113v, V-139v VI-162v. It opens with a doxology which seems rather sectarian.

الحمد لله العلى الاعلى الوهاب الذى ابرل على عبده الكتاب ايم

ff (192), S 240×155, 185×90 ll 21 Or pap Ind nast Cond good

511.

مکاشفہ، رموى

MUKĀSHAFĀT-I-RIDĀWĪ

Na 150

Another commentary on the same *Mathnawī* of Jalālu'd-Dīn Rūmī comp. in 1081/1674 by Muhammad Ridā (f. 2). See GIPh 291 EIO 1105, etc. *Ind lib* Bk 76, Spr 195 (this and the following copy referred to), St No 27 on p. 59. The present copy contains the commentary on all six *daftas*. Transcribed in 1167 AH by Haydar 'Alī b. Muhammad Mashhadī. Beg.

به شرح حمدى سراوار آويدگار جهان ايم

S 235×130 170×80, ll 13 Or pap Ind nast Cond good

512.

The same

Na 151

Another copy of the same work, dating from the beg. of the XIIc AH. It contains only the commentary on the *first dafta*. Beg. as in the preceding No.

S 230×135, 160×80, ll 19 Or pap Ind nast Cond good. Notes on the fly-leaves, and occasionally on the margins.

513.

معزن الاسرار

MAKHZANU'L-ASRĀR

Na 136

An extensive and very rare commentary on the same *Mathnawī*, comp. (as stated in EIO 1107) between 1140 and 1151/1727-1738 by Shāh Walī Muhammad b. Ruhmī'l-lah Akbarābādī (f. 2v). The *khātima* of the *sixth dafta* in the present copy gives, however, 1149/1737 as the date of the completion of the work.

چون رباطن رح نمود احکام او، مخزن اسرار کردم نام او،

کم کسى از نام او کرده عدد، مرترا از سال، حاتم آگه کدد،

This is 1159 (the equivalent of اسرار) — 10 = 1149. See GIPh 291, EIO 1107, P1 791-792, etc. *Ind lib* Spr 495 (this

particular copy referred to) Transcribed towards the end of the XIIc AH This copy contains only the commentary on the *first*, *second* and *sixth* daftars, in separate volumes

I The *first daftar* (with an index prefixed to it) Beg

ساس و ستائس مر صرف و د مطلق را الح

II The *second daftar*, beg

حمد مکتوب حدای داکرا ، کو فرستد حوا-ه لولاکرا ،

III The *sixth daftar*, beg

حمد - حق کویم که حمد اورا سراسر ، الح

3 vols S 250 × 140, 180 × 80, ll 19 Or pap Ind nast Cond fairly good

## 514.

The same

Na 137

Another copy of the *first daftar* of the same commentary, dating from the XIIc AH It is numbered as one set with the following two volumes, but this should not be so as all three are transcribed by different hands Beg as in the preceding copy (No 513)

Ff 327, S 230 × 140, 185 × 85, ll 19 Or pap Ind nast Cond good

## 515.

The same

Na 137

Another copy of the *second daftar* of the same work, dated 1188 AH Beg as in No 513 (II)

S 235 × 125, 165 × 70, ll 19 Or pap Ind nast Cond tol good

## 516.

The same

Na 137

A copy of the *fourth daftar*, or the fourth volume of the same commentary (No 513) Beg

حمد - حق که برقرار حمد و بناسر ، الح

S 235 × 140, 185 × 85, ll 19 Or pap Ind nast Cond good

## 517.

( شرح مشنوی )

(SHARH-I-MATHNAWĪ)

Na 79

An incomplete copy of a commentary on the *second* and the *third* books of the *Mathnawī*, apparently *not* identical with any

one of the works described in the preceding Nos (It certainly does not belong to the work of Nūru'l-lah Ahīāī see above No 510, to which it is ascribed on the fly-leaf) Neither the author's name nor the title are to be found in the preface, and in the colophon of the *second* daftar. The *third* daftar is defective at the end. The general character suggests that the work is modern, in any case written after *Latā'ifu'l-lughāt*, see Nos 500-504, referred to on f 3, etc. The period in which it was compiled may perhaps be identified after detailed study. Transcribed towards the end of the XIIc AH. Beg. of the preface

و اں من سی الا عددًا حرانہ الحج

Beg. of the commentary itself

آعار دفتر دوم ، مدتی این مددوی تأخیر سد ، الحج

Beg. of the *third* daftar (preface)

الحکم حدود اللہ ، نکسر حاء الحج

Beg. of the commentary on the *Mathnawī* itself

آعار دفتر سوم ، ای صاء الحق الحج

S 235×150 180×95, ll 19 Or. pap Ind nast Cond good

## 518.

دیوان شمس تبریزی

DĪWĀN-I-SHAMS-I-TABRĪZĪ

Nb 134

Lyrical poems generally ascribed to the authorship of the same Jalālu'd-Dīn Rūmī. This collection is often also called *Diwān-i-Mawlānā Rūmī*, *Diwān-i-Jalālu'd-Dīn Rūmī*, etc. See B1 Lit Hist II, 523-525, GIPh 288 EIO 1109-1115 RS 243-244, EB 673-675, P1 798-799 R 593 sq. Aum 16, Fl I 522 sq., Pertsch, Gotha C 69, Doin C 214 Leyden C II 113 Kiaftt 65, etc. *Ind lib* Bh 305-306, Bk 87 Sp1 497, St No 150 on p 77, etc. Lith in Tabriz, and repeatedly in Lucknow. Selected poems from this diwān were edited and translated by V v Rosenzweig. Wien, 1838. (This German translation was again translated into English by W. Hastie, Glasgow, 1903), R. Nicholson, *Selected poems from the Divan Shamsi Tabrizi*, ed and transl., Cambridge, 1898, etc. The present copy, dating from the XIc AH and transcribed at کورره by Pyāia b Sayyid Fīrūz, contains the poems of all categories in one alphabetical series, with a few quatrains at the end. There is no preface. Beg. as usual.

الحمد لله الذي فوانه ( ودرانه read ) دعب الارل  
 الم احد العردي الذي عه رانه يمه و الدلل

Ff 519, S 249×140, 180×80, ll 23 Or pap Ind careless nast Cond tol  
 good Vignette

## 519.

The same

Nb 80

Another copy of the same dīwān, dating from the XIc AH (there is a date 1206 AH, but it apparently belongs only to the more modern parts of the MS, restored by a different hand) It contains ghazals, qit'as and quatrains, without any order Beg (originally lost, but restored by a more modern hand)

آمد ب مبخانه كه تا حانه رد ما را ، بده بود نه ار نو تا تازه كند ما را ،

Ff (241), S 320×180, 245×95, ll 20 Or pap Ind nast Cond tol good  
 Many lacunas Modern vignette

## 520.

The same

Nb 133

Another copy of the same dīwān, dated 1164 AH It is defective at the beg and also contains qasīdas, ghazals and other categories of poems, arranged alphabetically Beg of the first complete poem (corresp to that on f 10v of No 518)

برويد ای حریفان بكسد نار مرا ، الحج

S 215×120, 145×75, ll 15 Or pap Ind nast Cond good

## 521.

The same

Nb 79

Another copy of the same dīwān, dating from the end of the XIIc AH, defective both at the beginning and the end

Ff 186, S 365×235, 310×135, ll 22 Or pap Coarse Ind nast Cond not quite good

## 522.

دیوان عراقی

DĪWĀN-I-IRĀQĪ

Nb 93

The poems of Fakhru'd-Dīn Ibrāhīm b Shahriyār Hamadānī, with the *takhallus* 'Irāqī, d 686 or 688/1287-1289 (some authorities

even give the date of his death as 709/1309. See Bī Lit Hist III, 124-139 GIPh 299 Horn 176 EIO 1116, EB 680, Pī 700 (extract), Ros 203-205, R 593 sq., etc. *Ind libi* Bk 89, Spī 440 (this and the next copies referred to). For his other works see the section on Sufism. Copied in 1076 AH (fourth year of some prince's *qulūs*) by Jaswant Rāy. It is interesting to note that the *takhallus* عرامی whenever found in the poems, is systematically corrupted against the metre (probably by the scribe) into اعرامی or even اعرامی and آعرامی. Beg

نرم : ق حائراں اگر حویلی حائلی ، الہ

Ff 119, S 185 x 115, 145 x 60 ll 15 Or pap Ind nast Cond good

## 523.

The same

Nb 92

A small portion of the *dīwān* of 'Iṣṣāqī. A bad illegible modern copy dated 1153 AH (Probably to be read as 1253 AH judging from the appearance). The poems are unarranged. Beg

راہ ما ریک اسب و سب تاریک و مرکب انک و بدر ، الہ

S 210 x 150, 160 x 100, an irregular number of diagonal lines, in several columns. Europ. pap. Bad Ind shikasta nast. The poems are not properly divided the one from the other. Cond. bad.

## 524.

دیوان سعدی

DĪWĀN-I-SA'DĪ

Nb 60

Poems of Muṣṭafī d-Dīn b. Muṣṭafī d-Dīn, otherwise Shaṭafu'd-Dīn Muṣṭafī b. 'Abdī l-lah, with the *takhallus* Sa'dī a native of Shīrāz who died in 690/1291 as generally accepted or, according to others, 691/1292. The bibliography concerning himself and his works is extremely extensive, and can be found in the works specially dealing with these subjects, i.e. Henri Massé *Essai sur le Poète Saadi, suivi d'une bibliographie* Paris, 1919 and E. Edwards *A Catalogue of the Persian printed books in the British Museum* 1922, cols 545-574. See also Bī Lit Hist II, 525-539 GIPh 292-296, Horn 168-175, Pizri J 287-302 EIO 1117-1185 Bī 232-249, RS 246-253, EB 681-748, Pī 800-826 Ros 175-202 R 595 sq. Aum 16 sq., Fl I 527 sq., Peitsch Gotha C 88 sq. Dorn C 337 etc. *Ind libi* Bh 309-312 Bk 91-113 Madī 143, Spī 545-549, St No 61 on p 62. Cf also Wiener Jahrbücher vol 64 Anzeigebblatt, p 5 sq., J Cholmogorov (=Kholmogorov) in

Gelehrte Denkschriften der Kasaner Universität 1865 and 1867, W Bacher, Sa'dī-Studien ZDMG vol 30, pp 81-106 the same, Sa'dī's Aphorismen und Sinngedichte Strassburg 1879 F Nève, Le poète Sadi Louvain, 1881. H Ethé Die mystische didaktische und lyrische Poesie der Perser Hamburg, 1888 pp 31-37 MSS of Sa'dī's *diwān* are very common all over Persia and Turkestan, and extracts from it fill an untold number of fly-leaves margins, etc in the MSS of the most different contents Printed and lithographed a great many times in Turkey, Persia India, Turkestan, etc

The present copy was transcribed in 983 AH by Muhammad b Bahā'i'd-Dīn Māchanī ( ١٠٠٠ حدی ) It contains

1 *Qasīdas* (f 1v), beg

ای نفس کر ندیده تکمیل ندیدی ، درویشی اختیار کنی بر توانگری ،

2 *Marthūyyas* (f 52v), beg

بافتای دگر دل نکس نباید داد ، الح

3 A few *ghazals* with the heading العربيات في التوحيد (f 63v), beg

اول دفتر بنام ایرد دانا ، الح

4 *Tarjī'āt* (f 65), beg

ای راه ، تو هر حمی کمدنی ، الح

5 *Ghazals* including the so-called حواتم , cf EIO 1118 (12), etc (f 78), beg

سنا و حمد بی پایان خدا را ، الح

Edited by Sir Lucas W King (Bibliotheca Indica, 1919-1921, complete) An English translation by the same is in course of publication in the same series

6 *Muqatta'āt* (f 313v), beg

سخن مذکور تو آراستن فراوانی ، الح

7 *Rubā'īyyāt* and *fardīyyāt*, mixed (f 332v), beg

هر کس که طرار حای بر دوس کدد ، الح

8 (*Khabīthāt*) (herewith the title المراج (f 343), beg

قال السعدي الرملي بعض ابناء الملوک ، الح

Ff 356, S 220 x 140, 150 x 95, ll 15 Or pap Ind nast Cond not good, injured by dampness The first folios are misplaced, the correct order being 2, 1, 3 Many lacunae

## 525.

The same

Nb 62

Another copy of the same *diwān* apparently dating from the XIIc AH defective at the end. The headings of the separate sections are not given. It contains

- 1 *Qasīdas* (f 1v), beg

سکرو سداس و ممد و عرت حدای را ، اله

- 2 *Tarjī'āt* (f 14v), the same as in No 524 (4)

- 3 *Ghazals* (f 55) beg as in No 524 (5)

- 4 A few *quatrains* (f 228)

- 5 A *mathnawī* (defective at the end) (f 230v) beg

الا می حمد ممد ، دار شوس ، اله

Ff (232), S 180 × 110 140 × 70, ll 17 Or pap Ind nast Cond good

## 526.

The same

Nb 61

Another copy of the same *diwān*, also dating from the XIIc AH. A bad transcript, containing only *ghazals*, beg as in No 524 (5)

Ff (179), S 185 × 115 145 × 75, ll 15 Or pap Ind nast Cond bad, spoiled by 'repairs'

## 527.

The same

Nb 153

An extract from Sa'dī's *diwān*. Copied in the XIIIc AH. It contains

- 1 The so-called *Sāhibiyya* a collection of epigrammatic poems with explanations in prose. Beg (f 51v)

الحمد لله على نعمته رايدة المريدة اله

- 2 *Muḡallā'āt* (f 76v) 3 A few *quatrains* and *jardīyyāt* (f 78v) 4 The same *tarjī'āt* as in Nos 524 and 525 (f 85v),

- 5 A story (probably an extract from *Gulistān*), beg (f 94)

حکایب ، آورده اند که در رمی اسرائیل عاندای بود اله

- 6 *Hazīyyāt*, beg as in No 524 (8) (f 96v)

Bd v Ff 57v-104, S 200 × 140, 165 × 80, ll 17 Or pap Ind nast Cond good  
CFW 1952

## 528.

The same

Nb 116

A number of extracts from Sa'dī's *diwān* Copied in the XIIIc AH

Bd v Ff 42v-58v, S 200×115, 145×75, ll 14 Or pap Ind nast Cond tol good

## 529.

دوسان

BŪSTĀN

Na 10

Sa'dī's well-known didactic *mathnawī*, sometimes also called *Sa'dī-nāma* Completed in 655/1257, see for references above No 524 It was printed and lithographed a great many times all over the Muhammadan world The most important critical editions are K H Graf, Vienna, 1850, with a Persian commentary, J T Platts and A Rogers, London, 1891, a facsimile edition with notes Translations (English) H Wilberforce Clarke, London 1879, G S Davie London 1882, (French) Barbier de Meynard Paris, 1880, (German) K H Graf, Jena, 1850 Schlechta-Wssehid, Vienna, 1852, F Ruckert, Leipzig, 1882, also many partial translations and editions, cf bibliography given under No 524 The present copy was transcribed in 1210 AH Beg as usual

ندام چہاں دار حاس آفریں ، حکم سخن نر رہاں آفریں

S 215×155, 165×85, ll 15 Or pap Ind nast Cond tol good

## 530.

The same

Na 8

Another copy of the same poem, transcribed by Jit-Rām in 1216 AH In the colophon it is called *عشق دوسان* Beg as in No 529

Ff (132), S 265×145, 210×90, ll 17 Or pap Ind nast Cond good

## 531.

The same

Na 144

A small portion of the *Būstān* written on the margins of *Misbāh-i-Rashīdī* ff 64v-110 The MS is dated 1004 AH (suspicious) but the extracts from the *Būstān* are obviously copied by a modern (and careless) hand Beg as usual, see No 529

Bd v S 235×145 Or pap Ind nast, coarse and vulgar Cond good

## 532.

گلستان

## GULISTĀN

E 157

A quite modern copy of Sa'dī's *Gulistān*, composed in 656/1258 For references see above, No 524 Printed and lithographed a great many times in all Eastern countries One of the best editions is the one by A Sprenger Calcutta 1851 Further E B Eastwick (with a vocabulary) Hertford, 1850 Johnson (with a vocabulary), Hertford, 1863 J T Platts, London 1874, etc Translations *Latin*, by Gentius 1651, 1655 *English* by F Gladwin Calcutta, 1806 (with the original text) and 1833 by Dumoulin, 1807, by James Ross London 1823, 1890 by E Eastwick, Hertford, 1852, London 1880 by J T Platts, London, 1873 *German*, by A Olearius Schlesswig 1654 1661, etc, B Dorn, Hamburg, 1827, Ph Wolff Stuttgart 1841 K H Graf, Leipzig, 1846 *French*, by A du Ryer, 1634, by d'Alegrie, 1704, by Gaudin 1789, by Semelet Paris 1828 (lithographed) by C Defiémery, Paris, 1858 *Russian*, by S Nazariants Moscow 1857, by K Lambros Odessa, 1862 by Atajoukin, Tiflis 1864, by I Kholmogorov, Moscow, 1882 *Polish* by Otwinowski edited by Janicki, Warsaw, 1879 etc It was also translated into *Arabic*, Būlāq, 1263 AH, *Turkish* Constantinople 1874 1876, etc, into *Hindūstānī* by Shih 'Alī Afsūs, under the direction of J Gilchrist, Calcutta, 1802, Nizāmu'd-Dīn, Poona 1855 also into *Hindī*, by Mihr Chand Dās, Dihlī, 1889 etc Partial translations and editions of extracts from the text are to be found in a great many chrestomathies, school editions, etc The present copy, dated 1219 AH, begins as usual

مب حدای را عرو حل الح

S 190 × 120, 140 × 80, ll 13 Or pap Ind nast Cond tol good Notes and glosses

## 533.

The same

E 156

Another copy of the same work, transcribed for Mī Philips in 1219/1805, by Ghulām 'Alī Islāmābādī Beg as usual see above No 532

Ff (144), S 185 × 125, 115 × 65, ll 13 Or pap Ind nast Cond bad CFW 1807 Bad vignette

## 534.

The same

E 160

Another copy of the same work, transcribed by Gangā Bakhsh (?) in (1232)/1817 Slightly defective at the beg A short

commentary, explaining various idioms, is found on the margins (ff 1-8) with the title (f 8) *Hāshriyya-i-Gulistān*, beg

معروف آدمیان در وزن رحمت الحج

Ff (58), S 235 × 160, 140 × 95, ll 11, with a margin column on some folios. Or pap Modern Ind nast Cond good Many marginal glosses, notes, scrappy poetical quotations, etc

### 535.

The same

Na 144

Another copy of the same work placed on the margins of a rare poem *Misbāh-i-Rashidī*. Slightly defective at the end. The MS is dated 1004 AH, but the text on the margins is of much more modern origin. Beg as usual, see No 532

Bd v Ff 1v-64 For measurements, etc, see above No 531

### 536.

The same

E 158

Another copy of the same work, quite modern, transcribed in the XIIIc AH. Beg as usual, see No 532

S 190 × 130, 145 × 75, ll B Or pap Ind nast Cond good CFW 1825

### 537.

مستدرک گلستان

MUNTAKHAB-I-GULISTĀN

M 28

Two collections of extracts from Sa'dī's *Gulistān*, apparently compiled by one and the same author who does not mention his name

1 *Gul-i-Gulistān* (ff 1v-66v), consisting of prose passages from the work. They begin with the usual doxology of the *Gulistān*, see above, No 532

2 *Thamar-i-Gulistān* (ff 68-97), containing poetical extracts. Beg

ار دس و ربان که در آید ، کر عهد سکرس در آید ،

Copied in 1164 AH, in album style

Bd v S 105 × 235 (*biyād*), irregular number of lines. Or pap Ind nast Cond rather bad

### 538.

پند گلستان

KALĪD-I-GULISTĀN

M 28

An early commentary on and glossary to the *Gulistān* (sometimes also called *Miftāh-i-Gulistān*), containing explanations

difficult words and passages in two *qism*s, comp. by Uways b. 'Alā' d-Dīn Adam in 990/1494 and dedicated to the Bahmanid prince Mahmūd b. Muhammad (887-924/1482-1518). See (GPh 295 EIO 1176-1179 Br 152 *Ind lib* St No 40 on p. 62 (probably this particular copy alluded to). Transcribed ca. 1164 AH (the same hand as that of the work referred to in the preceding No.) Beg

مفتاح گلستان بر دو قسم است

Pd v. 1 f. 95-119. For measurements etc., see No. 537.

539.

(شرح گلستان)

(SHARH-I-GULISTAN)

F 161

An Arabic commentary on the *Gulistān* judging from the contents identical with the one described in R 606 which was written by Ya qūb b. Sayyid Alī d. 931/1525. The author's name is not to be found in the present copy which is defective at the beginning. The introduction and a portion of the first *bāb* are lost. Beg. of the *second bāb* (f. 21v)

ر. في بعض الاسماء، در احلاق، مقرا اليه

Copied in 969 AH by Husayn b. Alī الحضور (sic) as-Sa dī

Bd v. 1 f. 1-168. S 200 × 135. 140 × 75, 11 19. Or. pap. Turkish nast. Cond. good.

540.

شرح گلستان

SHARH-I-GULISTAN

F 121

Another commentary on the *Gulistān* by the same Muhammad Nūru'l-lah Ahirī (cf. f. 2v) who was already mentioned as a commentator of Rūmī's *Mathnawī* (see above No. 510). He wrote towards the end of the XIc AH. See (GPh 295 EIO 1181 etc. *Ind lib* Spr 550-551 (Gc 1 593). Copied in (1257)/1841. Beg.

بسم مرحدای را عرو حل که زبان گویند را اله

Ff (145), S 205 × 115, 145 × 80, 11 13. Europ. pap. Modern Ind. nast. Cond. Good.

541.

شرح گلستان

SHARH-I-GULISTAN

F 120

Another commentary on the *Gulistān* composed in 1097/1683 by Muhammad (b.) Sa dī as is clearly stated on f. 3 (در سال هزار)

(و بود و هفت) In Spī 551 (and after him GIPh 295) the date of composition is given as 1197/1783 Cf also Bh 313 A Muhammad Sa'd appears as the author of a commentary on *Mukāṭabāt-i-Allāmī* (see above, No 355), and it is not improbable that both are identical! It is difficult to say which date is correct Copied in 1217 AH Beg

ستائس فراوان و بنائس بی پایان داوریرا الحج

Ff (233), S 190 × 125, 130 × 70 ll 13 Or pap Ind nast Cond not good

## 542.

شرح گلستان

## SHARH-I-GULISTĀN

E 119

Another commentary on the *Gulistān*, quite modern, composed in 1215/1800 in Oudh by Bhīchak-Rām (بهیچک رام), as stated on f 2 The copy, which may be an autograph, is not dated but was obviously written about the same time Beg

اشکر الله حل حلاله علی نعمانه اخلعه الحج

S 270 × 195, 190 × 130, ll 9 Or pap Coarse modern Ind nast Cond good

## 543.

پند نامه

## PAND-NĀMA

Oa 70

A short didactic poem extremely popular in the East, often called *Karīmā*, after the word with which it opens It is generally ascribed to Sa'dī's authorship, but appears seldom in the earliest copies of his *Kulliyāt* Its MSS are very common in Persia and Turkestan, and it was lithographed a great many times in all publishing centres of the East Edited and translated many times into English Latin etc, by Gladwin, 1801 1840 Rousseau 1801 Geithn, 1835 etc a French translation by Garcin de Tassy 1822 (repr 1876), a German translation of extracts from it by Graf in foot-notes to his German version of the *Gulistān* (1846), cf No 532 In addition to the references given above, in No 524 see EIO 1127 (7), etc EB 688 748 Pī 803, 825 R 865 etc *Ind lib* Bk 112-113, Spī 549, (GC II 263) Copied in 1132 AH (this date belongs to other articles in the same volume written by the same hand) Beg

کریمما بدکسای بر حال ما ، که هستم اسیر کمدن شوا

Bd vol S 235 × 140 190 × 160 ll 21 Or pap Ind nast Cond tol good

## 544.

The same

Oa 73

Another copy of the same poem dating from the beg. of the VIIc AH Beg as in No 543

Bd v. Pf 231-235v (*in margine*), S 280 x 160 irregular number of lines. Or pap Ind nast Cond bad

## 545.

رسائل سعدی

RASĀIL-I-SADĪ

D 18

The preface of Alī b. Ahmad b. Abī Bakr Bīsūtūn (who edited Sa'dī's works in 726-734/1326-1334) and the first two *risālas* of Sa'dī: the *first* being a sort of a preface to other *risālas*, the *second* containing various homilies divided into five *maḡlis*s. For references see No 524. Bīsūtūn's preface has been translated by J. Harrington, Calcutta 1791-1795. The second and third *maḡlis*es of the second *risāla* were edited and translated into German by M. Gudemann, Breslau 1858; the fifth *maḡlis* was translated into English by J. Ross, Transactions of the Bombay Literary Society, I 1819, pp. 146-158. The present copy transcribed in Calcutta in 1251 AH contains a special preface by an author who does not mention his name dealing with Sa'dī's biography consisting of extracts from Daulatshāh's *Tadhkira*, the *Suhuf-i-Ibrāhīm* and other works. The author states also that it is the beginning of a proposed revised edition of Sa'dī's works. On ff. 5v-6 onc Mir Frānclm (میردکل) is referred to who visited Shiraz in 1786.

Beg. of the modern preface

حون ستمء ملى الدين سعدى الحج

Beg. of Bīsūtūn's preface (f. 6v)

سكرو سپاس معدودى را حلب الحج

Beg. of the *first risāla* (f. 13)

سپس نعايب و ستائس بى نعايب الحج

Beg. of the *second risāla* (f. 18)

الحمد لله الذى حلل الحود (sic) من العدم الحج

Ff 40, S 230 x 150, 170 x 90, 11 15 Eur pap Ind shukasta nast Cond still good, but paper is decaying

546.

هزليا ، سعدى

HAZLIYYĀT-I-SA'DĪ

M 144

Sa dī's discussions of various obscene matters For references see No 524 Copied in the XIIIc AH Beg (slightly differently from EIO 1118, etc )

اللعن السطان و الستم و الحيطان الحج

Ff 11, S 290 × 170 220 × 110 Il 14 O: pap Ind nast Cond good

547.

مثنوى ولدی

MATHNAWĪ-I-WALADĪ

Na 114

A long *mathnawī* poem, partly imitating the *Mathnawī* of Jalālu'd-Dīn Rūmī, and partly containing some biographical material concerning the latter, comp in 690/1291 by Rūmī's own son Bahāu'd-Dīn Ahmad, surnamed Sultān-Walad, d 712/1312-1313 See B: Lit Hist III, 155-156, GIPh 290, EB 750 The present copy was described and its prose preface published in full, in Sp: 587-588 The same copy apparently is alluded to in St No 31 on p 59 There was an extremely valuable MS of this and two other *mathnawīs* by Sultān-Walad, transcribed in 718/1318, as stated in a description given by Moulvie 'Abdu'l-Muqtadir in Bk 59 (pp 90-94) in a note on Rūmī's *Mathnawī* Most unfortunately this copy which belonged to the 'Government Collection' in the library of the As Soc of Bengal (I 879) is lost Concerning this and other works of Sultān Walad see also Gibb's History of Ottoman poetry, I p 157, Mélanges Asiatiques, X (1890), etc Cf also R 585, 1085, Aum 19, Peitsch, Gotha C 98, and Wiener Jahrbucher, vol 46, Anzeigeblatt, p 3 sq, where his other works are described

Copied apparently towards the middle of the XIIc AH Defective at the end

Beg of the preface

سد ، انساى مثنوى ولدی دربان اسرار احدى الحج

Beg of the *mathnawī*

انتدا منكم نام خدا ، موجد عالم فنا و نفا ،

Ff (289), S 220 × 135, 150 × 70, Il 17 O: pap Persian nast Cond good, although slightly injured by worms

548.

مقدمه الصلوة

MUQADDIMATU'S-SALĀT

Oa 64

The well known short *mathnawī* poem, expounding the elementary principles of Muhammadan religious practice, often

also called after its first words *Nām-i haqq*. It was comp (as stated in the majority of known copies) in 703/1303 by Sharafu d-Dīn Bukhārī, who arranged it in ten *fasls*. See EIO 1133 2554-2557, EB 1767-1768 Fl I 512, Mehren 6 etc. The present copy contains a later date 706/1306

بود و سس دروب سصد سال ، از و باب رس ، ول تا امس ال

i.e. 696 + 10 = 703 Copied in 1156 AH Beg as usual

نام - من بر زبان همس (همی) زانم ، که بکمان و دلس همس (همی) حوام

Bd v S 215 × 120, 165 × 75, ll 11 Or pap Ind shikasta nast Cond tol good

## 549.

The same

Na 156

Another copy of the same poem dating from the XIIc AH. The date of composition is given as 803 AH بود و سه جو روف ، و همد سال اله ، but this date is obviously wrong because the hemistich does not agree with the requirements of the metre. Copied by 'Abdu'r-Rahman Beg as in No 548

Ff 7, S 250 × 135 180 × 85 ll 17 Or pap Ind nast Cond good

## 550.

شرح نام حق

SHARH-I-NĀM-I-HAQQ

Ac 24

A commentary on the same poem completed by an author who does not mention his name, in 1079/1669 (chronogram سحده دلکسی) Copied towards the end of the XIc or the beg of the XIIc AH. It seems very probable that there was originally an introduction to this work, which is lost in this copy. It begins abruptly

یعنی ابتدا منکم در حالی که اله

Ff (110), S 240 × 140, 190 × 90, ll 21 Or pap Good Ind nast Cond good

## 551.

رندة الرمل

ʔUBDATU'R-RAML

M 19

A short *mathnawī*, containing a versified treatise on the theory of divination by the system called *raml*. It was commenced in 706/1306, as stated in the introduction (f 23)

بود ار هه روف رس ، ول امس س ، هصد و شس نه کم نه شس از این

The author's name is not mentioned. It may have been given in the final part of the poem, but the present copy is defective at the end. The title, as above, is given on f 23v. Transcribed by 'Izmatu'l-lah in the third year of Shāh-Ālam (as other parts of the same *majmū'a*) i.e. 1176 AH. Beg

هر کرا عمل راه بر باشد ، کار او سرسبز چو زر باشد

Bd v Ff 23-24v, S 130×205, 121×185 (*biyād*), ll 18 (irregular in three columns) Or pap Vulgar Ind nast Cond tol good

## 552.

هفت بند کاشی

### HAFT BAND-I-KĀSHĪ

Oa 63

A long *taḥkīb-band* of seven strophes, in praise of 'Alī b Abī Tālib, comp by Kamālū'd-Dīn Hasan Kāshī, d ca 720/1320. See Br 152. *Ind lib* Bk 114-115, Spr 457, etc. Cf also Bh 314 where a commentary on this poem is mentioned. Lith in Lucknow. Copied in 1142 AH by Haydar 'Alī b Muhammad (as the whole of the MS in which it is contained). Beg

السلام ( here اسلام ) ای سایه اب حورسند رب العالمین ، الع

Bd v Ff 1v-4v (*in margin*), S 225×140, 130×80 Or pap Ind nast Cond good

## 553.

گلشن راز

### GULSHAN-I-RĀZ

Na 98

The well known exposition of the Sufic theosophical and metaphysical doctrines, in versified form, by Sa'du'd-Dīn Mahmūd Shabistārī (or Chabistārī), who died in 720/1320. See B1 Lit Hist III, 146-149, GIPh 299, Horn 164, Pizzi I, 230-233. EIO 1761 (2), 1814-1815. B1 250, EB 1260, Pr 827-829, 873, R 608, Fl III 425-426, etc. *Ind lib* Bk 121-122, Spr 477-478. Lith many times in Persia. Edited and translated into German by Hammer-Purgstall, Pesth, 1838. Ed with an English translation by E. H. Whinfield. London, 1880. Extracts and translations of various parts of it are published in many works, such as that of Tholuck (1825), 'The Dialogue of the Gulshan-i-Raz' (Triibner, 1887), etc. For the prose works by the same author see EIO 1814, Br 250, EB 1298, R 828, *Mélanges Asiatiques* V, 229. Copied in 955 AH, in Kabul, by Muhammad Husayn Kātib Harawī. Beg as usual.

ایام آنکه جان را بکرب آموج ، چراغ دل نه نور جان بر افروغ

S 215×135, 150×80, ll 14 Or pap Ind good nast Cond good Bad vignette

## 554.

The same

M 19

Another copy of the same poem very bad and illegible in many places Transcribed by one 'Lmatu'l-lah at Sadūt (لمعة) in the third year of Shāh-'Ālam's reign, i.e. 1176 AH Beg as usual, see the preceding No

Bd v Fl 4-22v, S 130 × 205, 120 × 185 (*hnyā*), ll 18 Or pap Bad Ind nast-shikasta Cond bad

## 555.

معانيج الاعمار

MAFĀTĪHU'L-I-JĀZ

Na 148

A detailed commentary on *Gulshan-i-rāz*, by Muhammad b Yahyā b 'Alī Gīlānī Lāhijī Nūbakhshī, with the *tal hallus* Asnī, d ca 912/1506-1507 He commenced his work in 877/1473 Its full title is *Mafātihu'l-rāz fī sharh-i-Gulshan-i-rāz* See GIPh 299 EIO 1816-1819, P1 829, Aum 20, Fl III 426, 427, Leyden C II 117 *Ind lib* Bk 123 Sp1 478 (this particular copy referred to) St No 13 on p 36 Lith some twenty years ago in Tehran A bad copy, dating from the beg of the XIIc AH Beg as usual

باسمک الاعظم السامع و هو المحدث لکل موجود الھ

Ff (344), S 195 × 90, 160 × 70, ll 15, with a margin column Or nap Bad Ind nast-shikasta, almost without diacritical dots Cond tol good

## 556.

کنز الرموز

KANZU'R-RUMŪZ

Na 96

A Sufic *mathnawī*, expounding the principles of the Muhammadan religion in the light of Sufic theosophy, comp in 711/1311 by Ruknu'd-Dīn Husayn b 'Ālim b Abī l-Hasan al-Husaynī Ghūnī, better known by his surname Mīr Fakhr u s-sādāt Husaynī His death is variously fixed at 717-719/1317-1319 but he must have lived much longer because his other work, mentioned in the next note (No 557) was composed in 720 or 729/1320-1329 See GIPh 299, EIO 1830-1831, EB 1258, R 845, Kiafft 66, Peitsch, Gotha Cat 12, etc *Ind lib* Bk 119-120, Sp1 431 (this particular copy referred to) Copied probably in the end of the XIIc AH Beg as usual

نار طبعم را هوائی دیگر است ، دلیل حادرا هوائی دیگر است

Fl (41), S 200 × 140, 115 × 65, ll 12 Eur pap Ind coarse nast Cond good.

557.

راہ المسافرین

ZĀDU L-MUSĀFIRĪN

Na 54

Another Sufic *mathnawī*, by the same author (see the preceding No.), comp. in 720/1320 (or 729/1329 according to some copies), divided into eight *maqālas*. See EIO 1832-1834, EB 1259 R 608, Pertsch, Gotha Cat 10, Doyn C 356, 438, Leyden C II 116 etc. *Ind libi* Bk 117-118, Spī 430-431, (GC II 276) Copied in the end of the XIc or the beg. of the XIIc AH. Beg.

ای برادران آن همه (که) که آمد ، آنکس که آمدی و ما بهقتد د

Ft 52, S 165 x 105, 115 x 55, ll 14 Or pap Ind nast Cond good

558.

خمسة امير خسرو

KHAMSA-I-AMĪR KHUSRAW

Na 44

Five *mathnawī* poems composed in imitation of the famous poems of Nizāmī (see above, Nos 466-476) by Yamīnu'd-Dīn Abū'l-Hasan Amīr Khusrāw b Lājīn (or Ālājīn, perhaps Ālāchīn, see *Gulzār-i-abīān*, No 259 in this Catalogue, ff 30-30v) Dihlawī, d 725/1325. See Bī Lit Hist III, 108-110, GIPh 244-245, Horn 188, 191, Pizzi I, 104-106 234 and II, 197-198. EIO 1186-1222, 2879, Bī 251-254 RS 255-256, EB 753-799, Pr 831 sq, R 240-242, 609 sq, Aum 21-22, Fl I 5+2, Pertsch, Gotha C 74, Doyn C 350-352, etc. *Ind libi* Bh 315-318, Bk 125-131 Spī 465-470 (this particular copy referred to), St Nos 42-48 on pp 62-64 (GC I 836). Cf also Elliott, Hist of India III 524-566. For a bibliography of Khusrāw's works see E. Edwards, A Catalogue of the Persian printed books in the British Museum, 1922, cols 333-336. A very good calligraphically written copy, dating apparently from the Xc AH. Unfortunately the initial leaves of all poems except the first are torn away. As the first poem contains at the beginning an excellent *unwān* it seems very probable that the others also possessed similar vignettes which attracted unwelcome and disastrous attention.

1 *Matla'u'l-anwān* comp. in 698/1298-1299, and dedicated to 'Alāu'd-Dīn Muhammad, the Khiljī prince of Dihlī (695-715/1296-1316). Beg.

حظۀ قدسی اسب بملک و دیم ، بسم الله الرحمن الرحیم

2 *Shūn-u Khusrāw*, completed in the same year, 698/1299, and dedicated to the same prince. Defective at the beg.

3 *Sikandar-nāma*, usually called *Āina-i-Iskandarī*, and constituting in the majority of copies the *fourth* or the last, *fifth*,

part of the *Khamsa* Comp in 699/1299-1300, also dedicated to the same prince Defective at the beg

4 *Laylā u Majnūn*, usually forming the third part of the *Khamsa*, comp in 698/1299 and published in Lumsden's Persian selections, Calcutta, 1828 Defective at the beg

5 *Hasht bihasht* forming the fourth or the fifth part of the *Khamsa*, comp in 701/1301-1302, a version of the ancient story of Bahāmgūi, and an imitation of Nizāmī's *Haft paygān* Defective at the beg

S 210 × 150, 190 × 110 ll 25, four columns Or pap Cond good A fine vignette on f. 1v, and a 'star' on f. 1

## 559.

The same

Another copy of *Khusrāw's Khamsa*, dated 1006 AH and well preserved also referred to in Spī 470 It contains

1 *Matla'u'l-anwār* (f. 1v) beg as usual see No 558 (1)  
2 *Shāhīn-u Khusrāw* (f. 70v) beg as usual

3 *Majnūn-u Laylā* (f. 148v) beg as usual  
4 *Hasht bihasht* (f. 202v), beg as usual

5 *Āina-i-Sikandarī* (f. 270v) beg as usual

جهان ناساها حدائی برا سب ، اول تا ادد ناساها برا سب ،

Ff 362, S 225 × 120, 155 × 80, ll 12, two centre and one margin col- Or pap  
Good Ind nast Cond very good Vignettes at the beg of every poem

مطلع الانوار

Na 145

## 560.

*MATLA'U'L-ANWĀR*

A good copy, dated 1016 AH Beg as in No 558 (1)  
Notes, and extracts from the *Gulistan*

Ff (58) S 220 × 140, 165 × 95 ll 15 Or pap Ind nast Cond tol good but  
paper is decaying in the middle of the volume

561.

هشت و بیست

HASHT BIHISHT

No 2

Another copy of this poem (here called *Dīwān-i-Bahām*'), dated apparently 1106 AH (here ۱ ۶) It opens with the 14th bayt according to No 559 (4)

رای سوحید اردها سب نبای ، الحج

Bd v Ff 48-155, S ۲20 × 125, 160 × 95, ll 15 Or pap Ind nast Cond good

562.

The same

Na 178

Another copy of the same poem, dated the 22nd year of Muhammad Shāh, i e 1153 AH Transcribed by Sulian Lal Beg as usual, see No 559 (4)

Ff (113), S 235 × 145 180 × 90, ll 15 Or pap Ind nast Cond good Notes on the fly leaves

563.

قران السعیدین

QIRĀNU'S-SA'DAYN

Na 94

A calligraphic copy, dating from the end of the Xc or beg of the XIc AH, defective at the beginning It was comp in 688/1289 to celebrate the meeting of Sultān Mu'izzu'd-Dīn Kay-qubād of Dihli with his father Sultān Nāsu'u'd-Dīn Boghrā-Khān of Bengal, which took place in that year at Dihlī See EIO 1186-1188, 1208-1214, B1 254, RS 256 EB 773-775, Pr 838-839, R 611-612, etc, cf also Sp1 470, Elliott, Hist of India III, 524-534, Cowell, JASB, 1860, pp 225 239 Lith several times in Lucknow The scribe mentions his name as Yāī ( یاری ) which may be his *takhallus*

S 235 × 150, 145 × 65, ll 12 Or pap Calligraphic Ind nast of Herati type Cond good

564.

The same

Na 93

Another copy of the same poem, dated 1100 AH (here ۱ ۱), with numerous glosses, marginal notes etc It opens with two introductory lines (cf EIO 1208) in different metre

سکر کویم کہ دتوفیق خداوند جهان ، الحج

The poem begins as usual

‘حمد خداوند سرایم بخشید’ تا شود این نامه به دست در دست

~ 240 x 135 190 x 75, ll 17 Or pap Ind nat Cond good

## 565.

The same

No 95

Another copy of the same poem transcribed in 1170 AH by Najmu d-Dīn Bijāpūrī Beg as usual see No 564

Fr (119) S 190 x 100 125 x 10, ll 17 Or pap Ind nat Cond good

## 566.

شرح قرآن السعید

SHARH-I-QIRANU S-S'ADAYN

No 78

A commentary on *Qirānu s-sa'dayn*, referred to in Spī 471. The author's name is not mentioned. The style of the work seems to be quite modern. What may have been originally the heading of the work was wrongly transcribed between the hemistichs of the initial *bayt* شرح قرآن السعید, and it is therefore clear that the present copy contains only an extract from a larger work dealing with similar matters. Transcribed in the XIIIc AH. The commentary begins on f. 2. Beg. of the preface

‘مکر کرم که تاویس خداوند جهان’ بر سر نامه توحید دوستم عدوان

~ 230 x 130, 175 x 70 ll 19 Or pap Ind nat Cond good

## 567.

نولرانی خضر جان

DUWAL-RĀNĪ-KHIDR-KHĀN

No 88

A versified love-story of prince Khidr-Khān son of Alāu'd-Dīn Muhammad Khiljī, the sultan of Dehli (695-715 1296-1316) by the same Amīr Khusiaw, completed in 715 1316. It is also known under various titles, such as *Qissa-i* or *Kitāb-i* or *Nusha-i* *Khidr-Khānī* or simply *Khidr-Khānī* or *Qissa-i-Khidr-Khān-u Duwal-rānī*, or *Ishqiyya*. See, in addition to the references given in No 558 EIO 1187 (11), 1188 (12) 1215-1217 EB 777-779 R 612 617, 618, Aum 22, Dorn C 351 etc. *Ind lib* Bk 131 Spī 470 etc. Cf also Elliott, History of India III 544-557, Elphinstone, History of India, 5th ed, p 395. E Thomas, Pathan

Kings, p 176 Copied apparently in 1100 AH (here 11), at Lahore Beg as usual

سر نامه بنام آن خداوند ، که دنیا را بخوان داد نبود

S 220 × 155, 155 × 60, ll 19 Or pap Ind nast Cond good

## 568.

The same

Na 42

Another copy of the same poem (here called *Kitāb-i-Khirdi-Khānī*), older than the preceding, dating probably from the beg of the XIc AH It bears on the fly-leaf a note of presentation dated 1012/1603 Beg as in the preceding copy

S 205 × 120, 130 × 60, ll 12 Or pap Calligraphic Ind nast Cond rather bad, injured by repairs

## 569.

دیوان خسرو

DĪWĀN-I-KHUSRAW

Nb 52

A collection of ghazals belonging to the *third* dīwān (and perhaps to other dīwāns as well) of Amīr Khusraw, alphabetically arranged Unfortunately there is in this library no copy of Khusraw's *Kulliyāt* with which this dīwān might be collated The *third* dīwān bears the title *Ghurātu'l-kamāl*, and was completed in 702 1302–1303 See GIPh 244, EB 754, etc *Ind lib* Bk 125, Sp 465–468, St No 48 on p 63 etc For a description of the collections of selected ghazals from various dīwāns of Khusraw see EIO 1193–1194, EB 758–765, P 831–832, R 610, 614, 615, Aum 21, Fl I 542, etc The present copy is comparatively old, being dated 917 AH, but defective at the beginning It opens with the ghazals rhyming with ب, the first beginning

ای آرزوی دیده دلم را هوای بس ، حام اسیر سلسله مسکسای تس

The last three pages in this MS (ff 301v–302v) contain a few poems in which the initial letter of each verse is the same as the last letter of the rhyme They are called in the heading *انساب* , and beg

ای کرده کمد دل ما رله ، در ما را ، الح

As they are transcribed in the same handwriting as the dīwān of Khusraw, it is obvious that the Latīfī mentioned in the quotation, composed them before 917/1511

Ff (302), S 185 × 135, 120 × 85, ll 14 Old Or pap Khorasani nast Cond tol good but some places are injured by repairs

## 570.

The same

Nb 51

Another copy probably of the same *dīwān* but apparently much abbreviated. A collation with the preceding copy shows that the *ghazals* in this collection are also found there although slightly differently arranged. The opening *ghazal* of the preceding copy is found here on f. 2v. Copied towards the end of the XIc or beg. of the XIIc AH.

Beg. of *ghazals* (f. 1v)

دسی سب ناء ہی بودم کجما دمب آں همه سدا ، الہ

Beg. of *ghazals* (f. 49)

شکر کہ کوید کہ من ار عمل سداسم حق را ، الہ

Fr (49), S 225×125, 205×100, four columns of diagonal lines irregular number. Or pap. Ind. nast. Cond. good.

## 571.

The same

VI 2

*Ghazals* from the same *dīwān* (the poem, which is placed first in the preceding copy, is found here on f. 320v). They form part of a large volume in which many different works are bound together. Transcribed in the XIIc AH. Beg.

ای ر حیاں ما 'رن در تو حیاں کی رسد ، الہ

Bd 1. Fr 318v-359. For measurements, etc., see above, No. 221.

## 572.

دیوان حسن دہلوی

DĪWĀN-I-HASAN DIHLAWĪ

Nb 47

Poems of Najmu'd-Dīn Hasan Sanjari Dihlawī a contemporary of Khusraw Dihlawī whose death is usually fixed at 727/1327, but other dates varying between 707 and 745/1307-1345 are also given. See GIPh 303, Pizzi I 106, EIO 1223-1227 RS 286 (4), EB 780-783, P1 841, R 618, Aum 22 Peitsch Gotha C 73. *Rawat-ur* 356 etc. *Ind lib* Bk 132-133 Sp1 418 (this and the in No. 51 copy referred to). For his prose work cf. No. 239 in this R. 12, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Elphinst. *śīdas* (f. 1v), beg.

ای داور حیاں و حیاں آور و دیم ، الہ

*Ghazals* (f 29v), beg

*Qit'as* (f 178), beg

*Rubā'īs* (f 179) beg

ای برقرار سرور آورده ماه را ، الح  
حواحه بر حذر بکدم از بس حاله ، الح  
ای فصل تو تخته سوی داداییها ، الح

Ff 181, S 225 × 140, 140 × 65, ll 14 Or pap Calligraphic nast of the Herat type Cond good A fine vignette

## 573.

The same

Nb 45

Another copy of the same dīwān, dating from the XIIc AH. The poems are arranged alphabetically but in a manner differing from that in the preceding copy. It contains *qasidas*, *ghazals*, a short *mathnawī* (f 158), a few *qit'as* (ibid) and a few *rubā'īs* (f 159v). Beg

رسید وصف صناع و ورید ناد صنا ، الح

Ff 160, S 240 × 130, 180 × 85, ll 17 Or pap Ind nast Cond good

## 574.

JĀM-I-JAM

جام جم

Na 24

A Sufico-didactic poem in *mathnawī* verse comp in 733/1333 (as stated in the colophon of this copy, or as in some other MSS, in 732/1332), by Ruknu'd-Dīn Auhadī Isfahānī, originally a native of Mīrāgha d 738/1338. It is dedicated to Sultān Abū Sa'īd (716-736/1316-1335) (f 9v sq) and Ghuyāthu'd-Dīn Muhammad, a wazīr of the former (f 11). See Bī Lit Hist III, 141-146, GIPh 299, Hoin 176, Pizzi I, 233-234, EIO 1228-1229, RS 258 (II), 259, EB 785-789, Pī 713, 839-841, R 619, Fl I 543 etc. Ind lib Bk 135-136, Spī 362-363 (this particular copy referred to), (GC II 254-255). Cf also Wiener Jahrbucher, vol 65, Anzeigeblatt, 67. Copied in the Xc AH. Beg as usual.

ول هو الله لامر و قد قال ، من له الحمد دائماً متوال (sic)

S 210 × 125, 150 × 75, ll 15 Or pap Ind nast (of rather Khorasani type) Cond good One very mediocre miniature Vignette

## 575.

DĪWĀN-I-BADR-I-CHĀCH

دیوان بدر چاچ

Nb 20

Poem of Badīu'd-Dīn (or Fakhr u'd-Dīn) Muhammad, a native of Chāch who was the panegyrist of Sultān Muhammad b Toghluq

(725-752/1325-1351) of Delhi, and died *ca* 746/1345-1346. See Br Lit Hist III 110 EIO 1232-1233 EB 793 R 1031 1032 1046, etc. *Ind lib* Bh 472 (V) Bk 140-142 Spī 367 (this particular copy referred to) (GC II 220). Cf also Elliott Hist of India III, 567-573. Many times lith in India. The present copy is quite modern, dating from the XIIIc AH. It contains *qasīdas* and a few *ghazals* *qit'as* and *rubā'īs* beg. as usual.

حمد آن سلطان عالم را که عالم دوز اسب ، اسم

Ff (65), S 210×145 155×85 ll 17 Or pap Ind modern nast (cond good) Many notes, glosses, etc.

## 576.

عمویا ، خواجو

MATHNAWIYYĀT-I-KHW AJĪ

Na 100

The romantic and didactic *mathnawī* poems of Kamālu d-Dīn Abū'l-'Atā Mahmūd b. 'Alī Muḥṣidī a native of Bam (this name is usually Arabised into Bamm) a town in the province of Kūman. He was born according to his own statement in 679/1281 and died *ca* 753/1352 (some authorities give another date 745/1345). Some of these poems (namely 1-4 in this copy) form a part of his *Khamsa* written after the model of that of Nizāmī. See Br Lit Hist III 222-229, GIPh 248 249 Horn 188 Pizzi II, 198-202 EIO 1234-1235 RS 262 EB 794-796 R 620-623 FI I 544-545, Doyn C 357 Peitsch, Gotha C 6 70 etc. *Ind lib* Bk 143-145, Spī 472-473 (this particular copy referred to). Cf also Erdmann, ZDMG II, pp 205-215. C Schefer Chrestomathie Persane, vol II pp 251-252, etc. Transcribed during the years 990 and 991 AH by Buhānu d-Dīn b. Bhāī Jīw (?) Makhdūm. It is a very good copy, but unfortunately slightly defective in various parts. Many folios are misplaced and it is impossible to determine their proper sequence without making a special study of the poems because there are no catch-words on the pages.

1 *Humāyī na Humāyūn* (f 1v). The story of prince Humāyī and princess Humāyūn comp. at Baghdad in 732/1331-1332. It contains eulogies of Sultān Abū Sa'īd, the Chingizide (716-736/1316-1335). Defective at the end. Beg.

و نام نه داوید ، الا و سب

که از هشتس هسب سد شرحه هسب

2 *Gul-u Nawrūz* (f 33). The romantic story of prince Nawrūz and princess Gul. At the end the author adds a lengthy *Khātima* containing some vague autobiographical details. The poem is here defective both at the beginning and end.

3 *Raudatu'l-anwār* (f 81) A Sufico-didactic poem in the style of Nizāmī's *Makhzanu'l-asān* comp in 742 or 743/1342-1343 The local saint of Fārs, Shaykh Abū Ishāq Ibrāhīm Kāzīnūnī, is eulogised here at length (as also in the preceding poem, f 67 sq) This *mathnawī* was even written at his shrine Apparently by mistake the original beginning of the poem is replaced in this copy (ff 72v-81) by that of Hāshimī's *Mazharu'l-āthār* (comp 940/1533-1534), see No 665 in this Catalogue It begins

بسم الله الرحمن الرحيم ، فاصحه آرای کلام قدیم

4 *Kamāl-nāma* (f 109) A didactic poem dedicated to Sultān Abū Ishāq Injū (736-758/1335-1357), comp in 744/1343-1344 (cf f 131) Beg

بسم من لا اله الا هو ، الح

5 *Gauhar-nāma* (ff 132-143), comp in 745/1345 It contains eulogies of the Muzaffaride prince Mubāizu'd-Dīn (713-760/1313-1359), his wazīr Bahāu d-Dīn Mahmūd and the ancestors of the latter Defective at the beginning

Ff (143), S 255 × 165, 165 × 105 ll 22, four columns Old Or pap Heratī nast Cond good

## 577.

سام نامه

### SĀM-NĀMA

Na 57

A long *mathnawī* poem imitating Firdausī's *Shāhnāma* (Firdausī is referred to on f 2v) The author's name is not found in the usual places As shown by Spiegel in ZDMG, vol III, 245-261, it is a very close imitation or reproduction of Khwājū-i-Kirmānī's *Humāyī wa Humāyūn*, described under the preceding No 576 (1) See GIPh 234, EIO 1235, R 543-544, 1089, Aum 7 etc *Ind lib* Bh 319, Spī 594 (this particular copy referred to) Cf also Spiegel, *Eranische Alterth* I, p 559 H Ethé, *Deutsche Literaturzeitung*, 1881, p 1736 It is not superfluous to point out that Khwājū's *Humāyī wa Humāyūn* is rather short in comparison with the *Sām-nāma* as it appears in the present copy, though there are undoubtedly some sections which are almost identical not only as to verses, but even as to headings, as for instance

همای و همایون (No 576, f 6v) رسدن همای ناع بریان و عاشی

شدن همایون

حو حمسد کردون زرنده حام ، الح

سام نامه (f 151) ، گفتار در تاجتن سام از عجب کور و رسدن نامائی  
و عاشق شدن سام بمهرم ،

It opens with the same *bayt*, and for several pages the text is almost identical in both poems. The most remarkable fact is that in the beginning of the *Sām-nāma*, where the ancestors of Sām are treated of at length, much space is devoted to Afīāsiyāb and other heroes of Turīkistan, amongst whom also appear Tīmūī, Shāhīukh, etc (cf f 4 sq). The inclusion of these latter names here is obviously not accidental and it seems that there is little room for doubt that the poem was compiled in the times of the early Timuroids by an unscrupulous plagiarist, who appropriated a good deal from the *Shāhnāma* and other works in the same style and metric on which he could lay his hand, amongst which Khwāyū's *Humāyī na Humāyūn* suffered most.

Copied towards the end of the XIIIc AH. There is apparently some difference between the handwriting of the first and the second halves of the MS, but the narrative seems to be without interruption. Beg

سرایندۀ نامه ناستان ، حدیس رد روم اندرین داستان ،

Ff (340), S 380 × 250, 285 × 175 ll 24, four columns. Or. pap. Ind. nast. Cond. tol. good. Many lacunas, the order of folios is often confused.

578.

مرغوب ، الملوك ،

MARGHŪBU'L-QULŪB

Oa 58

A concise Sufic *mathnawī* poem, comp. in 757/1356 by an author whose name is given in some copies as Shamsu'd-Dīn (cf f 18v), and in others does not appear at all. But in the prose preface, which this poem contains in almost all known copies, its authorship is invariably attributed to the famous Sufic saint Shamsu'd-Dīn Tabrizī (d. 645/1247-1248), the favourite associate of Jalālu'd-Dīn Rūmī, who died thus more than a hundred years before the book was written. See EIO 1840-1841, 1924, Pt 4, R 871, Fl I 526, etc. Lith. in Tehran some 20 years ago. It is divided into 10 *fasls*, dealing with various questions of Sufic theosophy. Copied in 1141 AH, in a volume composed of treatises of different contents. Beg. as usual.

الحمد لله . بدانکه ارشدک الله تعالی فی الدارین که این کتاب مرغوب

الملوک الح

Bd v Ff 9v-18v, S 235 × 130, 175 × 75, ll 13. Or. pap. Ind. nast. (different hands) Cond. tol. good.

## 579.

The same

Oe 4

Another copy of the same poem, transcribed in 1155 AH by 'Abdu'l-Qādu Khān The authorship is again ascribed to Shams-i-Tabriz Beg

حدید ، کل امری نال الحج ... الحمد لله الحج (as in No 578)

Bd v S 240 × 130, 165 × 85, ll 13 Or pap Ind nast Cond good

## 580.

The same

Oa 70

Another copy of the same poem, dating from the XIIc AH The authorship is ascribed to 'Shams' There is no preface, and the *mathnawī* begins as usual

نکونم حمد رب العالمین را ، عطا کو کرد بر ما عجل و دین را

Bd v S 215 × 130, 145 × 75, ll 15 Europ pap Ind nast Cond tol good

## 581.

The same

Oa 21

Another copy of the same poem, dating apparently from the XIIIc AH No preface, the *mathnawī* itself begins as in the preceding copy

Bd v Ff 1v-6v, S 200 × 145, 120 × 85, ll 13 Eur pap Ind nast Cond good

## 582.

دیوان ابن یمن

DĪWĀN-I-IBN-YAMĪN

Nb 4

A collection of poems of Fakhr d-Dīn Mahmūd (or Muhammad) b Amīn Yamīn' d-Dīn Muhammad Tughrāi Mustawfī Fayyūmadī with the *takhallus* Ibn Yamīn His death is usually fixed at 745/1345 but, as E Bowne has pointed out, a more reliable authority *Muḥmal-i-Fasīhī* (see No 9 in this Cat ff 578-578v) gives it as 769/1368 See Br Lit Hist III 211-222, GIPH 303 Hoin 122-123 Pizzi I 107-108, EIO 1230-1231 RS 261 (II) EB 790-792, Pr 86, R 825 Fl I 545 Dorn C 358 etc *Ind libi* Bh 320, Bk 137-139, Spī 433-434 (this particular copy referred to) Some *qit'as* were translated by Schlechta-Wesshrd Wien 1852 (reprinted Stuttgart, 1879) Copied in 1055 AH and contains

only a portion of the original *dīwān*, as the greater part of it was already lost in the author's life time. In this copy only *qit'as* are found, beg abruptly

بدل ر ان یمس ای دوسب شدو ، الح

Ff 91, S 185 × 115, 150 × 70, ll 16 Or pap Good Ind nast (different hands)  
Cond good

583.

کلیاء عماد و عید

KULIYYĀT-I 'IMĀD FAQĪH

Nd 11

A very rare collection of the poetic works of 'Imādu d-Dīn Kīmānī surnamed 'Imād Faqīh, who flourished during the reigns of the Muzaffaride princes Mubārizu'd-Dīn Muhammad (713-760/1313-1359) and Shāh Shujā (760-786/1359-1384), and died in 773/1371-1372 (other authorities give 793/1391). See Bī Lit Hist III 258-259, GIPh 299, EB 803-806, cf R 869, Pertsch Gotha C 73, etc. *Ind lib* Bk 146, Spī 436-438 (this particular copy referred to) St No 73 on p 69. The present copy transcribed towards the end of the XIc AH, is not quite complete. It contains

1 *Misbāhu'l-hidāyat* (f 1v) A Sufic poem comp in imitation of Shabistari's *Gulshan-i-rāz*, in 750/1349-1350 and also called *Tarīqatnāma*. It is dedicated (f 3v), to Mubārizu'd-Dīn, the Muzaffaride prince of Kīmān (see above). The title is given on ff 14v and 83. Contrary to its prototype this poem deals not with the philosophical, but mostly with the practical side of Sufism and especially dwells on various *adabs*, or customs of the Sufis. Beg

ایام آنکه حاکم دانش آموخت ، دور عمل سمع مجلس ابروخت ،

2 *Dīwān* (f 85v), containing *ghazals* and a few *qit'as* (f 202v) and *quatrains* (f 203), incomplete at the end. The poems are arranged alphabetically, beg

ای شردم از عطای تو کام دگر مرا ، ورسکر نعمت تو دهن برشکر مرا ،

3 *Mu'nisu'l-abīān* (f 206), comp in 766/1365 (see f 238) and containing long eulogies of Mubārizu'd-Dīn, his victory over the ruler of Fāis, Abū Ishāq Injū (745/1353) praises of Shāh-Shujā', etc. The title of the poem is found on f 214v. It is divided into three *maqālas* the *first* (f 219v) deals with vague Sufico-laudatory discussions etc, the *second* (f 227v) contains chronograms of various events, dates of building of various palaces, etc, the *third* (f 330v) relates various remarkable dreams (some of them with their dates). The beginning is different from that in EB 803 (1)

ای ملک ندده و نکتہ ، علام ، الح

4 A collection of *gasīdas*, *taṣṭīb*'bands, *qit'as* and short *math-nawīs* (f 240v) in praise of Shāh-Shujā', his ancestors the palaces built by him, etc., as well as his wazirs, divines and other officials at his court. A study of this part of the *dīwān* of Faqīh promises to yield some interesting dates for the history of that period. Beg

ای حکمت ربانرا به ل الخطاب داده ، کسب امدد حنرا ار دیده آب داده ،

5 *Taṣṭīyyat-nāma* (f 281v) also called as in EB 803 (2), *Suḥbat-nāma*, comp in 731/1331 (see f 311). The title is given on f 289v. It is divided into ten *maqālas* dealing with didactic discussions of various *adabs*. Beg

بنام حدائی که توفیق اروس ، دل رنده را نور بکسب اروس ،

6 *Mahabbat-nāma-i-sāhib-dilān* (f 312v), comp in 732/1332, not in 772 AH as stated in EB 803 (3), (the title is a chronogram, cf f 341v). A Sufic-theosophic poem in eight *bābs*, with a short prose preface, containing many eulogies of Ghiyāthu'd-Dīn al-Hamawī (f 353), wazir Qiwāmu'd-Dīn (f 355v), Tāju'd-Dīn Akh-tisān (sic) (f 358v), and others. Beg of the prose preface

الحمد لله الذي ابدع الخلق محبة الم

Beg of the poem itself (f 314v)

بنام آنکه در کسان دل ، محبت را معنی کرد مدبر ،

7 *Dah-nāma* (ff 342v-363v). Eulogies of the same Mubā-izzu'd-Dīn Shāh-Shujā', various contemporary high officials, divines etc. There are occasionally various chronograms which may also be of some use to a historian of the period. Beg

بنام آنکه معجز نامد اوس ، حروف کائنات ار جانم اوس ،

Ff 363, S 250 × 155, 160 × 95, ll 19. Or pap Good Ind nast Cond good

## 584.

دیوان سلمان

### DĪWĀN-I-SALMĀN

Nd 8

Poems of Jamālu'd-Dīn Muhammad Salmān b Alāi'd-Dīn Muhammad, a native of Sāwa, d 778 or 779/1376-1377, a panegyrist of the Īlkhānī princes Hasan Buzurg (736-757/1335-1356) and his son Shaykh Uways (757-776/1356-1374). See B1 Lit Hist III 260-271, GIPh 248, Horn 122-123, Pizzi I, 108-111 and II, 208-210, EIO 1237-1243, RS 220, 265, EB 807-810, P1 842-843, R 624 sq. *Ind lib* Bh 321-323, Bk 147, Sp1 555 (GC II 837). Cf also Erdmann, in ZDMG vol XV, pp 758-772.

Schefer *Chrestomathie Persane* vol I, pp 114-115 Bland, *Century of Persian Ghazals*, No 1, etc Copied apparently towards the end of the Xc AH This MS is defective at the end It contains

*Qasīdas*, *qit'as* *tanjībands*, etc (f 1v), beg as usual

در دل که در شوای حماس محال یاب ، اله

*Ghazals* (f 156v), alphabetically arranged beg

ای در شوای ممرت دراب کون کردی ، اله

*Muqatta'āt*, with a few *qasīdas*, etc (f 242) At the end on f 250v there is a *qit'a* containing the date of Sulmān's death 10th Safar 778 AH Saturday

سأل شعبد و شفتاد و شسب از شکترب ،

بربر سدد ، عس و عفر فریب سام ،

Ff 250, S 220 x 145, 135 x 80, ll 17 Old Or pap Calligraphic Khorasani nast Cond good A vignette (effaced)

## 585.

The same

Nb 65

Another copy of the same *dīwān*, transcribed in 1073 AH It is referred to in Spī 555 A fine specimen of calligraphic art, with beautiful vignettes

*Qasīdas*, beg

مدم نه بر سر جستی که شسب آن دایغ ادبی ، اله

*Ghazals*, beg as usual

اگر حس تو نکساید نعل از چهره دعوی را ، اله

S 300 x 155 210 x 80, ll 19 Or pap Ind calligraphic nast Cond good (1 W 1825)

## 586.

مهر و مشری

MIHR-U MUSHTARĪ

Na 129

A *mathnawī* poem, comp in 778/1377 by Shams-u d-Dīn Muhammad 'Assā Tabīzī, d 784/1382-1383 See Bī Lit Hist III 344, GJPh 302, Pizzi II, 202-207 EIO 1244-1245 Bī 255, EB 811-814, Pī 843-845, 1066, R 626 sq 817 Fl I 547 Dorn (' 359, Toynbeig 111, etc Ind lib Bh 324, Bk 148 Spī 311 (this particular copy referred to) Cf also Peiper Commentarium

de Mihri et Muschtain amoribus, Berlin, 1839, and Stimmen aus dem Morgenlande, Hirschberg 1850, Fleischer, ZDMG, vol XV, pp 389-396 Copied in the XIc AH, many lacunas, partly restored by a more modern hand Beg as usual

‘نام ناسخه عالم عشق’ که نام اوست نفس جانم عشق

S 165×90, 115×55, ll 14 Or pap Ind nast Cond good, but in some places injured by ‘repairs’ On many folios space is reserved for paintings but none of them were actually drawn

587.

دیوان حافظ

DĪWĀN-I-HĀFIZ

Nb 41

Poems of Shamsu'd-Dīn Muḥammad Ḥāfīz Shīrāzī d 791/1389, or, according to less reliable authorities, in 792 or 794/1390-1392 The bibliography of the works dealing with his biography, and the editions and translations of his poems, etc is very extensive The most complete lists are given in EIO 1246 and E Edwards, A Catalogue of the Persian printed books in the British Museum, 1922, cols 467-475 See also Encyclopaedia of Islam, v II (1915), pp 210-212 (a good note by K Sussehn), B1 Lit Hist III, 271-319, GIPh 303, Horn 114-122 Pizzi I 302-310 EIO 1246-1274, 2883-2887, Br 256-263, RS 267-275, EB 815-853, Pr 845 sq, Ros 205-209, R 627-631, Aum 23, Fl I 551, Peitsch Gotha C 75, Mehren 38, Dorn C 362, Leyden C II 118, etc *Ind lib* Bh 325-326, Bk 151-158, Sp1 415 St No 50 on p 64, (GC I 389)

Principal works on Ḥāfīz of general character S de Sacy, Notices et Extraits, IV, p 238, Ouseley, Biogr Notices on Persian Poets, pp 23-42, Defrémery JA, XI (1858), pp 406-425, R 627 sq, Robinson, Persian Poetry, 1883, p 385 sq Wilberforce Clarke, the preface to his translation of the dīwān of Ḥāfīz, vol I, p XXIII sq, Quarterly Review, 1892, pp 33-62, etc

Principal editions and translations of the dīwān Calcutta, 1791, repinted 1826, Hammer (translation only) Tubingen, 1812, H Brockhaus (partly with the Turkish commentary of Sūdi), Leipzig 1854-1856, Rosenzweig-Schwannau (ed and transl), 3 vols, Wien, 1856-1864, H S Jarratt, Calcutta, 1881, E H Palmer, The Odes of Hafiz, 2 vols, (Trubn Or Ser) London, 1883, H Wilberforce Clarke (prose translation and explanatory notes), 2 vols, London, 1891 For the bibliography of selected poems see EIO 1246 During the last two decades a sort of a specific literature has begun to grow up around the name of Ḥāfīz, of the same type and value as the numberless publications



## 590.

The same

Nb 35

Another copy of the same *diwān* with Gulandām's preface, containing *ghazals*, *taṣnī'bands*, *qit'as* and *quatrans* Beg as usual, see No 587 Transcribed in the XIIIc AH

S 330 × 185, 230 × 95, ll 18 Or pap Modern Ind nast Cond good CFW 1825

## 591.

The same

F 5

Gulandām's preface to the *diwān* of Hāfiz, copied some time about 1170-1173 AH, in which years other parts of the same volume were transcribed Beg as usual, see No 587

Bd v Ff 1v-4v For measurements, etc see above, No 356

## 592.

تحفة المائح

TUHFATU'N-NASĀ'IH

Od 2

A poem, in 45 *bābs* in the form of a *gasida*, dealing with various questions of Muhammadan religious observances, moral and Sufic virtues, etc, with many eulogies of Nasīru'd-Dīn Mahmūd, who may be identical with the famous Chishtī saint, Chirāgh-i-Dihlī (d 757/1356) According to the present copy, as well as the majority of others, it was composed in 795/1392 by Yūsuf Gadā (in some copies Muhammad Yūsuf) But some other copies (Dorn C 440 and Rehatsek, Catalogue, p 129, No 11) contain the date 752/1351, which would be more probable if the saint praised by the author is really identical with Chirāgh-i-Dihlī See EIO 1276-1277, Pp 124-125 Dorn C 440 *Ind lib* Bk 162 Lith Bombay, 1283 The present copy gives the number of the *bayts* in it as 785 (other copies mention 786, 781, 775, 771 etc) The verse containing the name of the author does not follow the metre and seems therefore suspect Transcribed in 1128 AH Beg

ممدی نگویم بی عدد مر حلق حق و سر، الم

Bd v Ff 71v-101v, S 210 × 150, 155 × 105, ll 15 Or pap Ind nast Cond tol good

## 593.

The same

Ad 7

Another copy of the same poem, transcribed in 1139 AH by Muhammad 'Alī Beg as in the preceding copy

Ff (69), S 220 × 125, 190 × 90, ll 13 Or pap Ind nast Cond good CFW 1825

## 594.

The same

Ad 6

Another copy of the same work, transcribed in the XIIc AH defective at the end. It contains only 38 *bābs* out of 44 (according to the index, instead of the usual 45) which the book must have contained originally. Beg as in the preceding copies.

Ff 27, S 205 × 115, 170 × 80, ll 13. Or pap. Ind. nast. Cond. good. Index.

## 595.

دیوان مسعود ک

DĪWĀN-I-MAS'ŪD-I-BAK

Nb 124

Poems of Mas'ūd-i-Bak,<sup>1</sup> whose original name was Ahmad b. Muhammad Nakhshabī, d. at Dehli in 800/1397-1398. This *diwān* bears a special title *Nūnu l-'ayn*, or *Nūnu l-'ayyūn*. See EB 856 R 632, etc. *Ind lib* Spī 486 (this particular copy referred to). A very defective copy dating from the XIIc AH. There is a large lacuna in the section of *ghazals* (from the letter د to the ی). The copy contains

The prose preface, beg

الحمد لله الحمد لله الذي نور فواد العارفين الح

The initial *ghazal* (f 2), beg

ایں سوادیسب کہ در دیدہ دہد نور یعن ، الح

*Qasidas* (ibid), beg

ای الی کاندزون حاس هر انسانتونی (sic) الح

*Ghazals* (f 15v), in alphabetical order, beg

سپاس و سکر نکونتم آمد یزدان را ، الح

*Quatrains* (f 55), unarranged beg

ای غافل محروم ر اسرار خدا ، الح

Ff 62, S 235 × 135, 160 × 80, ll 17. Or pap. Ind. nast. Cond. good.

<sup>1</sup> The word Bak (sometimes Arabicised into Bakl), is usually regarded as a sort of *nisba*, but this explanation seems rather unsatisfactory because one would expect Bakī. There is a Khorasani local word *bal* for *frog*, and it is not impossible that such was the *laqab* of the poet (as in the case of Rashīd i-Watwāt, etc.)

596.

دیوان کمال خجندی

DĪWĀN-I-KAMĀL-I-KHUJANDĪ

Nb 113

Poems of Kamālu'd-Dīn Mas'ūd, a native of Khujand, who usually lived in Persia and died in Tabriz in 803/1400-1401 (other authorities give 792, 793/1390, 1391 and 808/1405-1406) See Br Lat Hist III, 320-330, GIPh 304, Pizzi, I, 111-112, EIO 1278-1280 RS 275, 276, 286 (V), EB 857-858, Pr 855, R 632, Aum 27, Fl I 557, Tornberg 103, Fleischer 7, etc *Ind lib* Bk 163-164, Spr 454 (this particular copy referred to) Cf also Bland, Century of Persian Ghazals, No 3, etc Transcribed in the beg of the XIIc AH, apparently unfinished The present copy contains *Qasidas*, beg

افتتاح سخن آن نه که کدند اهل کمال ، الح

*Ghazals* (f 4v), alphabetically arranged, beg as usual

ای سرا بردۀ سلطان حباب دل ما ، الح

S 245 × 140, 165 × 90, ll 19 Or pap Ind nast Cond good

597.

The same

Nb 82

Extracts from the same dīwān, copied towards the end of the XIIc AH, also referred to in Spr 455 This copy contains *qasidas*, beg as in the preceding copy, and *ghazals*, beg (f 69)

کر برد او سودمی رحیمار کرد آلود را ، الح

There are also a few *qit'as*, an epigram on the contemporary poets Salmān Sāwajī, Hāfiz Shīrāzī, 'Imād Faqīh, etc, and a few *quatrains*, beg

کعتم جسم کعب مکیوی نصری ، الح

Bd v Ff 68v-114, S 230 × 140, 215 × 120, irregular number of diagonal lines Or pap Ind shikasta nast Cond tol good

598.

حلاصة التزیل

KHULĀSATU'T-TANZĪL

Ob 7

A short versified treatise on the correct manner of the pronunciation of Arabic words in reciting the Coran The title is given on f 30v and also in the colophon It was comp in 803/1400-1401 (see f 33v)

همه را - وهری ر فکر متن ، کرده در سال هشتاد و سه کریں



The author calls himself Ibn 'Imād (his name is also given in the colophon) (f 33v) It seems probable that he is identical with the poet of the same name referred to by Dawlat-Shāh, *Tadhkira*, pp 316-317, see also RS 348 (II) and Pr No 687 (3), the author of *Dah-nāma*, who (as stated in RS 348) died in 800/1397-1398 If this identity is right then this date is too early Copied in the XIIc AH, perhaps in 1191 (illegible) AH, as this date is found in the colophons of some other parts of the same volume Beg

ای مدام تو افتتاح کلام ، در بنایه ، زبان رسیده نگام

Bd v Ff 29v-33v, S 220 × 125, 155 × 70, ll 15 Or pap Ind nast Cond fairly good, but many places injured by worms

## 599.

دیوان معربی

DĪWĀN-I-MAGHRIBĪ

Nb 129

Poems of Muhammad Shīrīn Nāinī, surnamed Maghribī, who died at Tabriz in 809/1406-1407 See Br Lit Hist III 330-344, GIPh 304, EIO 1281-1283, Br 264, RS 277 (I), EB 859, Pr 719-720, 856, R 633 *Ind lib* Bh 327, Bk 165-167, Spr 476 (this particular copy referred to), (GC II 225) Lith in Tehran, 1280, and apparently also later Copied in 1081 AH (the date seems to be in contradiction with the general aspect of the copy) There is no preface, which is usually found in other copies Beg of *ghazals* (alphabetically arranged)

~ ورسد رحب چو کسب پیدا ، دراب دو کون سد هویدا

A *tarjūband* is found on ff 65-67 *Quatrains* beg on f 67, as usual

ای کسته عیان رویتو (sic) ارحام جهان ، الس

Occasional emendations and additions on the margins

Ff (70), S 205 × 130, 150 × 85, ll 16 Or pap Ind nast Cond good

## 600.

The same

Nb 162

Another copy of the same dīwān, dating apparently from the end of the XIc or the beg of the XIIc AH (22nd year of some prince's reign) It contains a long prose preface with numerous poetical quotations in Arabic (many of them being written in such a way as to leave space for the interlinear glosses or translation, which may have been contemplated) Some references to the

*Tarjumānu'l-ashwāq* are found on f 3 sq There are only *ghazals*, some of them in Arabic, not arranged alphabetically (the poem which usually stands first is found here on f 26) Beg (f 20)

ادر لى راج توحد الا يا ايها السامى ، الح

Ff (69), S 220 × 135, 175 × 95 ll 13 Or pap Ind nast Cond good Bad vignette

## 601.

ديوان قاسم انوار

DĪWĀN-I-QĀSIM-I-ANWĀR

Nc 10

Poems of an eminent Sufic and Shī'ite saint, Sayyid Mu'īnu'd-Dīn 'Alī, surnamed Qāsim-i-anwār (or simply Qāsim-anwār), with the *takhallus* Qāsim or Qāsimī, d 835 or 837/1431-1434 See Br Lit Hist III 473-487, GIPh 295, Horn 176, Pizzi, I, 112-113, 236-237, EIO 1285-1289, RS 280 (I), EB 862-866, Pr 860 sq, R 635, Aum 28, Fl I 558-559, Pertsch, Gotha C 101, etc Ind lib Bh 330, Bk 170, Spr 532-533, (GC II 246) Cf Bland, Century of Persian ghazals, No 6 Copied at سدوب in 1156 AH, by Muhammad-'Ābid It contains

*Ghazals* (f 1v), alphabetically arranged, beg as usual

مى نيك ازل سودا ردة « ركر دانم ، كه ناصاه ، خداوند سخن چون رام

*Tarjīb'bands* (f 202v), beg

الا اى عسى عالم سور نى عم ، الح

*Qit'as* (some of them in Turkish) (f 207), beg

هرار ، خدا را كه در جمع امور ، الح

A Sufic *mathnawī* poem with the title رساله عدد معامات (f 213) beg

حمد بر رحمت عدى احد ، الح

*Quatrains* (f 215), beg

مستدعى ام از رحمت سلطان قدم ، الح

Miscellaneous poems (f 220-224)

Ff 224, S 205 × 115, 150 × 75, ll 14 Or pap Ind nast Cond tol good Notes and extracts on the fly-leaves Ugly vignette

## 602.

مباح رشیدی

MISBĀH-I-RASHĪDĪ

Na 144

A rare Sufico-didactic *mathnawī* poem, comp in 852/1448-1449 (f 220), by Rashīdu'd-Dīn Muhammad Isfarānī, about whom

practically nothing is known. He calls himself Rashīd (cf ff 4, 220v). See EB 1268, R 641. *Ind lib* Bh 332, Bk 177, Spr 542 (this particular copy referred to), St No 88 on p 71. Copied in 1004 (illegible, perhaps 1014) AH. The headings of the separate sections are not written, although space is reserved for them. Beg

ای بداء کارها را افتتاح ، بیسب بی نام تو در امری فلاح ،

(For description of the portions of *Gulistān* and *Būstān*, found on the margins of this copy see above, Nos 531 and 535)

Ff (221), S 235×115, 135×65, ll 15. Or pap. Good. Ind. nast. Cond. not good. Dirty, injured by dampness.

### 603.

دیوان ساهی

DĪWĀN-I-SHĀHĪ

Nb 75

Poems of Āqā Mahk b Jamālī'd-Dīn Amī Shāhī Sabzawārī, who died at Astrābād in 857/1453. See Br Lit Hist III, 498, GIPh 304, Hoin 123-124, Pizzi, I, 114-115, EIO 1293-1297, Br 265-266, RS 284-285, EB 875-881, P1 864, Ros 205, 209, 210, R 640, Fl I 562, Dorn C 366, Tornberg 105, Leyden C II 119 etc. *Ind lib* Bh 333, Bk 173-176 Spr 563 (this and the following copies referred to). The present copy is one of the best specimens of calligraphic art in this collection, transcribed in 901 AH by Muhammad (b) Fakhrī'd-Dīn Ahmad, in a noble form of Heratī naskh with really tasteful ornamental headings. It contains almost exclusively *ghazals*, alphabetically arranged, beg

یارب سوز سده زردان ناکار ، یارب ناک دیدۀ مستان ، یارب

On ff 44v-45 there are three *qit'as*, and on f 45v-46 six *rubā'is*.

Ff 46, S 195×110, 120×60, ll 12. Thick Samarqandī paper. Cond. generally good, but in various places the leaves are injured by dampness or 'repairs'. Good but faded vignette and 'stars' on f 1 and 47v. Note in English (almost illegible), dated 'Ispahan, 8th August, 1811'.

### 604.

The same

Oa 8

Another copy of the same dīwān, transcribed in 974 AH in Agra, by Mulla Shīkhū Shamsu'd-Dīn Qurayshī. It contains apparently less poems than the preceding one, chiefly *ghazals*, alphabe-

tically arranged, and a few *qit'as* and *quatrains* on ff 32v--33v  
Beg as in the majority of copies

ای نفس سته نام خط نا سرشت ما ، الح

Bd v Ff 1v--33v, S 225 × 145, 160 × 85, ll 17 Or pap Calligr Ind nast Cond  
good

## 605.

The same

Oa 47

Another copy of the same *dīwān*, transcribed in (1291)/1874  
(as another article in the same volume), by one Dātārām (illegible)  
Beg as in No 603

Bd v Ff 63v--100, S 175 × 110, 125 × 70, ll 11 Or pap Ind shikasta-nast  
Cond fairly good, but paper is decaying

## 606.

دبوان آدری

DĪWĀN-I-ĀDHARĪ

Nb 1

Poems of the highly revered Sufic shaykh and the eminent  
Shi'ite, Jalālu'd-Dīn Hamza b 'Alī b Hasan Bayhaqī (or Tūsī),  
with the *takhallus* Ādharī, who died at Isfarān in 866/1461-1462  
See B1 Lit Hist III, 497, GIPh 304, EB 884 (only a small frag-  
ment of this *dīwān* described), Mehren 40, Dorn C 399, etc Ind  
lib1 Spr 315-316 (this particular copy described) Other works  
by the same Ādharī are better known, namely *Jawāhiru'l-asar*  
(EIO 2036, EB 1269, R 43, Spr 316-317), and *Gharā'ibu'd-dunyā*  
(which forms a part of his larger and very rare work *Mu'āt*) It  
is a versified abbreviation of Qazwīnī's *'Aḡā'ibu'l-makhlūqāt* (EIO  
709-711, EB 402-403) The present copy is very good, transcrib-  
ed in the XIc AH, apparently slightly defective at the end At  
the bottom of the last leaf a date is written by a more modern  
hand, it can be read ۱۳۲ or ۱۲۲, or even ۱۷۲ but it seems too  
suspicious to be taken into account This MS contains

*Qasīdas* (f 1v), not arranged alphabetically, beg

آعار سخن نه که کد مردم دانا ، بر نام خداوند تبارک و تعالی ،

*Ghazals* (f 30v) alphabetically arranged, preceded by some  
introductory ones, beg

رهی صمدیو ار سر کائاب آکه ، برون حرام که شد کار کائاب نته ،

The first *ghazal* in the alphabetical series begins on f 32

کر کد بدرقه لاه ، تو همراهی ما ، الح

*Qit'as*, a few *quatrains*, and *fards* (f 85), beg

اگر چه ساعراں از زو (ی) شعار ، الحج

Ff 92, S 210×115, 140×60, ll 15 Or pap Calligr Ind nast Cond tol good, although many leaves are injured by dampness especially in the middle, where the paper is decaying Full page vignettes at the beginning and on ff 30v-31, also a star' on f 1, all in rather bad condition

## 607.

حاور نامة

KHĀWAR-NĀMA

Na 39

A long *mathnawī* poem, in imitation of Firdausī's *Shāhnāma* dealing with the miracles and the martyrdom of 'Alī and other Shi'ite Imāms It was comp in 830/1427 (this copy reads هفتصد for هشتاد), by Muhammad b Hisāmī'd-Dīn a native and local saint of a small, but old town, Khūsp or Khūsf (as it is called locally, never Khūsaf or Khusuf, as given in various Catalogues), some 20 miles to the West of Birjand in Southern Khorasan The shrine of the poet constitutes to this day the most prominent spot in the whole place, and many legends are still told about him He died in 875/1470, or according to other authorities, 892 or 893/1487-1488 See GIPh 235, EIO 896-899, EB 512, R 642-643, Fl II 450, etc *Ind lib* Bh 328-329, Bk 178-179, Spr 432, St No 67 on p 68 The book is much read all over Persia and was lith there at least once Copied towards the end of the XIc or the beg of the XIIc AH Beg (without an introduction)

بستین مرین نامه دلکسلی ، سخن نفس ستم نام حدای

S 300×180, 215×125, ll 19 (four columns) Or pap Good Ind nast Cond good Bad vignette

## 608.

The same

Na 38

Another copy of the same poem, defective at the beginning apparently dating from the middle of the XIIc AH There is a date, the 47th year of the reign of a prince whose name is not mentioned The date of completion is given correctly here as 830 AH

S 300×210, 220×115, ll 15 Or pap Coarse Ind nast Cond tol good

## 609.

The same

Na 40

Another copy of the same poem, dating from the XIIc AH The first seven folios differ from the text of No 607, giving a

shorter version, but afterwards both copies coincide (although the order of the single verses is occasionally different) Beg

سپام حدارند جان و ~ رد ، کرین برتر اندیشه بر نکرد

Ff (261) S 285 x 195, 220 x 120, ll 19 Or pap Coarse Ind nast Cond good

610.

دبوان ریاضی

DĪWĀN-I-RIYĀDĪ

Oa 8

Poems of Riyādī Samaiqandī, about whom very little is known He died in 884/1479-1480 See EIO 1299, RS 285 (II), EB 890-891, Pī 894, R 1074, Dorn C 311, etc *Ind lib* Bh 334, (GC II 235) The present copy was transcribed (as the *Dīwān-i-Shāhī* in the same vol) at Agra, in 974 AH, by Mullā Shikhū Shamsu'd-Dīn It contains apparently only a small extract from the original dīwān, almost exclusively *ghazals* (only two quatrains are found at the end) Beg

ای بری از رح بر اکن طرطرا را ، السج

Bd v Ff 34v-50 For measurements, etc see No 604

611.

مولود نور احمدی

MAWLŪD-I-NŪR-I-AHMADĪ

Na 68

A voluminous *mathnawī* poem, dealing with the glorification of Muhammad and his relations, various early Muhammadan saints etc As stated on f 6, it was commenced in 885/1480 and the *khātima* gives the date of completion as 887/1482, in the reign of Āq-Qoyūnlū prince Ya'qūb (884-896/1479-1490), see f 5 The exact name of the author is not found, probably because it may have been given in full in one of the missing passages in the beginning, which is badly damaged Besides, the book was evidently transcribed from a defective original, as many places are left blank A Sprenger (Spr 525, where this copy is described) gives the title as *Mawlūd-i-nūriyya*, and the author's name as Nūrī Stewart (St No 70 on p 69), who almost certainly also refers to this very copy, calls the author Abū'l-Husayn (not to be relied upon) It is probably impossible to decisively establish both, the title as well as the poet's name, without undertaking a thorough study of this voluminous work But a necessarily hasty preliminary examination reveals what seem some allusions to them the title may be contained in a verse on f 7v نظم کن مولود نور احمدی The author's name is probably alluded to in the last *bayt* of the

introduction (just before the beginning of the prose index) According to Muhammadan literary tradition this is exactly the place where one would look for the *takhallus* or the name of the poet (f 9)

حادث از نور محمد ساد ناد ، عوفه اندر مدرم ارصاد ناد ،

If this expression really contains his name, he may have been called Nūī Muhammad, or more probably Nūru'd-Dīn Muhammad

The poem is divided into 4 *qasms* and a *khātima* (as stated on ff 9-9v, where a complete index is given) Copied in the Xc AH Beg

شاه اعش محمده لوح قدیم ، هسب اسم الله الرحمن الرحیم ،

Ff (406), S 240 x 140 180 x 95 ll 19, four columns Old Or pap Good Khorasani  
nast Cond rather bad, especially at the beginning and end

## 612.

کلیا ، ، حامی

### KULLIYYAT-I-JĀMĪ

Nd 4

A collection of 30 of Jāmī's works, in prose and verse (containing the greater part of what he has composed) His full name was Nūru'd-Dīn 'Abdu'l-Rahmān b Nizāmī'd-Dīn Ahmad b Shamsī d-Dīn Muhammad He was born in Khaijūd a village in the district of Jām (not *near* Jām as in many Catalogues, because there is no town of such name) on the 23rd of Sha'bān 817 AH (Nov 7, 1414), and died at Herat on the 18th Muharram 898 AH (Nov 9, 1492) See about his life and works Br Lit Hist III, 507-548, Encyclopaedia of Islam I, p 1011, GIPh 231-233, 305-307, Hoin 123-126, 189 sq, Pizzi II, 384-395 EIO 1300-1389, 2890-2891, Br 267-277, RS 287-294, EB 894-976, Pr 867-883, Ros 215-261 (of most importance), R 17, 643-650, Aum 30-33, Fl I 564-575, Pertsch, Gotha C 102, Doin C 369 sq, etc *Ind. lib:* Bh 335-349, Bk 180-212, Madr 144, Spi 447-451, St Nos 52-62 on pp 65-67 (GC II 244) Also V v Rosenzweig, Biographische Notizen über Mevlana Abdurrahman Dschami, nebst Proben aus seinem Divanen, Wien, 1840 Jourdain, Biographie Universelle, XI, p 431, S de Sacy, Notices et Extraits, XII, p 287 sq, JA, VI, p 257 sq, and XVII (5me série), p 301 sq, Ouseley, Biogr Notices, pp 131-138, W Nassau-Lees, A biographical sketch of the mystic philosopher and poet Jāmī (in the preface to his edition of Jāmī's *Nafahātu'l-uns*), Calcutta, 1859, E Fitzgerald, Notice of Jāmī's life (in the preface to his translation of *Salāmān-u Absāl*), London, 1879, S Robinson, Persian Poetry for English Readers, 1883, p 511 sq The bibliography of the separate works of Jāmī

will be given here under each single title, see also E Edwards, A Catalogue of the Persian printed books in the British Museum, 1922, cols 26-35 The *Kullīyyāt* of Jāmī was lith several times in India and separate works, especially his *mathnawī* poems, have appeared in the East in a great many lithographed and printed editions

The present copy, in 4 vols, apparently intended as an edition de luxe, is not dated, but, judging from the handwriting, the quality of the paper, the style of the numerous fine vignettes, etc, it could not have been written earlier than the end of the Xc AH The *fourth* vol does not belong to the same set as that of the first three, and is of much later origin, probably transcribed in the XIIc AH

*I vol Jāmī's prose works*

1 *Shawāhidu'n-nubuwwat* (ff 1v-112), comp in 885/1480, a theological treatise on the evidence for Muhammad's prophetic mission See EIO 1357 (6), 1374, EB 894 (4), 895 (2), 967-968, P1 40, 90, 529 sq, R 146, Aum 101-103, Leyden C IV 299 sq etc *Ind lib* Bk 181 (IV), 203, Madr 126 It is divided into a *muqaddima*, seven *rūks*, and a *khātima* Lith several times in India Beg as usual

الحمد لله الذي ارسل رسلاً ميسرين و ممددين الحج

2 *Nafahātu'l-uns* (ff 113v-321v), completed in 883/1478, see above, Nos 248-251 in this Catalogue Beg as usual, see No 248 on p 94

3 *Bihārīstān* (ff 322v-352), an imitation of Sa'dī's *Gulīstān*, comp in 892/1487 See EIO 1383-1386, B1 274-275, EB 894(27), 895 (27) 896 (19), 962-964, P1 882, 883, 885, Ros 260, 261, 293, R 755, Aum 52 Fl I 574, III 542, etc *Ind lib* Bh 442, Bk 180 (17), 202 This work is sometimes also called *Raudatu'l-akhya'ir wa tuhfatu'l-abrār* The bibliography of various works on *Bihārīstān*, its editions and translations, etc, is rather extensive, because this book has often been used as a text for the instruction of students in Persian The principal works are Grangeret de Lagrange, JA, 1825, pp 257-267, a translation of some extracts, given in Tholuck's Bluthensammlung, p 301 sq, the complete text was edited and translated by Schlechta-Wssehrd, Vienna, 1846 a literal English translation, Kama Shastra Society 1887 Lith a great many times in India Beg as usual

حو مرع امردي نالی ر آعار، الحج

4 *Hilya-i-hulal* (cf f 353), or as it is called in the colophon (f 370), *Risāla-i-mu'ammayāt-i-asmā'ihī'l-husnā* (ff 352v-370) A collection of logographs in praise of God, comp in 856/1452 (f

370) See EIO 1378, EB 894-896, 1345, P1 81 131, Aum 44, Fl III 542, Dorn C 372, etc Beg in a different way

بسم الله الرحمن الرحيم و الاعتصام لمناسم اسمہ العظام الحج

5 (*Risāla-i-mu'ammayāt*) (ff 370v-377v), another collection of logogriphs, being an extract, made by Jāmī himself before 879/1474-1475, from the preceding work, *Hilyatu'l-hulal*, see EIO 1379, Aum 44-45, etc Beg as usual

ای اسم تو کدج هر طاسمی ، الحج

6 *Risāla-i-mukhtasar dar biyān-i-qawā'id-i-mu'ammā* (ff 378v-387), another collection of logogriphs with some remarks on the theory of this kind of composition See EB 894 (31), 895 (29), 896 (14), Aum 44, Fl III 543, etc Beg

ندام آن و داب او را اسماء ، بود پیدا چو اسماء را معما

7 *Risāla-i-manzūm dar mu'ammayāt* (ff 387v-388), yet another work on logogriphs, composed in 890/1484-1485 See EB 894 (29), 895 (31), 896 (16), R 876, etc Beg

حوار حمد و تحسب یافتی کام ، ندان ای در معما طالب نام

8 *Risāla dar kalām-i-mawzūn* (ff 388v-394v), or as it is usually called, *Risāla-i-'arūd*, the well-known treatise on prosody, see EIO 1380, EB 894 (33), 895 (33), 896 (17), 969 P1 186, Fl III 543, etc Beg

سپاس وافر فادری را که حرکت سریع دوائر افلاک را الحج

9 *Risāla dar qāfiyya* (ff 395v-397), a short treatise on versification Edited and translated into English by H Blochmann in *Prosody of the Persians*, 1872, pp 75-86 See EB 894 (28), 895 (32), 896 (18), R 526, Aum 121, Fl III 543, etc Beg

بعد از تدمن نمودن ترین کلامی که فایده سخنان الحج

10 *Risāla-i-mūsīqī* (ff 397v-406v), a short treatise on rhythm in music, see EB 894 (34), 895 (34), 896 (21), Fl III 543, etc Beg

بعد از ترانم نعمات سپاس خداوندی الحج

11 *Sharh-i-Tā'riyya-i-Fāridiyya* (ff 407v-414), a commentary on 'Umar Ibn al-Fārid's (d 632/1235) famous mystical *qasīda* rhyming in ب See EIO 1357 (17) EB 894 (14) 895 (7), etc (Cf below, sub-heading No 30) Beg as usual

نکات خداوند که صفات کائنات الحج

12 *Sharh-i-baytayn-i-Mathnawī* (ff 414v-416), also called *Nay-nāma*, a commentary on the two initial *bayts* of Rūmī's

*Mathnawī* (cf above, No 493 in this Cat) See EIO 1357 (13), EB 894 (17), 895 (8), Pr 43, 1052, R 863, Leyden C II 112, cf. also JA, 1868 p 477 Beg as usual

عس حرنائی و ما حردی ده ایم ، الحج

13 *Sharḥ-i-bayt-i-Amīr Khusraw* (ff 416v-418), explaining the mystical meaning of a verse of Khusraw Dihlawī (see above, Nos 558-571 in this Cat) See EIO 1357 (19), EB 894 (18), 895 (9), P1 166, etc Beg

یا من لا رب غیره لا اله سواه الحج

14 *Sharḥ-i-nubā'yyāt* (ff 418v-431), a commentary on some of Jāmī's own quatrains cf also further Nos 629, 630 See EIO 1357 (12), 1358 (3), 1377, EB 894 (15), 895 (11), Pr 280, R 827, 834, Dorn C 373, etc *Ind lib* Bh 209, Spr 452, (GC II 192), etc Beg as usual

حمداً لاله هو بالحمد حمدی الحج

15 *Risāla-i-tarīq-i-tawajjuh-i-Khwājahā* (ff 431v-433), on some problems in the theory of mystical perfection, it is sometimes also styled *Risāla dar sharā'it-i-dhikr*, or *Risāla dar tarīqa-i-Naqshbandiyya* See EIO 1357 (7), 1376, EB 895 (26), Pr 1052, R 863, 876, etc Beg

سر رشته دولت ای برادر ده ، آر ، الحج

## II vol Jāmī's mathnawī poems

16 Preface to Jāmī's *Sab'a* (ff 1v-2), see EIO 1317, 1318, 1321, RS 289, 290, etc, quoted in full by Rosen (Ros 216-218), beg

حمداً لرب حلیل من عدد دلیل الحج

17 *Silsilat-i-dh-dhahab* (ff 2v-74v), comp in 890/1485, and divided into three *daftar*s (the *second* begins on f 44v, and the *third* on f 62v) See EIO 1300 (9), 1317-1327, EB 894-899, 902 926-932, P1 Nos 876, 878-882, Ros 218-220, R 644 646, 647, Aum 30, Fl I 565, 569, etc *Ind lib* Bh 338-339, Bk 180, 182-187, Spr 449, cf also Wiener Jahrbucher, v 66, Anzeigeblatt, p 20 sq Beg as usual

لله الحمد د بدل کل کلام ، بصعاب الحلال و الاکرام

18 *Salāmān-u Absāl* (ff 75v-88), an allegorical poem the date of composition is not certain See EIO 1300 (10), 1317-1318, 1328, 1329, EB 895-899, 901-902, Pr 876, Ros 220, R 645, 646, 647, Fl I 565 etc *Ind lib* Bh 341-342, Bk 180, 182, 183, Spr 449, etc Edited by F Falconer, London, 1850, transl by the same London, 1856, transl by E Fitzgerald, London, 1879, cf G de Tassy, JA, 1850, p 539 sq, A Briceux Paris, 1911 Beg as usual

ای سادات رنده جان عاشقان ، راب لطیف تر زبان عسکان

19 *Tuhfatu'l-ahbār* (ff 88v-107), comp in 886/1481, a Sufico-didactic poem. It opens with a prose preface (which at the same time is also the preface to the next poem, *Subhatu l-abīār*). See EIO 1300 (4), 1317-1318, 1330-1337, EB 894-901, 933-939, P1 Nos 876-877, 883-884 Ros 221, 259-260, R 645-648 Aum 31 Fl I 563, 566, Peitsch, Gotha C 74, Doin C 374-375 etc *Ind libi* Bh 341-342, 349 Bk 180, 182, 183 188-190, Spr 449 etc Edited by F Falconeri London 1818 Lith many times in India Beg of the preface

بسم الله حمد حدائی سداس ، الم

Beg of the *mathnawī*

بسم الله الرحمن الرحيم ، هسب صائی سر حوان کریم ،

20 *Subhatu'l-abīār* (ff 107v-138), a similar Sufic poem, see EIO 1300 (5), 1317-1318, 1338-1341 EB 894-901, 940-946, P1 Nos 876-877, 885-887, Ros 222, R 644 646-648, Aum 31, Fl I 564, 565, 568, Gotha C 104, etc *Ind libi* Bk 343-344, Bk 180 182, 183, 191-195, Spr 450, etc Edited in the Selections for the use of the Students of the Persian Class vol VI, Calcutta, 1811, also by F Falconeri, London 1849 Lith in India Beg

انتدی (sic) بسم الله الرحمن الرحيم ، المتوالی الاحسان ،

21 *Yūsuf-u Zulaikhhā* (ff 139v-181) a romantic poem, completed in 888/1483. Its MSS are found in thousands all over Persia and Turkestan, and there is probably no collection of Persian MSS which does not possess several copies. See EIO 1300 (6), 1317-1318, 1342-1355 2890-2891, Br 269-273, RS 291-294, EB 894-923, Pr Nos 876, 888-893, R 645, 646 648 649, Aum 31-32, Fl I 565, 566, 568, Doin C 372 etc *Ind libi* Bh 345-346, Bk 180, 182 183, 196-198 Spr 450, etc Edited and translated by V Rosenzweig, Vienna, 1824 transl into English by R Griffith, London, 1881, also by A Rogers, London, 1892 Lith a great many times in Turkestan India, etc Beg as usual

الی عذک امد نک ای ، کلی اروضه حاوید بدمای ،

22 *Laylā wa Majnūn* (ff 181v-221), comp in 889/1484, a romantic poem. See EIO 1300 (7), 1317-1318, EB 894-900, 924 Ros 223, R 645, 646, Aum 31, Fl I 565, 567, etc *Ind libi* Bh 347, Bk 180, 182-185, Spr 450, etc Translated into French by Chézy, Paris, 1805, transl into German by Hartmann, Leipzig 1807 Beg

ای حاک تو تاج سر بلندان ، مکتون تو عمل هوشمندان ،

23 *Khurad-nāma-i-Sikandarī* (ff 222v-246v), also called *Sikandar-nāma*, a didactic poem in Sufic strain. See EIO 1300 (8),

1317-1318, EB 894-900, 925, P1 No 894, Ros 224, R 645/646  
Aum 31, Fl I 565, 567, etc *Ind libi* Bh 348, Bk 180, 182-184,  
199, Spr 451, etc Beg as usual

الى كمال النسي ترا سب ، حمال جهان يادشاهى ترا ،

### III vol Jāmi's dīwāns

24 A short preface to all dīwāns (f 1v), with a dedication  
to Mīr 'Alī Shīr Beg

بعد ار تامين ناداي بداي حملی - لیل الح

25 The *first dīwān* (ff 2-148v), comp in 884/1479-1480,  
also called *Fātiḥatu'sh-shabāb*, see EIO 1300 (1), 1301-1313, B1  
257, RS 287-288, EB 894-89C and 947-954, P1 Nos 867-870  
Ros 218-220, R 644, 646, 647, Aum 30, Fl I 570, 571, Mehren  
41, Leyden C II 120, Toinberg 106, Kiaft 68, etc *Ind libi* Bh  
335-337, Bk 180, 200, Madr 144, Spr 448, etc It contains a  
preface (ff 2-3), beg as usual

بسم الله الرحمن الرحيم ، حسب على سر - واه کریم

The *first part*, containing the *qasīdas* (ff 3v-28), with occa-  
sional *taṣnī'bands*, short *mathnawīs*, etc , beg as usual

ران پس کر مداد دهم حانه را مدد ، الح

The *second part* (ff 28v-148v), beginning with *qasīdas*, a few  
*qif'as*, etc

بسم الله الرحمن الرحيم ، اعظم اسماء علیم حکیم

The *ghazals*, with a few *quatrans*, etc , at the end, begin on  
f 29v, as usual

یا من بدا - مالک می کل ما بدا ، الح

26 The *second dīwān* (ff 149v-221), also called *Wāsiṭatu'l-*  
*'aql*, completed in 894/1489 See EIO 1300 (2), 1314-1315, EB  
894, 896, 955, Ros 239, Dorn C 371, 379, etc *Ind libi* Bk 180,  
Madr 144, Spr 448, etc It opens with a short preface (ff 149v-  
150), beg as usual

بسم الله الرحمن الرحيم ، املى حمد المنان الکريم

*Qasīdas*, etc (ff 150-158), beg

دربین صحنه جو آغار کردم املى را ، الح

*Ghazals*, etc (ff 158v-221), beg

ادما الله اله واحد ، الح

27 The *third dīwān* (ff 221v-265), also called *Khāṭimatu'l-*  
*hayāt*, completed in 896/1490-1491 See EIO 1300 (3), 1316, EB

894, 896 Pr 870, Ros 246 sq, Dorn C 372, etc *Ind libi* Bk 180, Madī 144, Spr 448, etc Selected poems from this and the other two *dīwāns* were edited and translated by Rosenzweig, Biographische Notizen, etc, Wien 1840, some more by Ruckert, ZKM, V, p 281 sq, VI, p 189 sq, ZDMG, II, p 26 sq, IV, p 44 sq, V, p 308 sq VI p 491 sq, XXIV, p 563 sq, XXV, p 95 sq, XXVI p 461 sq, XXIX, p 191 sq, other translations of extracts by Wickehauser, Leipzig, 1855, Vienna, 1858, by Schlechta-Wssehrd etc, Mélanges Asiatiques, VI, p 104

A very short preface in prose, beg with a distich

بسم الله الرحمن الرحيم ، طريقه خطا دست رسفر مديم

*Qasīdas*, etc (ff 221v-227), beg

آنکه تسبیح حصا بر صدق او آمد کوا ، الحج

*Ghazals*, *quatrains*, etc (ff 227-265), beg

بر آمد ساه سوسق ار طور سینا ، الحج

*IV vol Some of Jāmī's prose works*

28 *Risālatu'l-inshā* (ff 1v-21v) a collection of epistolary models by Jāmī, also variously styled *Munsha'āt-i-Jāmī*, *Inshā-i-Jāmī* *Ruq'āt-i-Jāmī*, and *Dīwānu'l-āsā'il* See EIO 1387-1389, EB 894-896, 965, Fl I 264-265, III 542, Dorn C 371, etc *Ind libi* Bk 180 etc Published in Selections for the use of the Students of the Persian Class, vol VI, Calcutta 1811 Lith in India Beg as usual

بعد از انشاء صحایه ، ندا و مکمدت الله الحج

29 *Sharh-i-Lama'āt* (ff 22-63), usually called *Ashr'atu'l-Lama'āt*, comp in 886/1481 A commentary on the Sufic work *Lama'āt* by Fakhr'u'd-Dīn 'Iṭqī, d 686-688/1287-1289, cf above, Nos 522-523 in this Cat (several copies of *Lama'āt* will be described here in the section on Sufism) See EIO 1357 (11), 1375, EB 894, 895, 966, Pr 282, R 594, Dorn C 371, etc *Ind libi* Bk 180, etc Lith in Tehran Beg as usual

لولا لمعاب نون نور العدم ، الحج

30 *Lawāmi* (ff 63v-81), also called *Sharh-i-Mīmyya-i-Khamrīyya*, comp in 875/1470-1471 A commentary on the mystical *qasīda* of Ibnu'l-Fārid (see above, sub-heading 11) rhyming in م See EIO 1357 (16), 1358 (1), EB 894, 895, Pr 282, R 808, 828, Leyden C II 72, etc *Ind libi* Bk 180, etc Beg as usual

سبحان من حمدل لیس لوحده تعاف الا الدور الحج

4 vols The first three S 325 x 230, 245 x 135, II 25 (the II vol has four centre columns the III vol two centre columns, and a marginal one) Good old Or pap

Calligraphic nast of Heratī type Cond very good except in a few places which are injured by dampness Excellent full page 'unwān and many vignettes in the beginning of every work The IV vol, dating from the XIIc AH, is of much inferior quality S 320 × 230, 235 × 130 ll 21 Or pap Ind careless nast Cond tol good, slightly worm eaten A note in English on the fly leaf of the I vol, almost illegible There is at the top a signature G Swinton, 1804 (the same name is also written on the fly leaves of the second and third vols) There is also a note in Persian, stating that the MS has belonged to Naurūz Ahmad Khān b Suyūnich-Khwāja Khān b Abī'l Khayr Khān, i.e. the Shaybūnī prince of Turkestan, who reigned in 959-963/1551-1556

613.

هفت اورنگ ، حامی

HAFT AURANG-I-JĀMĪ

Na 166

An excellent copy of Jāmī's *Sab'a*, dated 987 AH (see the colophons of the second and third daftars of *Silsilatū'dh-dhahab*) slightly defective at the beginning It contains the end of the preface only one page and all seven poems i.e. *Silsilatū'dh-dhahab* in three daftars, *Salāmān-u Absāl*, beg as in No 612 *Tuhfatu'l-ahār*, with a prose preface beg as usual

حامداً لمن جعل حنان كل عازي ، بكرن اسرار الله

*Subhatu'l-abār*, also with a short prose preface beg as usual

المنة لله كه بكرن كر حقتم ، الله

*Yūsuf-u Zulaykhā Laylā wa Maṣnūn*, *Khīd-nāma-i-Sikandarī* all beg as in the preceding No 612 (sub-headings 17-23) (Unfortunately the folios are not numbered in this volume and therefore references to them cannot be given)

S 270 × 160, 155 × 90, ll 12, two columns in the centre and one on the margins Good Ind nast, showing Khorasani influence Cond tol good Excellent vignettes in the beginning of every poem

614.

The same

Na 165

Another copy of Jāmī's *Sab'a*, dated 1055 AH It is incomplete as the *Sikandar-nāma* is not found here All begin as in No 612 *Silsilatū'dh-dhahab* (with a preface), *Salāmān-u Absāl* *Tuhfatu'l-ahār*, *Subhatu'l-abār* (slightly defective), *Yūsuf-u Zulaykhā Laylā wā Maṣnūn*

S 285 × 190, 195 × 125, ll 19, four columns Or pap Calligraphic Ind nast showing Khorasani influence Cond tol good Vignettes of inferior quality

615.

سلسلة الذهب

SILSILATU'DH-DHAHAB

Na 67

The *first daftar* of this poem, transcribed in '69', apparently 1069 AH Beg as usual, see above No 612 (17)

S 210 × 125, 150 × 60, ll 14 Or pap Ind nast Cond tol good Occasional glosses and notes on the margins

616.

تحفة الاحرار

TUHFATU'L-AHRĀR

Na 15

Another copy of this poem, transcribed in 971 AH, by Muhammad Husayn b Ghayāthi'd-Dīn 'Alī Jāmī It contains also the usual short preface (cf No 613) Beg as usual, see No 612 (19)

S 215 × 120, 135 × 60, ll 15 Or pap Calligraphic Ind nast showing Herati influence Cond very good

617.

The same

Oa 62

Another copy of the same poem, transcribed in 1129 AH by Mīr 'Abdu'l-Khāliq Beg as usual, see No 612 (19)

Bd v Ff 1v-37, S 225 × 125, 150 × 75, ll 13, two columns in the centre and one on the margins Ind nast Cond good Bad vignette

618.

The same

Oa 23

Another copy of the same poem, transcribed in 1169 AH by Najmu'd-Dīn Husaynī It contains also the usual short preface Beg as usual, see No 612 (19)

Bd v Ff 1v-55, S 190 × 105 125 × 55, ll 17 Eur pap Ind nast Cond good

619.

سبحة الابرار

SUBHATU'L-ABRĀR

Na 61

An old copy of this poem, transcribed in 939 AH by Zaynu'l-'Ābidīn Mashhadī The usual short preface (cf No 613) Beg as usual, see No 612 (20)

S 195 × 115, 130 × 60, ll 16 Or pap Calligraphic Khorasani nast Cond good

## 620.

The same

Na 60

Another copy of the same poem, transcribed in 946 AH (f 1 is of modern origin) The usual preface (see No 613) Beg as usual, see No 612 (20)

Ff (102), S 205 × 135, 140 × 65, ll 15 Or pap Khorasani nast Cond good Headings in red ink added by a different hand Several lacunas, partly restored in a more modern handwriting Marginal notes and glosses

## 621.

The same

Oa 28

Another copy of the same poem transcribed in 1100 AH The usual preface (cf No 613) beg as usual, see No 612 (20)

Bd v Ff 1v-90v, S 230 × 140, 165 × 80 ll 17 Or pap Ind nast Cond good

## 622.

يوسه ، وزليخا

YŪSUF-U ZULAYKHĀ

Na 169

Another copy of this poem, dating apparently from the XIIc AH Beg as usual, see No 612 (21)

S 150 × 95, 105 × 55, ll 13 Or pap Ind nast Cond good A peculiar vignette of very low artistic quality

## 623.

The same

M 128

Another, also quite modern copy of the same poem, transcribed in the XIIIc AH Defective at the beg and the end, the beginning of the extant portion corresponds to f 7 of the preceding copy

Bd v Ff 17-77v, S 290 × 195, 220 × 150, ll 11 Europ pap Coarse and vulgar Ind nast Cond tol good

## 624.

حد نامه سکندری

KHIRAD-NĀMA-I-SIKANDARĪ

Na 41

Another copy of this poem, transcribed in 1090 AH at Bijāpūr Beg as usual, see No 612 (23)

Ff 38, S 235 × 135, 175 × 80, ll 17, two columns in the centre and one on the margins Or pap Ind nast Cond fairly good Headings are left blank

## 625.

دیوان جامی

DĪWĀN-I-JĀMĪ

Nb 157

The *earlier* collection of Jāmī's lyrical poems which was afterwards embodied in his *first dīwān* cf above, No 612 (25), apparently the same as that described in EIO 1307-1311 It opens with a preface, beg as usual

موزون ترین کلامی که عرل سرایان الح

The greater portion of this dīwān consists of *ghazals* in alphabetical order, but there are in the beg several *gasīdas* and *qit'as*, as in the *second* part of the *first dīwān*, see No 612 (25) with the same beginning The *ghazals* begin on f 8, with تحلی الراج من الح کس صعدی الروح فامدا ، الح The *tanjīb'bands* begin on f 272v a few *gasīdas*, etc , on ff 273-293v and the rest (ff 293v-315) consists of *quatrains*, mixed with *qit'as*, etc , beg as usual روح درد دارم الح Old copy, dating from the beg of the Xc AH

Ff (315), S 195 × 110, 145 × 75, ll 19 Or pap Khorasani nast Cond good Lacunas after ff 71, 150, 164, 174, 182, 184 F 256 follows after f 24, f 266 follows after f 36 A few other leaves also are misplaced

## 626.

The same

Nb 33

A copy of a similar collection of Jāmī's poems, transcribed in the XIc AH by Mahmūd b Mīnāk Daiguzīnī The contents of these two copies are perhaps much the same, but the arrangement and the number of poems are different The beginning is practically identical in both, *gasīdas*, etc , begin here on f 4v, with the same poem as above *Ghazals* begin on f 27 (the first is to be found on f 18v in the preceding copy, there is a lacuna in this place) The first extant *ghazal* begins

درا ای ناریدن هر سور دلها صد سپه نادا ، الح

The end of this section is lost, and on f 175 *tanjīb'bands* and *qit'as* begin abruptly *Quatrains* and *fards* begin on f 183, in a different way

در مسعد و خانه نسی کردیدم ، الح

Ff 189, S 230 × 130, 155 × 70, ll 15 Or pap Calligraphic Ind nast Cond good Folios are badly misplaced, many lacunas On f 1 there are two *ghazals* by the same Jāmī

627.

دیوان جامی

DĪWĀN-I-JĀMĪ

Nb 31

Another copy of Jāmī's *first* dīwān, corresponding almost exactly to No 612 (25) The preface is different, beg

دیوان کرم کرده کریم آسکار، الح

The *first* part, containing *gasīdas*, etc., begins on f 4v as in No 612 (25)

The *second* part, opening with a small collection of *gasīdas*, etc. beg on f 52, with the same poem The *ghazals* begin on f 56

الحن سوا الی دیار لعیب میدا مال سلما، الح

The section of the *ghazals* breaks off with those rhyming in د Copied in the XIIc AH

Bd v Ff 1v-121v, S 275 × 160, 200 × 95, ll 19 Or pap Ind nast Cond good  
Notes on the margins and fly leaves

628.

دیوان جامی

DĪWĀN-I-JĀMĪ

Nb 32

Another copy of the *second* dīwān of Jāmī, see above, No 612 (26) The initial poems are the same as in that copy The *gasīdas* begin on f 1v, the *ghazals* on f 13, the *qit'as*, *quatrain*s, etc., on f 94 Transcribed towards the end of the Xc or the beg of the XIc AH

Ff 105, S 225 × 155, 165 × 80, ll 21 Or pap Ind nast Cond good

629.

شرح بعض رباعیا

SHARH-I-BA'D-I-RUBĀ'YYĀT

Nc 21

The same short commentary on some of Jāmī's own quatrains, by himself, as mentioned above, No 612 (14), beginning as in that copy Transcribed in the XIIc AH

Ff 27, S 220 × 125, 155 × 70, ll 19 Or pap Ind nast Cond good

630.

The same

Ob 8

Another copy of the same commentary, beg as in No 612 (14) Transcribed also in the XIIc AH

Bd v S 205 × 125, 145 × 70, ll 15 Or pap Ind nast Cond tol good

## 631.

LAWĀ'IIH

لوائح  
E 171

A treatise by the same Jāmī on usual Sufic topics and questions of Sufic theosophy, written in ornate prose. See EIO 1357 (15), 1368-1371, B1 277, EB 894-895, 971-975, P1 282, Ro- 292 R 44, Aum 21 Dorn C 252, etc. *Ind lib* Bk 180, 210 211 etc. Edited by E. Whinfield, Oriental Translation Fund vol XVI 1906. Copied in 1176 AH. Beg as usual.

ن احدى دنا، عليك كيد ، و كل دنا، الحج

S 180 × 115, 120 × 60, ll 11 Europ pap. Ind nast. Worm eaten and perishing. Notes and poetical quotations on the margins and in blank space.

## 632.

The same

E 170

Another copy of the same work, dating from the XIIc AH. Defective at the end. Beg as in the preceding copy.

Bd v Ff 1v-9 S 200 × 110, 155 × 105, ll 21 Europ pap. Ind nast. Cond good.

## 633.

The same

Oa 42

Another copy of the same work, also dating from the XIIc AH. Before the beg. (as in No 631) it has an invocation, found in many other copies.

رب ومعا للتكميل والتأيم ، الحج

Bd v Ff 118v-141v, S 230 × 130, 150 × 70, ll 12 Or pap. Ind coarse nast. Cond tol good. CFW 1825.

## 634.

The same

Ob s

Another copy of the same work, also dating from the XIIc AH. Beg as in No 631.

Bd v For measurements, etc., see No 630.

## 635.

The same

E 169

Another copy of the same work, dating from the XIIIc AH. Defective at the end. Beg as in No 633.

S 205 × 150, 120 × 70, ll 13 Europ pap. Modern Ind nast. Cond good.

636.

حاشیة لوائح

HĀSHIYYA-I-LAWĀIH

E 123

Glosses on the *Lawāih*, the same as described in EIO 1373, where the name of the compiler is given as Mullā 'Imād. In this copy the author mentions his name as 'Imād, in a quatrain at the end of the work (f 65v) با حدد عماد لا ، نهوده ر دن ، الح ، and gives the chironogram (on f 66) در باب ر فص حود او نارینخس e 901/1495, for the date of its completion. Transcribed for the library apparently of a governor of Kābul (the name is not stated) to whom it was presented at Ūrtā-bāgh, in 955 AH. Beg. as in EIO 1373.

ای ار دو عدان لوائح دور و دم ، الح

Ff (66), S 215 × 135, 135 × 75, ll 12. Or. pap. Calligraphic. Ind. nast. Cond. is bad in the beginning, but in other parts tol. good. Vignette.

637.

اشعه اللمعاد

ASHI'ATU'L-LAMA'ĀT

E 122

Another copy of the same commentary on 'Irāqī's *Lama'āt*, as No 612 (29), q v, beginning with the same words. Transcribed in the beg. of the XIIc AH by Muhammad Ridā.

Ff (68), S 245 × 160, 175 × 85, ll 17. Or. pap. Ind. nast. Cond. good.

638.

دیارستان

BIHĀRISTĀN

E 37

Another copy of the same work as No 612 (3) q v, opening with the same words. Transcribed apparently in the Xc AH but some portions, including the beginning, are of a more modern origin.

Ff (79), S 250 × 150, 160 × 95, ll 17. Or. pap. Ind. nast. Cond. not quite good. Index.

639.

The same

E 38

Another copy of the same work, dating from the XIIIc AH. Beg. as No 612 (3). It is rather fragmentary.

S 255 × 190, 205 × 140, irregular number of diagonal lines. Bad. Ind. shikasta. Cond. tol. good. Scrappy extracts from Anwarī, Imāmī, Ibn Yamin, etc.

640.

لایلی و مجنون

LAYLĀ WA MAJNŪN

Oa 28

A romantic *mathnawī* poem, dealing with the love-story of Laylā and Majnūn, by Maṭṭabī, about whom so far no information has been found. It was composed in 895/1489-1490, as expressed by the chronogram on f 131v *کتاب مکتوبی*. See RS 298-299, EB 892-893, Aum 33, Leyden C II 121, etc. *Ind lib* Spi 480, etc. Nowadays it is the most popular version of Majnūn's story in Persia, and its MSS are fairly common. It was lithographed at Tehran at least once. Transcribed in the 33rd year of a prince's reign, i.e. that of Aurangzīb, 1101 AH as given in other colophons in the same volume. Beg as usual.

ای بر احدیب تو آغار، حاق ازل و اند هم آوار،

Bd v Ff 123v-182v. For measurements, etc., see No. 621.

641.

The same

Na 108

Another copy of the same poem, transcribed in 1215 AH by Muhammad Husayn Shīrāzī. It is referred to in Spi 480. Beg as in the preceding copy, but it reads ر آغار instead of تو آغار at the end of the first hemistich.

Bd v S 210 × 130, 110 × 70, ll 15. Blue Europ. pap. Coarse Persian nast. Cond. good.

642.

دیوان همايون

DĪWĀN-I-HUMĀYŪN

Nb 160

A small collection, or probably only an extract from a larger one, of lyric poems of Amīr Humāyūn Isfarānī, who died at Aimak, a village near Qum, in 902/1496. See EB 978, R 735. *Ind lib* Bk 214, Spi 432 (this particular copy referred to). Copied in the XIIc AH, in a small album of extracts from various poets, in which Humāyūn's poems occupy only ff 1v-13v and f 18v. The rest of the album is filled with isolated poems from Sa'dī, Khusrāw, Jāmī, Ibn Yāmīn, Kamāl Khujandī, Khayyām Hasan, and a few others. The poems of Humāyūn are almost exclusively *ghazals*, alphabetically arranged. Beg

بی توحائی که شود خاک دل پاک آغا،

تا اند ناله سر آید ر دل چاک آغا،

Ff 36, S 280 × 170, 180 × 105, irregular number of diagonal lines. Oī pap. Calligraphic Ind. nast. Cond. good. Vignette.

643.

دیوان سهیلی

DĪWĀN-I-SUHAYLĪ

Nb 72

Lyrical poems of Amīn Nizāmu'd-Dīn Ahmad, a wazīr to the Timuride Prince Sultān Husayn, with the *takhallus* Suhaylī, d. 907/1501-1502. See EB 981, R 756, etc. *Ind libi* Spr 572 (this particular copy is referred to). He wrote also another dīwān and *Laylā wa Majnūn*, both in Turkish. Transcribed in 999 AH. The present copy contains

*Ghazals*, alphabetically arranged. The first four of them are introductory, but the first one is rhyming in *alif*, and only the second, third and fourth (ff 1v-2v) may be regarded as breaking the alphabetical arrangement. Beg (f 1v)

مهره مرا مرکز دل تانگی داع الم مارا  
حداونده لایمی بخش از این کردات عم مارا

*Tarjīb*'bands, *qit'as*, a few *mathnawīs*, etc (f 78), beg

ای از نظر انداخته ازبات و بار، الح  
*Rubā'īs* (f 90v), beg

یا رب رحمتی احلم دادی بدست، الح

Ff 94, S 215 × 130, 140 × 70, ll 19. Or pap. Calligraphic Ind nast. Cond good. Fine vignette.

644.

باغ ارم

BĀGH-I-IRAM

Na 162

A long *mathnawī* poem, containing a version of the story of Bahiām and Bihiūz. There is however very little of a story, but much more of moralising and didactic discussion in the form of a dialogue between these two heroes. There are also many eulogies, etc., not at all connected with the tale, such as praises of the Āq-Qoyūnlū prince Ya'qūb (884-896/1479-1490), cf ff 142-154v, and many others, both divines and officials. Qādī Safiyyu'd-Dīn 'Īsā (f 164v), Abū'l-Makārīm Samarqandī (f 165), Mirak 'Abdu'l-Rahīm (f 165), etc. Many references to various poets, such as Kamāl Khuḡandī (f 209v), Jāmī (ff 55v), who is referred to as already dead, and others. The author, Kamālu'd-Dīn Harātī, with the surname Bannāi, was killed in 918/1512-1513. See EIO 1390-1391, EB 987, Mehren 41. Notices et Extraits, IV, p 289. *Ind libi* Pk 216, Spr 372. Copied in the XIc AH, slightly defective at the beg. The first *bayt* in this copy is

مذبح به رام را تو کردی بیز، تا کددر مهاله، کن هودیر

If (268), S 200 × 120, 130 × 65, ll 15. Or pap. Ind nast. Cond good.

645.

دیوان معانی

DĪWĀN-I-FIGHĀNĪ

Nb 159

Lyrical poems of Bābā Fighānī, a native of Shīrāz, who also used the *takhallus* Sakkākī. He was a court poet of the same Sultān Ya'qūb (see the preceding No.), and died in Khorasan in 922 or 925/1516-1519. See GIPh 307, EIO 1392, RS 258, EB 992-994, Pr 886-887, R 651, Aum 34, Dorn C 384, Leyden C II 122, etc. *Ind lib* Bh 352, Bk 217-218, Spī 403-404, (GC I 398). Cf. also Bland, Century of Persian Ghazals No. 9. Copied in 1024 AH. It contains almost exclusively *ghazals*, alphabetically arranged, and only a few *qit'as* (f. 112) and *quatrains* (ff. 112v-115) are given at the end. Beg. as usual.

ای سرنامہ نام تو عمل کرے کسایرا، ذکر تو مطلع سخن عشق سخن سراپرا،

Ff (1-5), S 170 x 100, 125 x 60, ll 19. Or. pap. Calligraphic. Ind. nast. Cond. good. Vignette.

646.

The same

Nb 104

Another copy of the same *dīwān* transcribed in 1191 AH. Referred to in Spī 404. It contains apparently a smaller number of poems, almost exclusively *ghazals* with only a few *qit'as* and *quatrains* at the end. Beg. as in the preceding copy.

Bd v. Ff 1v-11v, S 225 x 135, 185 x 95, ll 15. Or. pap. Ind. nast. Cond. good.

647.

دیوان آصفی

DĪWĀN-I-ĀSAFĪ

Nb 2

Lyrical poems of Khwāja Āsafī, son of Muqīmu'd-Dīn Nī'matu'l-lah Qūhistānī, who died at Herat some time between 920 and 928/1514-1522, most probably 923/1517. See GIPh 307, EIO 1393-1397, EB 990-991, Pī 893-894, R 651, Aum 34, Fl I 577, Gotha C 74, Dorn C 385, etc. *Ind lib* Bh 351, Bk 219-220, Spr 310, (GC II 214). The date of the colophon of this copy, 1085 AH, seems to be in contradiction with the general appearance of the MS, and should probably be read as 1185 AH. A bad copy, carelessly written. The places where the author's *takhallus* should appear in the poems are often left blank (perhaps with an intention to write it in red ink afterwards). The *dīwān* consists almost exclusively of *ghazals*, alphabetically arranged, with a few *qit'as* and *quatrains* towards the end. Beg. as usual.

سار آباد حدانا دل ویرانی را، یا مدد مہر نان ہج مسلمانہ را،

Ff (70), S 240 x 130, 180 x 80 ll 17. Or. pap. Vulgar and careless. Ind. nast. Cond. bad.

648.

(مثنویا، جمالی)

(MATHNAWIYYĀT-I-JAMĀLĪ)

Na 75 and Na 143

Poetico-religious works of Jamālī, a prolific writer of the end of the IXc /XIVc The present copy contains only a very small part of what the author has written namely

1 The *first* and the *seventh* parts (*qasms*) of a voluminous poem in *mathnawī* verse, called *Bryān-i haqāiq-i ahwāl-i Sayyidu'l-mursalīn*, an extensive religious work, explaining various Coranic expressions, *hadīths*, utterances of the Shi'ite Imāms and various saints, passages from the works of celebrated Sufic writers, etc., all in a Sufico-didactic strain, and apparently without any definite plan The original quotations are introduced, translated, etc., in short prose passages, which interrupt the poetical narrative The work is composed in the same metre as that of Rūmī's *Mathnawī* and may have been intended as an imitation of it Both parts bear special titles, as follows

a *Misbāhu'l-arwāh* (Na 143, ff 1v-176), the *first* part of the poem, completed, as stated at the end of it, in 868/1463-1464 It opens with a prose introduction, beg

ای طالب ادوار اسرار و معانی و حویای بحکایات الهی

The poetical part opens with (f 2)

سکند دل مثل صحرای مکنده ، ترک مستس فکر عوا مکنده

b *Sharhu'l-wāsilīn wa tawsīfu'l-jāhılīn* (Na 75, ff 1v-188v), the *seventh* part of the same work, completed, as also stated in the concluding verses, in 876/1471-1472 Beg

نام نسیم الله الرحمن الرحیم ، می سرایم بر صراط مستقیم

2 *Rubā'ıyyāt* (Na 143, ff 176v-214), a collection of quatrains in several alphabetical series, in praise of Muhammad 'Alī, and other saints These quatrains follow the *first* part of the preceding work, but are apparently not directly connected with it Beg

موب مطلب دلا حرار دای اله ، لکن بطلب حدایرا نسب و ندای

3 *Mahnu'l qulūb* (Na 75, ff 189-202), a Sufico-theological *mathnawī* poem in the same strain It is referred to in the *seventh* part of the *Bryān-i-haqāiq* (f 183v) in terms which imply that the author was going to compose it as a conclusion of his poem, but there are no clear indications as to its forming part of the larger work Beg

میکنسد هر روز رعی آفتاب ، تا برد در بردۀ ~ ود ماهتاب

These particular copies of the present works are already described in Spī 416-447. The copy referred to in St No 72 on p 69 (*Misbāhu'l-arwāh*), is most probably the same as the present one. *Mahru'l-qulūb*, together with four other *mathnawī* poems by the same Jamālī, exists also in another copy, in the Imperial Library at Calcutta, see Bh 357. Three other works of Jamālī are described in EB 1274.

The exact name of the author, as well as the date of his death remain unknown. A Sprenger did not hesitate to identify this Jamālī with the author of the hagiologic work *Siyarū'l-ʿarifīn* whose name was Hāmid b Fadh'l-lah Jamālī of Dihlī and who belonged to the Chishtī affiliation of the Sufis (EIO 637. Pt 556. R 354, his work was lithographed long ago at Dehli). This treatise contains in all known copies a dedication to Humāyūn, in terms implying that then he already was an emperor (cf also another copy in GC I 503, f 4v). Therefore, if this statement is correct, the book cannot have been compiled before 937/1530, the year of Humāyūn's ascension.

The *Biṭān-i-haqāiq*, as we have seen above, was compiled (if it originally contained only seven parts) between 868 and 876/1463-1472. Another work by the same author *Mahbūbu's-sadīqīn*, No 357 in the Imperial Library (cf Bh 357, V) was completed in 866/1461 (see f 102). As will be shown further on, by the time of the completion of the *Biṭān-i-haqāiq*, Jamālī had already composed about twenty separate works. Therefore, if the author of *Siyarū'l-ʿarifīn* is identical with the poet Jamālī, we have to take it for granted that the latter, who had completed at least 15 bulky works before 876 AH, and must have been at the time of mature age, should some 60 years later have been able to perform a very difficult journey to Mekka (as he tells in the preface to his hagiological work) and to compose the *Siyarū'l-ʿarifīn*. If we admit (although there are no direct indications for this) that the last mentioned work was composed much earlier, and the dedication to Humāyūn was inserted by some later editors, there remain three other points which are difficult to explain. Firstly, there is a great difference in style, in tone, and spirit between the writings of Jamālī the religious philosopher and those of Jamālī the hagiologist in his prose work. Secondly, Jamālī the poet appears in his works as an ardent Shīʿite, while Jamālī the hagiologist is a devoted Sunnite Sufi of the Chishtī order. Thirdly, as far as I have found in cursory examination, Jamālī the poet who refers to many *Persian* Sufic saints and poets, never mentions any Chishtī or generally Indian Sufic saints, a fact which would be most incredible if he was a murīd of that affiliation.

All these arguments, although unfortunately not sufficiently final, should in my opinion, lead to the conclusion, that there

were two distinct authors with the same surname (cases of such coincidence are very common), and that Jamālī the author of the present poems was a Persian divine of some poetic talent, who died some time towards the end of the IXc or the beg of the Xc AH, and had nothing to do with the Indian Jamālī, who is buried near Dehli

The dates of Jamālī's death, given in *Āthār-u's-sanādīd* (Spī 446) as 922 or 925/1516-1519 and as 942/1535-1536 in the *Tabaqāt-i-Shāhjahānī* (cf EIO 637), may belong respectively to these two persons, but this conjecture cannot be supported by other evidence at present

Other works by the same author are carefully recorded by himself at the end of his poems. Although he mentions them under abbreviated titles and gives no particulars about each of them, some approximate chronological order may be established with regard to them. The lists are given No 1, in *Mahbūbu's-sadīqīn* (the earliest) on ff 98-98v, No 2, in *Misbāhu'l-arwāh*, ff 174v-175v, and No 3, in *Sharhu'l-wāsilīn* ff 182v-183v, the latest of the three

1 *Mahbūb*, i.e. *Mahbūbu's-sadīqīn*, mentioned in all three lists, see Bh 357 (V)

2 *Mi'āt*, also mentioned in all three lists, but without any particulars

3 *Kanz* (list No 1), or fuller *Kanzu'd-daqa'iq* (list No 2), list No 3 calls it *Ganḥ*

4 *Tanbih*, i.e. *Tanbihu'l-'ārifīn*, referred to in other places, as in *Mahbūb*, f 63v. It is mentioned in all three lists

5 *Mizān* (lists Nos. 1 and 3), or *Mizānu'l-haqā'iq* (as it is called in list No 2)

6 *Mustazād*, in all three lists probably for *Ghazalhā-i-mustazād*, which may form a part of his *diwān*

7 *Kashfu'l-arwāh* (not mentioned in list No 1, but referred to in another place in the same *Mahbūb*, f 97v). Referred to in list No 2, and is probably the same as *Kashf-i-rūh* in list No 3. It forms apparently a sort of introduction to the large poem *Biyān-i haqā'iq*, and is described in EB 1274 (I)

All these works must have been composed before 866/1461, the date of the completion of *Mahbūbu's-sadīqīn*, in which they are mentioned

8 *Rūhu'l-quds*, in lists Nos 2 and 3

9 *Miftāh-i-faqr* (list No 2), probably the same work as *Kalīd-i-bāb-i-faqr* (list No 3)

10 *Ma'lūmāt* (lists Nos 2 and 3)

11 *Misbāhu'l-arwāh*, described above in this note, cf also EB 1274

All these works were composed between 866 and 868/1461-

1464, the last date being that of the completion of the *Misbāh*, which contains list No 2

12 *Na't-u maṅqabat*, 13 *Ahlām*, 14 *Nihāyat* 15 *Hidāyat*, 16 *Bidāyat* (the last four are perhaps parts of the same work, judging from the uniformity of their titles)

17 *Path-i-abuāb* 18 *Mishkāt*, 19 *Mahī afīz* (?) 20 *Sharihu'l-wāsīlīn* described above, in this note

These works must have been composed between 868 and 876/1463-1472

21 *Mahnu'l-gulūb*, was already discussed above See also Bh 357 (I), and cf EB 1274

22 The *duān Ghazals* are already mentioned in list No 1 List No 2 adds *qasidas* (two of them are described in EB 1274) and *tarjī'āt* List No 3 adds *tarīb* (su) The *rubā'iyyāt*, described above, are not mentioned

To these we may add (if they are not already mentioned above, under some different title) the poems found in the MS of the Bodleian Library see EB 1274 and of the Imperial Library, referred to above

23 *Fursat-nāma*, see Bh 351 (II)

24 *Nusrat-nāma*, ibid (III)

25 *Qudrat-nāma*, ibid (IV)

26 *Fadīlatu l-'aql*, see EB 1274 (II)

27 نور عالى نور (?) see EB 1274 (III)

These works must have been composed after 876/1472

Both volumes, although of different size in appearance belong to a same original set They are only differently cut by the binder, and the paper in the second vol has become browner, but the handwriting, the number of lines, their size etc are the same They are both excellent specimens of Heratī calligraphic nasta'liq dating from about the middle of the Xc AH

Ff 214 and 202, s 225 × 125 (and in the second vol 185 × 115), 140 × 65, ll 15 Old Or paper, probably of Turkestan manufacture Calligraphic Heratī nast Cond good, except in a few places The first vol has two good vignettes, slightly effaced The second vol has a double full page 'unwān, damaged by 'repairs,' and a vignette

## 649.

تیمور نامہ

### TĪMŪR-NĀMA

Na 20

An imitation of Nizāmī's *Iskandar-nāma*, in which instead of the legendary marvellous deeds of Alexander, Iskandar Dhū'l-qaynayn, the campaigns and warlike exploits of Timūr are dealt with The poem is variously styled *Tīmūri-nāma* (or *Timuri-nāma*), *Zafar-*

*nāma*, *Zafar-nāma-i-Tīmūrī*, or even *Iskandar-nāma-i-Tīmūrī*. The author, 'Abdu'l-lah Jāmī, with the *takhallus* Hātifi, was a nephew of Nūru'd-Dīn 'Abdu'l-Rahman Jāmī, the famous poet and died in 927/1520-1521. The present poem formed part of his intended, but unfinished *Khamsa* of which, besides this one, only three other parts are known *Haft manzar* (see further on No 653) *Laylā va Majnūn* and *Shirīn-u Khusraw* (not found in this collection). See about his life and works GIPh 237, 246-248, Horn 188, 192, EIO 1398-1416, B1 280-282, RS 295, 305, EB 996-1016, Pr 888-893, R 652 sq, Aum 34, Fl I 581-582, Gotha C 107, Dorn C 381, Leyden C II 121, etc. *Ind lib* Bh 353-354 Bk 225, Madī 145, Spr 421 (this particular copy referred to), (GC II 271). It was lith in Lucknow, 1862.

The present copy may be taken as one of the oldest extant. It was transcribed in 958 AH at Tatta, by Sultān Muhammad Bakhshī (the first three folios are of modern origin, as well as some others in the middle of the book). Beg as usual.

بنام حدائی که فکر حرد ، بیار که در (نا) که او بی درد

S 210 × 125, 155 × 80, ll 17 Or pap Old Ind nast inelegant but legible Cond very good

## 650.

The same

Na 22

Another copy of the same poem, defective at the end, dating apparently from the end of the Xc or beg of the XIc AH. Beg as in the preceding No 649.

S 175 × 105, 115 × 65, ll 13 Or pap Ind nast Cond rather bad, injured by dampness and repairs

## 651.

The same

Na 21

Another copy of the same poem. It was originally a very good MS, with a fine vignette and some paintings. But the greater part of it was lost and is restored by a quite modern hand on modern European paper. The older portion was transcribed, according to the colophon, in 1041 AH. The more modern portion dates from the end of last century. Beg as in No 649. Three miniature paintings of mediocre artistic value.

S 240 × 130, 160 × 75, ll 15 Or pap Calligraphic Ind nast (in the original portions) In the modern sections the paper is European Modern Ind nast

## 652.

The same

Na 23

Another copy of the same poem transcribed in 1121 AH. It is defective at the beg, apparently only one folio is missing or eight *bayts* according to No. 649.

S 210 × 120, 155 × 70, ll 14. Or. pap. Ind. nast. Cond. good.

## 653.

هفت منظر

HAFT MANZAR

Na 167

Another *mathnauī* poem by the same Hātifi, also forming a part of his *Khamsa*. It is an imitation of Nizāmī's *Haft paykan*. See EIO 2892, Bī 278 (IV), RS 295-305 (II), EB 1016 R 653. Aum 34. Mehren 42. Dorn C 383, etc. *Ind lib* Bh 355, Spī 122 (this particular copy referred to) St No 63 on p 67. Cf also Ouseley, Biographical Notes on Persian Poets, pp 143-145. Wiener Jahrbucher, vol 47. Anzeigeblatt No 56. Copied towards the beg of the XIc AH. Beg.

ای نگارنده صحنه عیب ، نام تو عذر صفت لایب

S 230 × 140, 150 × 70, ll 14. Or. pap. Ind. nast. of Herati type. Cond. good. Notes on fly leaves and on the margins. Vignette.

## 654.

موج الحرمین

FUTŪHU'L-HARAMAYN

Na 91

A versified description of the places of pilgrimage at Mekka and Medina, together with an account of the prescriptions and customary observances the knowledge of which is obligatory for every pilgrim. It was composed in 911/1505-1506 by Muhyī Lāī who according to the best authorities died in 933/1526-1527. See GIPh 306, EIO 1417-1420. Pī 260-261, R 655, Fl II 122, etc. *Ind lib* Bh 350, Bk 226-227, Spī 451 (this particular copy as well as two next ones referred to) St No 61 on p 66. Cf also Wiener Jahrbucher, vol 71, Anzeigeblatt, p 49. Scheter, Sefer Nameh, Paris, 1881, introduction, pp 57-58. Lith. Lucknow, 1292. Copied in 981 AH by Ghulām 'Alī, and contains numerous illustrations. They are carefully executed but cannot be called artistic. Beg.

ای همه کس را بدرت التکا ، کعبه دل را ر تو نور و صفا

S 215 × 150, 140 × 70, ll 15. Or. pap. Ind. nast. Cond. good. A large lacuna after f 1, and some lacunas in other places. Vignette.

## 655.

The same

Na 89

Another copy of the same work defective at the beg and end, transcribed in the XIIc AH (also referred to in Spr 451) It contains many illustrations similar to those in the preceding copy but of much inferior artistic value Although its beginning is correct in appearance, and a bad vignette is even inserted there, a number of the initial *bayts* are missing, and its opening verse is found on f 2 in the next copy, 1 e

ای در جهان عرفه آلائی تو ، کون ر مکان مظهر دریای تو ،

S 245 × 135, 185 × 90, ll 15 Or pap Ind nast Cond good The end is transcribed by a different copyist

## 656.

The same

Na 90

~ Another copy of the same work, dating from the end of the XIIc, or beg of the XIIIc AH, with illustrations of inferior artistic value (also referred to in Spr 451) Although it is the most modern of all these three copies, it is the fullest of them Beg as in No 654

S 210 × 150, 155 × 80, ll 17 Europ pap Ind clear nast Cond good

## 657.

دیوان هلالی

DĪWĀN-I-HILĀLĪ

Nb 154

Poems of Badiu'd-Dīn Astiābādī, with the *takhallus* Hilālī, killed in 936/1529-1530, or, according to better authorities, in 939/1532-1533 See on his life and works GIPh 246, 297, 302, Horn 189, EIO 1423-1431, RS 302, EB 1019-1021, Pr 147, 701, R 656, Aum 35, Fl I 563, 578, 579, etc Ind libr Bk 228, Spr 426, (GC I 402) Lith Lucknow, 1263, 1281, Cawnpore, 1281, and later A rather bad copy, dating from the XIIc AH, defective at the end It contains

*Ghazals*, in alphabetical order, beg as usual

ای نور خدا در نظر ار زوی تو ما را ، نیکدار که در زوی تو بدیم خدا را ،

A few *qit'as* and *quatrains* (f 79v), beg

ای سده نامه کر برای نجات ، الح

Fl (80), S 165 × 110, 140 × 75, ll 14 Or pap Vulgar Ind nast Cond not good

## 658.

The same

Na 173

Another copy of the same *dīwān*, almost precisely corresponding to the preceding. Beg. of *ghazals* (f. 1v), and of *qit'as* (f. 55) is the same. Copied towards the end of the XIIIc AH.

Bd v. Ll. 1v-56, S. 200×140. 150×75, ll. 17. Europ. pap. Modern Ind. nat. Cond. good. (I.W. 1532)

## 659.

شاه و درویش

SHĀH-U DARWĪSH

N<sup>o</sup> 117

A romantic *mathnawī* poem by the same Hilālī usually styled *Shāh-u qadā*, dwelling on the supposed mystic love of a darwīsh for a handsome prince. See EIO 1126-1129, LB 1022-1025. Pr. 36. 711, 895, R. 656. Aum. 15, Dorn C. 389, Leyden C. II 122 etc. *Ind. lib.* Spr. 127 (this particular copy referred to). It was translated into German verse by H. Ethe, in the *Morgenländische Studien*, Leipzig, 1870, pp. 197-282 (cf. also H. Ethe, *Ueber persische Tenzonen*, in the *Abhandlungen des fünften internationalen Orientalisten-Congresses*, Berlin, 1882, vol. II, pp. 130-135). It was lithographed at least once at Tehrān. A good copy dating from the end of the Xc AH. Beg. as usual.

ای وجود تو اصل شریء وجود ، هستی و بود و حواشی بود ،

S. 155×100, 100×50, ll. 12. Or. pap. Indo-Khorasani nat. Cond. not good. A vignette which was originally good, but now is effaced. Headings by different hands, some of them faded.

## 660.

The same

Oa 23

Another copy of the same poem, with the usual title as it is found in the majority of copies, *Shāh-u qadā*. Transcribed in 1169 AH, by Najmu'd-Dīn Hasaynī. Beg. as in the preceding copy.

Bd v. Ff. 57v-96v. For measurements, etc., see No. 618.

## 661.

معانی العاشقین

SIFĀTU'L-ĀSHIQĪN

Na 85

Another *mathnawī* poem by the same Hilālī, dealing with various ethical matters, and divided into 20 *bābs*. See EIO

1430-1431 EB 1026, P1 64, 895, Fl I 580, Dorn C 390 etc  
*Ind lib* Spr 427 (this particular copy referred to) Transcribed  
 by Kamālu'd Dīn b Jalālu'd-Dīn Mahmūd in 970 AH A very  
 good calligraphic copy Beg as usual

حداویدا دری ار عب نکشای ، هـ ال ، اهد لاریب بممای

Ff 55, S 220×135, 130×60 ll 12 Or pap Calligraphic Ind nast of Herati type  
 Cond good, but many parts injured by moisture Fine vignette

662.

دیوان لسانی

DĪWĀN-I-LISĀNĪ

Nb 116

Poems of Wajīhu'd-Dīn 'Abdu'l-lah Shīrāzī, with the *takhallus*  
 Lisānī d 941/1534 See GIPh 307, R 656, Fl I 584, etc *Ind*  
*lib* Bk 229-230, Spr 476 (this particular copy described) etc  
 Cf also Erdmann, in ZDMG, vol XII, pp 518-535 The  
 present copy, dating from the end of the XIc or beg of the XIIc  
 AH, contains only the *ghazals*, in alphabetical order, probably  
 selected from a fuller collection of Lisānī's poems Many of them  
 are 'replicas' (حواب) of the poems by other poets, mostly con-  
 temporary with the author Ahlī (ff 9, 20, 23v), Khusraw (f 14),  
 Shāhī (f 14v), Haydai Kalūchī (f 17), Nāī (ibid), 'Ādilī (f 20),  
 Jāmī (ff 19v, 21, 24v, 30v), Sharīf (ff 38, 39), Shakībī (f 38v)  
 Hasan (f 40) Beg as in R 656

رهی عصب نداد بی نیاری داد حرمدمها ، الـ

Bd v Ff 1v-40, S 200×115, 145×75, ll 14 Or pap Good Ind nast Cond  
 not quite good Damaged by dampness and 'repairs'

663.

کلیا ، اهلای شیرازی

KULLIYYĀT-I-AHLĪ SHĪRĀZĪ

Nd 19

A collection of the poetical works of Ahlī Shīrāzī, who died in  
 942/1535-1536 See GIPh 270, Pizzi II, 213-214, EIO 1432-1434,  
 RS 419, EB 1027-1028, P1 57, R 657, Fl I 585-587, Dorn C 391,  
 etc *Ind lib* Bh 358-360, Bk 231, Spr 320-321, St No 64 on  
 p 67, etc Cf also Bland, Century of Persian ghazals, No 7, and  
 Erdmann, ZDMG, vol XV, pp 775-785 Transcribed in the XIIc  
 AH The present copy contains

1 *Ghazals* (f 1v), or as this part is called in the colophon,  
*Dīwān-i-ghazaliyyāt* The poems are alphabetically arranged,  
 and at the end there is a *ghazal-i-mustazād* Beg as usual

ای حیرب صعب تو بدد زبان ما ،

اکشب - حیرب اسه ، زبان در دهان ما ،

2 *Quatrains* (f 286v), about 600 poems, not alphabetically arranged, the last one is also a *mustazād*, like the last *ghazal* Cf also No 10 in this note below Beg

یارب که آلوده ر دنیا ما رم ، بی وعده وصل - و د نه عدی مدرم ،

3 *Sih-i-halāl* (f 347v), a highly artificial *mathnawī* poem, which can be read in two different metres, the usual prose introduction, beg

آمد و بنای ، تا محدود و سکر تا محدود الحج

Beg of the poem itself (f 349)

ای همه عالم بر تو بی سکوة ، رعب حاک در تو ندش کوة ،

4 *Sham'-u parūāna* (f 366v), an allegorical *mathnawī* poem, comp in 894/1489, and dedicated to the Āq-Qoyūnlū prince Ya'qūb Beg as usual

دنام آنکه ما را از عنایب ، دهد پروانه جمع هدایب ،

5 (f 399) Two short *mathnawīs* in praise of a building Beg

چه مناسب این حقه سته ستون ، الحج

6 *Qasīdas* (f 401v), with a few *tanjī'bands*, *mukhammasāt*, etc at the end The *qasīdas* eulogise Shāh Isma'il, the Safawide (907-930/1502-1524), Ya'qūb, the Āq-Qoyūnlū prince (884-896/1479-1490) and a great many eminent persons of their time Beg as usual

الی سر دفتر حکم الله ، دمی آدم آئند و درب الله ،

7 *Mutafarrıqāt* (f 461), consisting mostly of *qit'as* but there are also some *quatrains* Many of them contain chronograms Beg

رهی ر ساعر عدس تو دوستان دلساد ، الحج

8 *Marthıyyas* (f 473), or elegies on the deaths of the Imāms and some other persons Some of them also contain chronograms Beg

وا - یرتا که دیدند - سرب بر آب سد ، الحج

9 The first ornate *qasīda* (*Qasīda-i-masnū'*) in praise of Mīr 'Alī Shīr (f 478v), with the usual prose introduction, beg

حمدی ار حد افرون و ساسی ار فاس ندرون الحج

Beg of the *qasīda* itself

نسم کاکل مسکس کرا سب چون تو نگار ، الحج

10 Another collection of *quatrains* (f 492), beg with the same *rubā'ī* as in section No 2 in this note It is in fact merely a repetition of the initial portion of that series

11 *Sāqī-nāma* (f 494v), here with the title *ناعات سامی نامه*, and with a short prose preamble, beg as usual

بعد از حمد و ندای خان آفرین الحج

It consists of *rubā'īs*, beg (f 495v)

سامی مدحی که کارسار سب حداد الحج

12 *Rubā'iyāt-i-ganṣa* (f 505), a collection of *quatrains*, each composed for a special card in the pack (96 in all),<sup>1</sup> with a short prose preface, beg

نوشده نماد تر از بات صورت الحج

Beg of the first *quatrain*

ای آنکه درت فعله صاحب نظران الحج

13 A short collection of *mu'ammās* (f 515), beg.

آب روان و من بود الحج

14 Another ornate *gasīda* (here called the *second*) in praise of the Āq-Qoyūnlū prince Ya'qūb (884-896/1479-1490) (f 516v), beg as usual, with a short prose preamble

حمد سجد و سپاس بعباس مراد عرب الحج

Beg of the *gasīda* itself

هوای حب کویت نسیم عبدالراز الحج

15 The *third* ornate *gasīda* (f 530v) in praise of Shāh Isma'il, the Safawide (907-930/1502-1524), also with a prose preamble, beg

حمزه (sic) و «ناس بعباس صانعی را الحج

Beg of the *gasīda* itself

هوای کاشن کویت نسیم ناد نثار الحج

Ff 546, S 330 × 215, 220 × 120, ll 15 Or pap Ind nast, coarse, but legible  
Vignette

<sup>1</sup> A pack of *ganṣa* (playing cards) is divided into 8 suits (*ṛns*), each consisting of a king and a wazir as court cards, and 10 ordinary cards The names of the suits, according to this copy are *tāq* (crown), *safīd* (white), *shamshīr* (sword), *ghulām* (servant), *chang* (claw), *zar-i-surkh* or *ashrafī* (gold), *barāt* (diploma?), *qumāsh* (originally meaning silken cloth, etc)

## 664.

مظہر الآثار

MAZHARU'L-ĀTHĀR

Na 146

A Sufico-didactic *mathnawī* poem, comp in 940/1533-1534, at Tatta, in imitation of Nizāmī's *Makhzanu'l-asān*, by Mīr Hāshimī of Kumān, surnamed Shāh-Jahāngīr, who died in 946/1539-1540 or 948/1541-1542. He dedicated it to Mīrzā Shāh Hasan Arghūn (d 962/1555). See GIPh 300, EIO 1874, EB 1276, R 802, etc. *Ind lib* Spī 420-421 (this particular copy referred to), St No 78 on p 70. Transcribed in 1095 AH at Auiangābād by Sayyid Jalāl Raīs. Beg

سم الله الرحمن الرحيم ، فاتحه آرای کلام قدیم

The beginning of this work, prefixed by mistake to Khwājū's poem *Raudatu'l-anwār*, was already mentioned in No 576 in this Catalogue

S 235 × 130, 135 × 65, ll 13 Or pap Calligraphic Ind nast Cond good Vignette

## 665.

دیوان حیدر

DĪWĀN-I-HAYDAR

Oa 56

Lyrico-Sufic poems of Haydar, a native of Harāt usually known as Haydar-i-Kulūch, or Haydar Kalūchī, or Haydar-i-Kulūcha-paz, who flourished under Shāh Tahmāsp I, the Safawide (930-984/1524-1576), and died, according to the best authorities, in 959/1552. See EB 1030, cf R 736 and Aum 22. *Ind lib* Bh 473, Bk 234, Spī 423, etc. Transcribed apparently in 1179 AH by Barakātu'l-lah Sajlūrī (سجلوری) because another section of the same volume in which this dīwān is found, written by the same hand, is so dated. This copy contains only *ghazals*, arranged alphabetically, and a few *quatrains* at the end

*Ghazals* (f 72v), beg as usual

ای از دو جهان دولت وصله هوس ما

وصل تو صد گونه بود ملتمس ما

*Quatrains* (f 107v), beg

کاهی نظری نه بکنهای ممکن ، یا کوس بسوی داد - واهی ممکن

Bd v Ff 72v-108, S 220 × 120, 180 × 80, ll 15-17 Or pap Ind nast Cond tol. good, but in some places it is injured by repairs

## 666.

The same

Nb 48

Another copy of the same *dīwān*, quite modern, dating from the end of the XIIIc, or the beg of the XIVc AH. It contains *ghazals* (f 1) and a few *quatrains* (f 47v), arranged in alphabetical order. Beg as in No 665.

Ff 47, S 205 × 160, 150 × 100, ll 11. Europ. pap. Modern. Ind. nast. Cond. good.

## 667.

هـ ٠٠ حام صولي

HAFT JĀM-I-FUDŪLĪ

M 4

A rare *mathnawī* poem by Muhammad (or Mahmūd) b. Sulaymān Baghdādī, with the *takhallus* Fudūlī, who is chiefly known as an eminent Turkish poet. His death is variously fixed at 970 or 976/1562–1568 (see R 659, where his Persian *dīwān* is described), but the more probable date is 963/1556, see GIPH 358. The poem is divided into seven *jāms* 'bowls,' each followed by a *munāẓira*, in praise of some musical instrument such as the harp, flute, drum, etc. Copied towards the end of the XIIc AH. Beg.

مرا ر (sic) - و اب علب - و برداشتم ، ا ولى فراس بر افرا آ م ،

Bd v Ff 44v–51, S 260 × 140, 210 × 110, ll 15, two columns in the centre and one on the margins. Or. pap. Ind. nast. Cond. not good. damaged by repairs.

## 668.

ديوان کامران

DĪWĀN-I-KĀMRĀN

Nb 166

Persian and Turkish lyrical poems of emperor Humāyūn's brother, Mīrzā Kāmrān. He was taken prisoner after a long career of rebellion against his brother, was blinded by order of the latter, and died in 964/1557. See Elliott, *History of India*, V, p. 235. An old copy of this *dīwān*, in the Bankipur Public Library, has been fully described in Bk 237. This description holds good for the present MS which is almost certainly a mere transcript of the Bankipur copy. Transcribed in (1328)/1900 for Col. Phillott (this date only is given but no indication as to the original). The *dīwān* consists of *ghazals*, *qṭʿas*, *quatrains*, etc., in both languages, Persian and Eastern Turkish, in alphabetical order. Beg.

حون دمه و د نسد هتککسی رهبر ما ، الح

Ff 40, S 320 × 195, 220 × 120, ll 11. Europ. pap. Modern. Ind. nast. Cond. good. Some particularly ugly vignettes and other ornaments.

669.

دیوان سقا

DĪWĀN-I-SAQQĀ

Oa 57

Poetical works of Daiwīsh Bahnām Bukhārī, surnamed Saqqā (or also Chaghatāī) who died, according to various authorities, in 962/1554-1555, but as shown in Bk 211 on the strength of quotations from his dīwān, more probably after 966/1558. See GIPh 307, EIO 1436. *Ind lib* Bk 241-242, Spr 559-560 (this particular copy referred to). Transcribed in the 43rd year of Aurang-zīb's reign, or 1118 AH, as is given in the colophon, by Hidāyat-ullah. This (very bad) copy contains

1 *Ghazals*, in alphabetical order, except for the first two, beg (f 1v)

نار سر کرده نواز طلمش حیرام ، که می فطره کجا و هوس عمام ،

The first alphabetical *ghazal* begins (on f 2)

عج زج دم رسید از عالم عینم ددا ، اله

2 *Tarjī'bands*, *qit'as*, *jaids*, etc (f 66), beg

انا الحق میرود حدک و ده ، و بی ، اله

3 *Quatrains*, in alphabetical order (f 74v), beg

ای کشته عیان از رحب انوار هدا ، اله

4 Another series of *tarjī'bands*, *musaddasāt*, *mulhammasāt*, etc (f 79), beg

رهی درویش عالم کشته برام ، اله

5 *Sāqī-nāma*, in *mathnawī* verse (f 85), beg

کریم کارسار کردگارا ، اله

6 A *mathnawī* poem (f 89v), beg

ابتدای سخن بنام خدا ، اله

7 Another *mathnawī* poem (f 93v), beg

خداوندای بحق دات پاک ، اله

8 Another series of *musaddasāt*, etc (f 96), beg as usual

السلام ای روضه (اب) تراهل دین دار السلام ، اله

9 *Mughannī-nāma* (f 97v), beg

و وحدت کمر سنج در یای زار ، اله

10 Another small series of miscellaneous poems (f 101v),  
beg

سد صبح و مهر سرور ازین حرح بدل رنگ ، الحج

Bd v Ff 1v-104, S 250×145, 210×75, ll 24, more or less, in two or four columns, straight and diagonal Or pap Ind nast Cond tol good

## 670.

The same

Nb 63

Another copy of the same *diwān*, defective at the end Transcribed in the beg of the XIIc AH This copy is much more legible than the preceding one but not so complete It contains *ghazals* (f 1v) beg as in the preceding copy, a series of *qit'as*, etc, beg as in No 669 (8) (f 116), and a series of *quatrains*, in alphabetical order, as in No 669 (3) (the beginning is slightly corrupt) This copy is also referred to in Spī 560

Ff 132, S 270×150, 185×95, ll 19 Or pap Clear Ind nast Cond good Copious notes etc on 12 additional folios at the end

## 671.

دیوان شرف ،

DĪWĀN-I-SHARAF

Nb 76

Lyrical poems of Sharaf, or Sharaf-i-Jahān, whose full name was Mīrzā Sharaf b Qādī-Jahān Husaynī, a native of Qazwīn, died in 962/1555, or 968/1560 See *Ind lib* Bh 361, Bk 238-239, Spr 566 (this particular copy referred to) His poems are written in a refreshingly simple style, recalling to some extent the better days of Persian literature But, as the poet often complains (cf f 81v, etc), they were not much appreciated by his bombast-loving contemporaries Copied in the beg of the XIc AH Defective at the beg and end

The *diwān* contains

1 A *preface*, by the author's son, Sadiu'd-Dīn Muhammad (here called Sadiu'l-Husaynī), of which there is only one page, as the beginning is lost It opens abruptly with the words

ترتیب اشعار آندار خود الحج

2 *Qasīdas* (f 1v), chiefly in praise of Tahmāsp I, the Safawide (930-984/1524-1576), beg

و ب آنسب که جان از بی جانان کردد ، الحج

3 *Ghazals*, in alphabetical order, with a few *qit'as*, *quatrains* and *farās* at the end Beg (on f 29)

ای سون دیدد سب حس ، و حوی ما ، الحج

- 4 A collection of *fards* with a few *qit'as* (f 65v), beg

نست راه پارس رفیدان حفا اندیس را ، الحج

- 5 A few *qit'as*, etc (f 77v), beg

ای شمسوار عرصه دوران که تا ابد ، الحج

- 6 A few short *mathnawīs* chiefly eulogizing the same Tahmāsp I (f 84v), beg

حددا رین نسیمس پر نور ، که ناملال شاه سد و عمور ، الحج

Ff 92, S 185 × 110, 125 × 70, ll 12 Old Europ pap Ind nast Cond good Poetical extracts on the margins and fly-leaves

## 672.

The same

Nb 29

Another copy of the same *dīwān*, transcribed evidently in 1196 AH at Lucknow, by Jaswant Singh Paṭwāna, because it is in the same handwriting as another part of the same volume so dated. It contains a short preface, different from that in the preceding copy. Sprenger who described this particular copy (Spr 566), identified it as an extract from the biographical work of Taqī Kāshī *Khulāsatū'l-ash'ā'i wa zubdatu'l-afkār*. It deals with the biography of Sharaf. This version of the *dīwān* is not so complete as the preceding one, and contains only *ahazals* beg as in No 671 (2).

Beg of the preface

قدوة افصل زمان منورا سو ، دیوان الحج

Bd v Ff 119-173v, S 200 × 115, 145 × 80, ll 15 Or pap Ind nast Cond good Poetical extracts on the margins and fly-leaves

## 673.

دیوان بھلول

DĪWĀN-I-BAHLŪL

Nb 23

Lyrical-religious poems of Shāh Bahlūl, who lived towards the middle of the Xc /XVIc, and died before 970/1562, as he is mentioned as already dead in the copy of his *dīwān* in the British Museum, transcribed in that year. See R 659 *Ind lib* Bk 240, Sp1 370 (this particular copy referred to). This transcript of his *dīwān*, defective at the end, dates from the XIIIc AH. It contains only *ghazals*, alphabetically arranged. Beg

سدلمی ار بحر عسوس دوسب کل سد حاک ما ، الحج

Ff 89, S 210 × 150, 150 × 90, ll 13 Europ pap Ind coarse and vulgar nast Cond bad Many prayers, magical tables, and stray notes on the margins, fly-leaves, etc F 3 is mistakenly inserted between ff 2 and 4

674.

دیوان غزالی

DĪWĀN-I-GHAZĀLĪ

Nb 99

A collection of poems of Ghazālī Mashhadī, who came to India and died there in 980/1572. It bears a special title *Āthār-u-'sh-shabāb* (cf f 8v). See EB 1033, R 661-663. *Ind lib* Spr 411-412. Transcribed in 1184 AH, on the 12th year of the reign of Shāh-'Ālam. This copy is perhaps referred to in Spr 412, although the number is different (apparently a mistake). It contains

1 A prose *preface*, completed in 966/1558 (f 1v-9), beg

بسم الله الرحمن الرحيم ، هسب سہاب ار پی دیو رحم ، الحج

2 *Qasidas* (f 9), beg

ای عمل سکوان حاتم حد و بنای ، الحج

3 A series of *tarjī'bands* (f 14v), with a prose introduction (f 14v-16v), beg

بسم الله اما بعد بدانکہ ہر کلمہ ار کلمات الحج

Beg of the *tarjī'bands* (f 16v)

با سی و دو حرف ، آشنائیم ، الحج

One of them is in imitation of Khāqānī (f 23), another one of Khusraw (f 24)

4 *Ghazals*, in alphabetical order (f 43v-241, ff 39v-43 blank), beg

ای ر کمال کردیا ہر دو حہان زوای تو ، الحج

5 *Sāqī-nāma* a *mathnawī* poem (f 241v), beg

درہ سدد برقی ر اندر کرم ، الحج

6 A *mathnawī* (f 243), beg,

در نامہ من نہ بدن سخن سب ، الحج

7 *Muabba'* (f 245), beg

کھائی ای نسیم صدکاکھی ، الحج

8 *Tarjīb-bands* (f 246), beg

ای کار کدایان رعیم بسر و بنای ، الحج

9 *Muqatta'āt* (f 252), beg

زہی نمودہ صمیر تو ار درجہ عبد ، الحج

10 *Rubā'īs* (f 259v), beg

ندرون رعلای ما نعانسد ترا ، الحج

Ff 272, S 215×125, 160×80 ll 15 Or pap Ind nast Cond tol good Many places are left blank (probably lacunas in the original) Folios occasionally misplaced

675.

فرهاد و شمرین

FARHĀD-U SHĪRĪN

Na 92

The well-known *mathnawī* poem, an imitation of Nizāmī's *Khusraw-u Shīrīn*, by Mullā Wahshī, a native of Bāfq (so pronounced locally, not Bāfiq), who died at Yazd in 991 or 992/1583-1584 See GIPh 247, EIO 1444-1445, RS 308, 376, 418-419, EB 1039-1042 1209 (4), P1 65, 98, 711 898, R 663, Fl I 576-577, etc *Ind lib* Bk 245-246, Spr 586-587 etc Lith in Persia and several times in India Transcribed in 1102 AH, or the 33rd year of Aurangzib's reign Beg

الى سنده ده آتس افروز ، درآن سنده دلى وان دل همه سور ،

Ff 30, S 230×140 160×70, ll 17 Or pap Good Ind nast Cond good, in some places worm-eaten

676.

The same

Oa 73

Another copy of the same poem Copied probably in the XIIc AH (as part of a large volume containing various poetical and other works) Beg as usual, see the preceding No

Bd v Ff 268-278v, S 280×160, 245×135, irregular number of lines, horizontal and diagonal, in *biyād* style Coloured Or pap Ind shikasta nast Cond bad Dirty and very badly damaged by careless 'repairs'

677.

ديوان مشفقى

DĪWĀN-I-MUSHFIQĪ

Nb 126

The so-called *second* dīwān (as stated in the final poem on f 87) of Mushfiqī Bukhārī, who twice visited India and died at Bukhārā in 994/1586 See GIPh 307, EIO 1446, EB 1044, etc *Ind lib* Spr 508-509 (this particular copy referred to) This *second* dīwān was completed in 985/1578, as clearly expressed by the chronogram 'اسعار ناره ارمى تاريخ سدوم' (on f 87), not 983/1575-1576, as in the copies mentioned in EIO 1446, EB 1044, etc It is somewhat strange, however, that this copy has, instead of a

proper colophon, simply سنه ۹۸۳, evidently written by the same hand as that of the whole of the MS, and probably intended as the date of the transcript. This is evidently a simple mistake. The *diwān* contains almost exclusively *ghazals*, arranged alphabetically, and there are besides only a few *qit'as* (f 81) and *quatrains* (f 82). Beg

هر چند کعبه شد بی مکتوب کلام ما ، شد نارس در معیان دام راه ما ،

Ft 87, S 225 × 155, 155 × 100, ll 15. Or pap. Good. Ind. nast. Cond. not good, the paper is perishing along the marginal lines, and many folios are 'repaired' by 'transparent' paper, which renders many passages illegible.

678.

دیوان ارسلان

DĪWĀN-I-ARSLĀN

Nb 156

Lyrical poems of Qāsim Mashhadī, with the *takhallus* Arslān, a poet of Turkish extraction, who came to India and died there in 995/1586-1587. See *Ind lib* Bk 249, Spr 336-337 (this particular copy referred to). This transcript is very old, and may date from the end of the Xc AH, i.e. the author's lifetime. It contains

1 *Qasīdas* (f 1v), in praise of the Shī'ite Imāms, Akbar, etc. Beg

بهر حمد نادر شاه انس و جان ، نه که بسم الله آری بر زبان ،

2 Five short *mathnawīs*, also eulogies of Akbar, etc (f 9v). Beg

ای سریر معدل را نادر شاه ، الح

3 *Ghazals*, in alphabetical order (ff 11v). Beg

سامی ر عکس می شده روشن صبر ما ،

حامی نده که عاز ، حام اسب نبر ما ،

4 *Faīds*, *qit'as*, some *quatrains*, etc (f 80), many containing chronograms (the latest apparently being for 985 AH on f 83v).

5 *Quatrains* (f 89v), not alphabetically arranged. Beg

تا از مه عارص نعب افتاده ، الح

Ff 94, S 220 × 140, 140 × 75, ll 13. Or pap. (of Turkestan origin). Calligraphic. Khorasani nast. Cond. not quite good. Towards the end injured by dampness. Many folios are misplaced and others have no catchwords.

679.

دیوان محکم

DĪWĀN-I-MUHTASHAM

Nb 119

*Ghazals* of Muhtasham Kāshī d 996/1588 See GIPh 307 EIO 1447-1448, R 665-666, Fl I 591, cf EB 1050, 1239 (45), P1 35, 101, 543, 723, 724, etc *Ind lib* Bh 363, Bk 251, Sp1 500 (this particular copy referred to) Transcribed towards the end of the XIc AH This copy, defective at the end, contains only *ghazals*, alphabetically arranged, as in EIO 1448 Beg as usual

ای کوه ر نام تو تاج سر دیوانه ، ذکر تو در دعدواں آرائس عدوانه

Fl (94), S 230×135, 155×85, ll 15 Or pap Good Ind nast Cond not good Notes and stray poems on fly leaves

680.

دیوان ثنائی

DĪWĀN-I-THANĀĪ

Nc 7

Lyrical poems of Husayn Mashhadī with the *takhallus* Thanāī, who came to India and died there in 996/1588 See GIPh 307, 308, EIO 1449-1450, RS 309, EB 1045-1049, Pr 722, 899-900 etc *Ind lib* Bk 250, Spr 578 (this particular copy referred to), (GC I 387) Lith several times in India Copied towards the middle of the XIIc AH, slightly defective at the end It contains

*Qasīdas* (f 1v), beg as usual

در دوس حس و نار هب سسی حس نما

ره نظر رسته م عه ره نریک حه

*Ghazals* (f 69), beg as usual

راندی نه م از سر رود ای سر مرا ، الحج

*Qit'as* (f 73v), beg

سر را را بحاک درگه تو ، الحج

*Quatrains* (f 76), beg

فریاد که دیده عرق خون کرد مرا ، الحج

Ff (80), S 250×135, 180×80, ll 21 Or pap Ind nast Cond tol good Glosses and notes on the margins and fly leaves

681.

The same

Nb 69

Another copy of the same dīwān, dating also from the XIIc AH It contains *qasīdas*, *ghazals* and *quatrains*, beginning as in the

preceding copy The end of the section of *qasīdas* and the beg of that of *ghazals* are lost

Ff 111, S 240 × 130, 160 × 75, ll 15 Or pap Ind nast Cond good Notes on the fly leaves

## 682.

دیوان مرزی

DĪWĀN-I-MARWĪ

Nb 149

A rare collection of the poems of Husayn Marwī, a little-known Indian poet, who flourished towards the end of the Xc / XVIc, at the Mughal court. He composed numerous eulogies of Humāyūn and still more of Akbar. At the end of his *dīwān* he gives a number of chronograms, the latest of which is apparently one for 983/1575 دروازۀ ارک ساء اکبر (f 124v). This particular copy is described in Spī 484-485. Apparently no other copies of this *dīwān* are known. Transcribed in the beg of the XIIc AH. It contains

*Qasīdas* and a few *qit'as* (f 59v), mostly in praise of Akbar, beg

معان بیر قدر از م که ان فصاحه ،  
که از کساکس او فامب سپهر دوتاس

*Ghazals* (f 75), in alphabetical order, except for the first, beg  
ای دادش اے عرصۀ سطر رح کائنات ، وی بر بساط قرب تو شاهان بهادۀ مات

*Muqatta'āt* (f 124), some of them containing chronograms, beg

دلا حو سمع کرب حان بر این و آن سورد ، الحج

*Rubā'īs* (f 124v), some of them also with chronograms, beg

آدم که ممالک سخن ملک مدسه ، الحج

Bd v Ff 59v-127, S 200 × 105, 160 × 75, ll 13 Or pap Good Ind nast Cond good

## 683.

دیوان عرفی

DĪWĀN-I-'URFĪ

Nc 9

Poems of Muhammad b Zaynī'd-Dīn 'Alī b Jamālī'd-Dīn Shīrāzī, with the *takhallus* 'Urfī, who came to India in 994/1586 and died there in 999/1591. See concerning his life and works GIPh 247, 298, 308, 311, EIO 1451-1463, Br 289-290, RS 310-311, EB 1051-1054, 1991, Pr 901-905, Ros 261-263, R 667, 738, 845, Aum 36, Fl I 592 sq, Tornberg 110, etc *Ind libr* Bh 364-

365, Bk 253-258, Spr 528-529 (this particular copy referred to)  
Cf also Notices et Extraits IV, p 272 Lith several times in  
India Transcribed in 1053 AH This copy contains

*Qasīdas* (f 1v), beg as usual

ای متاع درد در ناراح انداخته ، الح

*Ghazals* (f 91v), arranged alphabetically, beg

سجده مرهم نکرد سینه افکار ما ، الح

*Quatrains* (f 238v), beg

یارب عسی ده که بنا بردارم ، الح

Ff 260, S 215×120, 160×60, ll 15 Coloured Or pap Ind nast Cond bad  
Many portions entirely perished Two vignettes, faded

## 684.

The same

№ 15

A few *ghazals* from 'Urfī's *diwān*, beg as in the preceding  
copy Transcribed in the XIIc AH

Bd v Ff 74-77, S 185×115 140×65, ll 15 Or pap Ind nast Cond good  
CFW 1825

## 685.

مجمع الانکار

MAJMA'U'L-ABKĀR

№ 138

A *mathnawī* poem in imitation of Nizāmī's *Makhzanu'l-asnāw*  
by the same 'Urfī See the references under No 683, and,  
besides, Pr 64, Krafft 69, etc Copied in the XIIc AH Beg as  
usual

بسم الله الرحمن الرحيم ، موج بخسب اسب رنکر مدم

At the end there are some extracts from 'Urfī's *Farhād-u*  
*Shīrīn*, an imitation of Nizāmī's *Khusraw-u Shīrīn*, with the  
heading داستان چند از خسرو و شیرین (it is often incorrectly so  
styled) This poem was left unfinished Beg

حدوددا دلم بی نور تکسب ، الح

S 185×115, 135×55, ll 15 Or pap Ind nast Cond tol good In some places  
worm eaten CFW 1825

## 686.

دیوان میلی

DĪWĀN-I-MAYLĪ

Oa 57

Lyrical poems of Muhammad-Qulī, with the *takhallus* Maylī,  
a native of Khorasan He was first a court poet of Shāh

Tahmāsp, the Safawide (930-984/1524-1576), but towards the end of the reign of that prince he went to India, and died at Malwa ca 1000/1592 See R 666, etc *Ind lib* Bk 243, Spr 497 Copied in 1108 AH (or the 41st year of Aurangzīb) by Hidāyatu'l-lah This transcript is incomplete and contains

*Qasīdas* and a few *tanjī'bands* (ff 105-134) defective at the beginning, and abruptly opening with

در پی روی و در تو املاک ز انکم ، نیندد بر ار . . . (؟) عکر دم را

*Ghazals* (ff 135v-161), in alphabetical order, beg

مدم و دل فکر تو می سپارم اورا ، سکار - واهد آمد که نگاه دارم اورا

*Tarkībs musaddasāt*, etc (ff 161-164v), beg

ای نرده ر حاشون تماشای تو مارا ، الح

Bd v Ff 105-164 For measurements, etc , see No 669 Cond good

## 687.

The same

Nb 29

A collection of Maylī's *ghazals*, much shorter than in the preceding copy, also in alphabetical order Copied in 1196 AH by Jaswant Sing'h Paīwāna Referred to in Spr 497 It opens with the poem, found on f 136v in the preceding copy, i e

دمی که دل باید از عم امن دهد مارا ، بود آمدن دوسته ان دهد مارا

Some poems by the same Maylī are added on the margins There is an introduction in prose, one page long, being apparently an extract from Taqī Kāshī's *Tadhkka*, as in the case of the dīwān of Sharaf (cf above No 672) Beg

مرزا علی میلی مستندی اصل وی از مرزا الح

Bd v Ff 151-173v For measurements, etc , see No 672 Slightly worm-eaten

## 688.

دیوان نوری

DĪWĀN-I-NURĪ

Oa 56

Lyrical poems of Nūru'd-Dīn Muhammad Isfahānī, with the *takhallūs* Nūrī who flourished at the court of the Safawide princes and died in the beginning of the reign of Shāh 'Abbās I (995-1037/1587-1628), probably shortly after 1000/1592 See RS 224 (V), 422 (VII), R 669, Dorn C 402, etc *Ind lib* Spr 525, etc The present copy, dating from the XIIc AH (one of the sections of

this volume, probably transcribed by the same hand, is dated 1179 AH (see f 121), contains only *ghazals* and a few *qit'as* and is perhaps only an extract from the original *dīwān*

*Ghazals* (f 1), in alphabetical order, beg (as in R 69 and RS 422)

« مادر آن سرم که بودم طربناک آید ، رهز حور دیم صد رعد و رباک آید ،

*Qit'as*, etc (f 14) beg

آسم در آن که آن پروانه ام کر و ط سوز ، الح

Bd v Ff 1-14, S 220 × 120 180 × 80 ll 21 Or pap Ind nast Cond tol good

## 689.

دیوان صمیری

DĪWĀN-I-DAMĪRĪ

Nb 90

Lyrical poems of Damīrī Amongst several authors with this *takhalus* the one best known is the Persian poet who flourished at the court of Shāh Tahmāsp the Safawide (930-984/1524-1576), and died *ca* 990/1582 cf EIO 2909, RS 108, R 712 This copy contains, however, a note by H Blochmann, dated 1868, to the effect that this is a very rare *dīwān* of a little-known poet Nizāmu'd-Dīn Damīrī Balgrāmī This identity was established by H Blochmann on the authority of Azād's *Yad-i-baydā* and *Sarw-i-Āzād*, where specimens of Damīrī's poetry are given They are all found in the present *dīwān* It is very difficult to decide to what extent this identification is final, because there is in this library no copy of the *dīwān* of Damīrī Isfahānī for collation, and specimens of his verses, given in *Ruyādu'sh-shu'arā* (No 230 in this Cat, ff 276v-277) are not found in this *dīwān* One Nizām Damīrī is mentioned in the *Tadhkira* of Sirāju'd-Dīn Husaynī Aurangābādī (Spr 151), and it is there said that the poet in question died in 1003/1595 The copy dates from the end of the XIIc or beg of the XIIIc AH, and contains

*Ghazals* (f 1v), in alphabetical order, beg

ای سر تو در عرق کوندی هویدا ،

بداد ، همه حای چه در مصر [در] چه بداد ،

A few *quatrains* (f 116v), beg

ای حالی بدگون حدائی متعال ، حر تو برسد بر دگری لا ، کمال ،

Ff 119, S 235 × 150, 190 × 100, ll 15 Or pap Ind nast Cond good

690.

نورالدين

NASAB-NĀMA

Na 159

A versified history of the dynasty of the Qutb-Shāhs, who ruled Golkonda and adjacent countries since 918/1512. It ends with the beginning of the reign of Muhammad-Qulī b Ibrāhīm (989–1020/1581–1611), and the whole poem contains a great many eulogies of this prince. The author often mentions his *takhallus* Fursī (cf ff 3v, 4, 5, 36v 238v, etc.), but does not put us in a position to learn much about himself. A Sprenger, who describes this particular copy (Sp. 409) gives the name of the author as Husayn Alī Shāh Fursī, but does not refer to his authorities or to any passage in the book and it seems very probable that he mistook for the author's name an expression found at the end of the poem (f 239v) in a eulogy of the Shī'ite Imāms, where Imām Husayn, son of Imām Alī is referred to. I have also been unable to discover the date of composition 1016/1607, given in Sp. 409. The information given in GIPh 237–238 is based on that of Sprenger. It seems that a much earlier date of this work may be suggested. Firstly, it is strange to find that only very few events of the reign of Muhammad-Qulī, who is so much eulogised in the poem, are mentioned (ff 227–232), while those of his predecessors are dealt with at length. This would be scarcely probable if the book had been written at the end of the reign of that prince. Secondly it is interesting to note that Thanāī (see above, Nos 680–681 in this Cat), who died in 996/1588, is referred to on f 238, in connection with his *Iskandar-nāma* a poem in praise of Akbar, ناصرالعصر, etc. i.e. in a term which may imply that he was not yet dead when this was written. Although these arguments may be very weak, it is impossible to say more without a thorough study of this voluminous work and without special research in the history of the dynasty of the Qutb-Shāhs. In *Riyādu'sh-shu'ara* (No 230 in this Cat, f 330v) a poet with the *takhallus* Fursī is mentioned. His name is given as Khwājagī 'Ināyatu'l-lah Shīrāzī, and it is stated that he was a good calligrapher, came to India under Akbar and was employed as a secretary under Jahāngīr. A few lines of his poetry are quoted, but nothing is mentioned either about a large poem by him or about his association with the Qutb-Shāhs.

The poem is divided into four parts of unequal size and contains about 20,000 *bayts*.

The *first* book (f 1v) contains an introduction and the narrative of the origin and earlier period of the dynasty. It ends with the defeat of Mahmūd, the Bahmanide (887–924/1482–1518), his death and the famine which followed it. Beg

بخش ای حردمند داس فرالی ،  
 رانرا د ام - دا بر ک ای ،

The *second* book (f 76v) has a heading

روال یافتن دولت دهمدی و طلوع نمودن آفتاب حکمت و سعادت برة  
 ملک علیه الرحمة از مسروق فتح و درلب بتائند یردانی ،

Beg

سا ای بیوشده نا حرد ، سمر داستانی که اندر حرد ،

The *third* book (f 168v) The headings of separate chapters are omitted in the beginning, although space is reserved for them. It deals with the story of the continual fights between the dynasties in Southern India, and ends with the narrative of the death of Ibrāhīm b Sultān-Qulī (957-989/1550-1581). On ff 220-226v there are many eulogies of that prince as well as of his son Muhammad-Qulī, together with long laudatory descriptions of their feasts, palaces, etc. Beg

جو عنای حاور مرو هس بر ، ملک رد در دم طاروس پر ،

The *fourth* book (f 227), the shortest of all four. It contains a brief narrative of Muhammad-Qulī's ascension and a few events of his reign, ending with a short account of his campaign against 'Ādil-Shāh Ibrāhīm II (987-1035/1579-1626), retreat after the fight near the fortress of Naldiak (نلدرك), and celebration of his wedding. Then (f 232v) follow numerous eulogies of various officials, of the Shi'ite Imāms, etc. The officials are Mī Shāmīr Isfahānī (f 232v), a wazīr, 'Alī-Āqā b Husayn Beg Turkmān (f 234v), and others. Beg

و رین نامه بردخته سد حمامه ام ، ر دو یاب رب دکه نامه ام ،

A fine calligraphic copy with three good vignettes on ff 1v 76v, and 168v. The *first*, the *second*, and the *third* together with the *fourth* parts were transcribed by three different copyists.

The *first* was copied in the library of Muhammad (Qulī) Qutb-Shāh, by 'Alī b Abī Muhammad, in 1022/1613 (*sic*!).

تمام سد تحریر بسبب نامه در کتب خانه شاه حلاقی پناه سلطان محمد  
 و هس شاه حلد الله طلال سلطنته ، بتاریخ بیست و دوم شهر شوال سنه ۱۰۲۲  
 بخط شاه علی ابن او محمد الح

This date, which seems to be quite genuine, is very strange, because it is usually accepted that the prince in question died

in 1020/1611, and it would be improbable that the clerks in the royal library would make a mistake of two years in dating the book

The *second* part was copied by a good scribe, but is inferior to the preceding one. No colophon. The *third* and *fourth* parts are again more calligraphical. They were copied by Sadr d-Dīn Muhammad Isfahānī. The date and the name of the place of copying are erased and the name Lahore is written by a modern hand. All three seem to be of the same age and are executed in the same style, probably in the same library of the Qutb-Shāhs.

Ff 240, S 345 × 205, 235 × 135, ll 21, four columns. Good Or pap. Calligraphic. Ind. nast. Cond. good. 3 vignettes, initial pages of the first three parts painted with gold. CFW 1832.

691.

نصیب نامہ قطب شاہی

NASAB-NĀMA-I-QUTB-SHĀHĪ

D 65

Another poem of the same content, but half the size of the preceding. It is divided into an introduction (in verse, slightly incomplete in this copy), and four *maqasids*. It is evidently identical with the work briefly described in EIO 1486 and is also referred to in GIPh 237-238 and Spī 409. The author's name is given (on ff 3v, 9v, 107 etc.) as Fursī, the same as in the preceding work, and a collation with it shows that both works are not only identical in their arrangement and contents, but even that in the present version there are a great number of hemistichs agreeing word for word with those in No. 690. The connection of both works is beyond dispute, but it is difficult to determine the nature of this relation. The present work may be either an earlier redaction, which was expanded afterwards, or, on the contrary, a later condensed version. In the colophon it is called *نورایع و طمسة*, and its authorship is ascribed to one Hīrā La'l Khushdīl, a munshī of Haydar-Qulī Khān.

(تم) نسخ ملک الوهاب تواریع و طمسة طبع راد همدرا لعل حوسدل  
مدسعی حیدر ملکحانی

This may mean that this Hīrā La'l, a plagiarist, made this rare work the object of his literary theft, but in that case it would be difficult to understand why he left the *takhallus* of the original author in many places. Most probably Khushdīl's authorship relates only to a eulogy (a few lines only) of a nobleman at the end of the book, with the title *دعای نواب ملک حیات* (f 135). A bad copy, almost entirely perished, dating from the end of the XIIc AH, defective at the beginning.

The *preface*, begins here abruptly (f 2) (the first folio is misplaced and belongs to the middle of the book)

حدائی که داد از نخستین کار ، ملک را ستاب و زمین را قرار ،

The *first maqāla* (f 15v), with the title

مقاله اول در آثار تاریخ دسب نامه و طمسهاهی و دیدار شدن ملک سلطان  
ملی و طمسهاهی رحمه الله علیه و کماهی احوال نسل مذکور ،

Beg

داسنامه ابرم ما در سرور ، خوشمع از ته ، دسب حاتم سرور ،

The *second maqāla* (f 48v)

مقاله دوم در ذکر سلطنت ملک سلطان ملی و طمسهاهی سرور سرور ،

Beg

دسب آب آریس کرد در کردگار ، خداوند زوری ده سرور و مار ،

The *third maqāla* (f 106)

مقاله سوم در ذکر سلطنت ابراهیم و طمسهاهی سرور سرور ،

Beg

داسامی آن روح پرور سرور ، دسان در سر سرور در ستاب ،

The *fourth maqāla* (f 125)

مقاله چهارم در ذکر سلطنت نادر شاه ظل الله سلطان محمد ملی  
و طمسهاهی حلد الله ملکه و سلطانه ،

Beg

داسامی آن نادر کو خان دهد ، زهم سوی دوحه د پردان دهد ،

Ff 135, S 360 × 275, 275 × 170, ll 19, four columns Thick Or pap Coarse and vulgar Ind nast Cond hopeless The paint of the marginal lines has destroyed the paper and almost all leaves are repaired with 'transparent' paper, which made many of them illegible Many folios are misplaced, and others wrongly pasted together by the bookbinder so that one column of a page does not belong to the other A long note by H Blochmann on the fly-leaf, dated 1868 discussing the question of the authorship of the poem Very bad vignettes

692.

دیوان مصی

DĪV. NĀGŪRĪ-FAYDĪ.

Nb 106

A copy of the lyrical poems of Abū'l-Fayd b Mubārak Nāgūrī, in the *takhalluses* Faydī or Fayyādī, d in Agia 1004/1595 on his life and works Encyclopaedia of Islam, II pp 43-44, Sph 298, 308 311, 341, 344, 352-354, Horn 128, EIO 1464-1471 Br 291, EB 1057-1062, 1992, P1 906, Ros 263, R 450

670 sq., Āum 37, etc *Ind lib* Bh 367-369, Bk 261-264, Spr 401-402 (apparently this particular copy referred to), etc A very good copy, slightly defective at the end, dating evidently from the middle of the XIc AH. It contains

1 The *preface*, by the author himself, beg as usual

بسم الله الرحمن الرحيم ، کدخ ازل راسب طلسم و دیم ، الحج

2 *Qasīdas*, with a few *tarjī bands*, etc (f 4v), beg as usual

نا ازل الطهور نا اندی الخفا ، الحج

3 *Marthiyas* (f S2), in honour of Fathu'l-lah Shīrāzī, Hasan Kālpī and others of smaller size. Beg

ایزد که ساحب عمل تو کند کند بهان ، الحج

4 *Ghazals* (f 96v) in alphabetical order, with a few *qit'as* and special *ghazals* at the end. Beg as usual

مستاده سخن مبدد ازل دل لب ما ، الحج

5 *Muqatta'āt* (f 239v), beg

دوستان خیال و نصی را ، الحج

6 *Ta'rīkhs* (f 251), beg

الله اکبر که این معبد اسلام که هست ، الحج

7 Unfinished *ghazals*, *matla's* *fards*, etc (f 254v)

8 *Mu'ammās* (f 263) beg

طالب حق در حوزم نارکاه ، الحج

9 A series of *quatrains* (f 268), beg

الله اکبر رهی حدای متعال ، الحج

10 Another long series of *quatrains* (f 291v), many of them being prefaced by special explanatory notes in prose. Beg

از صدق منم راه ارادت بویان ، الحج

Ft 324, S 200 × 115, 120 × 55, ll 17. Or pap *Ind nast Cond* tol good, but in some places worm eaten and 'repaired' by opaque 'transparent' paper

## 693.

The same

Nb 163

A collection of selected *ghazals*, *qit'as*, *fards*, etc, from Faydī's *diwān* all in alphabetical order. Copied in the end of the XIIc

AH The *ghazal* which is usually first in the diwān, is here found on f. 3v and the collection opens with

حیر و در یوز اعدا کی از حیرت ما ، الهم

If 3l, S 21 x 130 115 65 H 19 Or. pap. Ind. must. Cond. bad. Damage due to worms

694.

دیباجه دیوان مصی

DIBACHA-I-DIWAN-I-FAYDI

On 7.

Another copy of Faydi's preface to his diwān with a few of his *qasīdas* and *ghazals*. Transcribed in the beg. of the AL-CAH. It opens with the verse which is usually the second

کدی ازل چه سب کلام حدای ، مهر اند چیست ندای حدای ، ای

Bd. v. 1f. 284v-286 S. 280 x 160 245 x 135 Irregular nūnāt \* of line. Colour. d. Or. pap. r. Ind. shul. nat. must. Cond. rather bad.

695.

مرکز الادوار

MARKAZU L-ADWAR

Na 177

Faydi's imitation of Nizāmī's *Mahzannu-l-asrār*, which he composed in 993/1585. See GPh 298 EB 1057 lith. Calcutta 1831 Lucknow 1846 and later. A part of it is printed in Spiegel's *Chrestomathia Persica*, Leipzig 1846. Transcribed in 1219 AH, or the 27th year of Shāh-'Alam's reign by Sitārām at Kāshī Beg as usual.

بسم الله الرحمن الرحيم ، کدی ازل را سب طلسم و دیم ،

If (74) S. 125 x 200, 80 x 170 H 16 (*biṣṭā* form) Or. pap. Modern Ind. must. Cond. not good. Worm eaten.

696.

نالا و دمن

NAL-U DAMAN

Na 160

Faydi's *mathnawī* version of the episode of Nāla in the Mahābhārata. It was completed in 1003/1594-1595. Besides the references given above in No. 692 see Pt 905 Aumer 38 Mehran 42 Lith. several times in India. Copied in 1168 AH at Arkāt Beg as usual.

ای در تک و پوی تور آغار ، عسای نظر دلد پرور ،

At the end of this volume there is (ff. 143-146v) a short *mathnawī* with the title (؟) صفت سنج حلی , without author's

name This appendix is dated 1169 AH, and was transcribed by Muhammad (b) 'Abdī'l-lah Beg

انلى را يکى سرد کرم ، الح

Ff (146), S 205 × 115, 125 × 60, ll 15 Or pap Ind nast Cond tol good

697.

ديوان ولي

DĪWĀN-I-WALĪ

Nb 150

The lyrical poems of Walī, a native of the district of Dasht-i-biyād in the province of Qāin Southern Khorasan, who was killed in 1012/1603 1604 See EIO 1481-1482, etc *Ind lib* Bh 371, Bk 269-270, Spī 589 (this particular copy referred to), (GC I 401) Copied in 1196 AH, by Jaswant Singh Patwānā, evidently from a defective original, as many places are left blank This copy contains *ghazals*, *qit'as*, *fards*, etc, in alphabetical order, with a few more *ghazals* at the end Beg as usual

سب نوید قرب در رد بندۀ درگاه را ، الح

Bd v Ff 1v-58, S 205 × 115, 145 × 80, ll 15 Or pap Bad Ind shikasta Cond good Additional poems on the margins

698.

کلیا ، نوعی

KULLIYYĀT-I-NAU'Ī

Nd 17

Poems of Muhammad-Ridā Qūchānī (or Khabūshānī), with the *takhallus* Nau'ī who came to India, and died in Burhānpūr in 1019/1610-1611 See GIPh 254, FIO 1485, RS 313, 376, 419, EB 1064-1066 Pr 696 907 sq, R 674, Aum 4 etc *Ind lib* Bk 272, Spī 516-517 Copied in the XIIc AH There are

1 *Sūz-u qudāz* (f 1v), a *mathnawī* poem, containing a love story from Indian life It was lith in India Beg

الہی حندہ ام را ناکی دہ ، سرسم را حکر در کالکی دہ ،

2 *Sāqī-nāma* (f 17), a *mathnawī* poem in praise of Khān-khānān, beg

نوئی اولیں ندر مدحانہ ، ن اد نو شک ر پیمانہ ،

3 *Duān* (f 27v), consisting of

a *Qasīdas* (f 27v), in praise of the Shī'ite saints and various princes, beg

مدحسب صبح ساعر دل در سراپ ر ، الح

b *Tarjī'bands* (f 37), a *manthriyya* deploring the death of Malik Qumī (although his death is generally placed in 1024-

1025/1615-1616 perhaps there is a mistake in the heading) (f 40), another, on the death of prince Dāniyāl (f 42v) Also several *taḥẓīb*s (f 44) Beg

ای سوق تو حدت هر کمندی ، اله

*Ghazals* (f 49v), in alphabetical order, beg as usual

سایه کل تا بود حال رح بستان ما ، نعطه نام تو نادا - طبع دیوان ما

*Quatrains* (f 101), unarranged, beg

من آمد ورد سراره در حس ما ، اله

Ff 106, S 165 × 105 120 × 55, ll 17 Or pap Ind nast Cond tol good Worm eaten and repaired in several places

## 699.

دیوان نوعی

The same

Na 131

Another copy of Nau'ī's *Kullīyyāt* older than the preceding one, but not so complete It is calligraphically written apparently in the XIc AH, and contains

1 *Sāqī-nāma* (f 1v), beg as above see No 698 (2)

2 *Sūz-u qudāz* (f 10v), beg as in No 698 (1)

3 A *mathnawī* poem in praise of prince Dāniyāl (f 27), beg

بار آمد ناسته ال بزور ، جو عید بدل ار دنبال بزور

4 *Qasīdas* (f 31), with the same *taḥẓīb*-bands and *taḥẓīb*-bands, beg

کر نای ، لب تسنه سرا نای ، اله

Ff (59), S 215 × 115, 160 × 65, ll 16 Or pap Calligraphic Ind nast of Herati type Cond not good injured by dampness Two good but damaged vignettes Notes on the fly leaves

## 700.

سور و کدار

SŪZ-U GUDĀZ

Oa 73

Another copy of the same poem as No 698 (1), dating from the XIIc AH It is inserted into a large collection of poetical works and fragments Beg as in the preceding copies At the <sup>1</sup>two *quatrains* and a *qit'a*

referend \ Ff 295v-302v For measurements, etc see above No 694

42 Lith

Beg as us

داستان حکیمیار

1-BAKHTYĀR

Na 110

At the *mathnawī* poem, containing a fairy tale, with the title *mathnawī with ḥiyāi pusa-i-pādshāh-i-Nīmī ūz* This particular

copy was described by A Sprenger (Spī 594) The author's name is not found in the usual places, and only the date of composition is given on f 4v 1019/1610 The copy, dating from the beginning of the XIIIc, is incomplete at the end, and therefore there is no colophon As stated in Spī 594, the prose version of this story was published by W Ouseley, London 1801, and by Kazımırskı, Paris, 1839 It was also translated into French by Lescallier Paris, 1805 Beg

‘نام حدای کریم و رحیم‘ توانا و دانا و حی کریم

S 225 × 155, 170 × 105, ll 15 Europ pap Ind legible nast Cond bad, the paper is damaged by the chemical influence of the ink, and many lines are rotten Paper is perishing Stray notes and poetical quotations on the fly leaves

702.

دیوان مظہری

DĪWĀN-I-MAZHARĪ

Nc 15

*Qasīdas* of Mazhar or Mazharī Kashmīrī He visited Persia, where he met with Muhtasham and Wahshī He returned to India and died in Muharram 1018/1609, as stated in *Riyādu'sh shu'arā* (see No 230, f 421v) His poems are all in praise of Akbar and Jahāngīr (not yet an emperor then), as well as many noblemen, such as 'Abdu'r-Rahīm Khānkhānān and others It may be this Mazharī who is alluded to by Badāūnī (Spī 64), as a poet of this name who was alive in 1004/1595 in Kashmīr (Kashmīr is often eulogised in his poems) A good but defective copy dating from the XIIc AH Beg

کل نارسد و مرغ بر آورد معانرا

حوس ترک و نواہد بر منی را و رمادرا

Bd v Ff 1v-73v, S 185 × 115, 140 × 65, ll 15 Or pap Ind nast Cond tol good, but some places are slightly injured by worms CFW 1825

703.

دیوان سمنگر

DĪWĀN-I-SINJAR

Nb 70

Poems of Muhammad Hāshim b Rafī' d-Dīn Haydar Mu am-māi Kāshī, with the *takhallus* Sinjar (he also used another *takhallus* Farāghī) He came to India, and died there in 1021/1612-1613 See GIPh 308-309, EIO 1488, P1 909, R 675, etc Ind lib Bh 375 Spī 571 (this particular copy referred to) A fine copy transcribed in 1042 AH at Bijāpūr by Shaykh Muhammad (see the colophon on f 59) It contains

*Qasidas* (f 1v), not arranged alphabetically, beg

دریغ و درد که کردم نسی نگوید تدبیر  
 کریں طلسم برآیم در دهری تدبیر

*Ghazals* (f 61v), in alphabetical order, beg

الغی کج معنی ده دل کوهر و موسم را  
 ز کعب و کوی امروزی حجل کس مول دوسم را

*Sāqī-nāma* (f 163v) beg

اگر حمل چوں کند آفتاب سکونست در دست جام شراب

*Munāẓāt* (f 180v), a *mathnawī* poem, defective at the end

Beg

ای سده درد آسد اده عم ار هر دل که ستانی نما ده

Another long *mathnawī* poem (f 185), the beginning of which apparently only one page, is lost (there is a lacuna between ff 184 and 185) It opens abruptly

همیوان عمل حرم نکندد ، الحج

*Tarjībānds* (f 205), beg

سامی نده آن ناده که سر حوس دنا ر سب ، الحج

Ff 208, S 240 × 140 155 × 80, ll 15 Or pap Calligraphic Ind nast Cond good  
 Many blank spaces, probably because the original was defective No headings,  
 although space is left for them Fine vignettes and a few minor ornaments  
 Stray notes on the fly-leaves

## 704.

The same

Oa 52

A very short extract from Sinjar's *dīwān* containing only a few *tarjībānds* Copied in the XIIc AH Beg

نار کرد عرش یارب حسن فریاد و حروس ، الحج

Bd v Ff 47-49v, S 285 × 165, 180 × 90, irregular number of lines Or pap  
 Ind nast Cond good

## 705.

دیوان نظیری

DĪWĀN-I-NAZĪRĪ

Nb 139

Poems of Muhammad Husayn Nishāpūrī with the *takhallus* Nazīrī who came to India and died in Ahmadābād in 1021/1612-

1613 (other dates of his death, given by various authorities, are 1019/1610-1611, 1022/1613 and 1023/1614) See GIPh 308, EIO 1489-1492 RS 316, EB 1074-1075, Pr 701, 908, R 817-818, etc *Ind lib* Bh 374, Bk 276-278, Sp1 515-516 (this particular copy, as well as the next two, referred to) Transcribed in the end of the XIc or beg of the XIIc AH A good copy, containing  
*Qasidas* (f 1v), beg

چنان رسیدن وی سرد ساحت دنیا را ،  
 که کرد در دل مکنون و سرده لیلی را ،

*Ghazals* (f 41v), in alphabetical order, beg

ادا ما سئب ان تکیبی - یوه حلوه المصفا ،  
 در سوائی در آور سر نمست - وزی برون ده نا ،

*Tarjī'bands* (f 105), beg

ای عده کشای هر کمندی ، الحج

*Quatrains* (f 128), beg

ای از تو صور نگار هر جا کوری ، الحج

Ff 133, S 210 × 120 140 × 75, ll 17 Or pap Ind nast Cond good CFW 1825

## 706.

The same

Nb 137

Another copy of the same *dīwān*, slightly defective at the end, dating from the XIIc AH Also referred to in Spr 516 It contains

*Qasidas* (f 1v), all have explanatory headings, giving the name of the person eulogised, etc Beg as usual

ای حلاله ، حلوب از اعدار تنها ساحته ،  
 حکمه ، تو از کرم وی کار فردا ساحت ا ،

*Tarjī'band* (100v), in imitation of Sa'dī's famous poem of the same kind, beg as in the preceding copy

*Muqatta'āt* (110), beg

بکر بر لؤلؤ معانی را ، الحج

*Ghazals* (f 113v), in alphabetical order, beg as in the preceding copy

*Quatrains* (274v), unarranged, beg as in the preceding copy

Ff (283), S 240 × 135, 165 × 70, ll 17 Or pap Ind nast Cond good Some folios are of more modern origin A few bad vignettes

## 707.

The same

Nb 138

Another copy of the same dīwān or rather an extract from it Transcribed in the XIIc AH It contains only a small portion of the section of *ghazals*, breaking off with those rhyming in ب The first poem begins

ای از کرم دریخته حوس سبیل را ، و از لطف ، عدد کد عرای حلیل را ،

Ff 32, S 230×150, 160×90 ll 15 Or pap Ind nast Cond good slightly worm eaten

## 708.

دیوان شامی

DĪWĀN-I-SHĀNĪ

Nb 74

Poems of Nasrīf Āqā, who belonged to the Turkish clan Taklū and used the *takhallus* Shānī in his poetical works He flourished at the court of Shāh ‘Abbās the Great (995–1037/1587–1628), and died in 1023/1614 See R 676 etc *Ind libi* Bk 279–280 Sp 564 (this particular copy referred to) Transcribed in the XIIIc AH It contains

A *mathnawī* poem (f 1v), in praise of the Shi‘ite Imāms etc Beg

بسم الله الرحمن الرحيم ، ماهیچه رایب امددم ،

*Ghazals* (f 20v), only a small portion of the original collection, here breaking off with those rhyming in ب Beg

ای نادای حمد تو زمرمه ععل و رای را ،

ور تو خلوت سحر ععل سرای را ،

*Qasīdas*, a few *qit‘as*, *tarjī‘bands*, etc (f 42r), beg

س ، که درد آه ملک را بر آورم ، خاکستر بری بر بریا بر آورم ،

Ff (152), S 255×155, 220×100, ll 19 Europ pap Ind nast Cond good

## 709.

سبع سیاره

SAB‘ SAYYĀRA

Na 62

*Mathnawī* poems of Zulālī, who was a native of Khwānsār, a large village and a district north of Isfahān, on the Hamadān road He also was an eminent poet at the court of Shāh ‘Abbās the Great, as the previous author, and died in 1024 or 1025/1615–1616 His works were left unarranged, but afterwards were put in order and edited by ‘Abdu’l-Husayn Kamaraī, whilst Tughān

wrote a preface to them See GIPh 249, 250, 251 300, 301 Hoin 188, EIO 1494-1498 EB 1081-1084, R 677 etc *Ind lib*, Bh 377, Bk 282, Spī 592-593 (this particular copy and the next ones referred to) Transcribed in the beg of the XIIc AH It contains

1 *Preface*, in prose, by Zulālī himself, beg

تقدیر و در و تدویر صانع و قادری را اله

2 *Husn-i-galan-yūz* a *mathnawī* poem in 41 *ghalua* with a prose preface, beg

تعالی الله سانه (sic) از این آیه اله

Beg of the poem itself

بسم الله الرحمن الرحیم ، تیرشانسب ددیورحم

3 *Shu'la-i-dīdār*, a Sufico-didactic poem in 49 *shu la* with a prose preface beg

سبحان الله از سر این آیه اله

Beg of the poem itself

نام او داج سر هر ناه ، سعلۀ دیدار هر هداکاه

4 *Maykhāna*, another similar poem, in 40 *qadahs* Beg of the prose preface

الحمد لله از دوستکائی این آیه اله

Beg of the poem

نام او ناده سده معانه ، دش هر که هسب بیمانه

5 *Dhanna wa khurshīd*, also with a prose preface, beg as usual

ما ساء الله از یس آیه اله

Beg of the poem

نام او کرد مرا شعلۀ فرور ، نتوان کعب نآتس که مسور

6 *Ādhar-u samandar*, with a prose preface, beg

آه از این آیه دلسور حکر اله

Beg of the poem

نامس عسب (read عسب) و حسن دفتر

آز س س اف س ک و سمد در

7 *Sulaymān-nāma*, sometimes also called *Sulaymān-u Bilqīs*, the love story of king Solomon and the queen of Sheba Beg of the prose preface

ما اعظم شانه و بیمتاً سبحان اله

Beg of the poem

بنام جهانگیر دلغای ملک ، که آمد سلیمان یک مور ملک

S *Mahmūd-u Ayāz*, the most famous of all Zulālī's poems, commenced in 1001/1592-1593, and completed 1024/1615 It was lithographed in Lucknow, 1290 AH Beg of the prose preface

سداس و ستائش بدده نواری را اله

Beg of the poem

بنام آنکه محمودس ایار اسب ، عمس انتخابه نار و نبار اسب

S 185 × 115, 125 × 60, ll 14 Or pap Calligraphic Ind nast Cond good Many marginal glosses A few vignettes

## 710.

The same

Na 134

Another copy of the same 'septet' of Zulālī, dating from the XIIc AH and also referred to in Spr 593 It is a defective and a rather bad transcript, a great number of folios are lost or misplaced and many parts are illegible It contains

1 *Mahmūd-u Ayāz* (f 1v), beg abruptly with several *bayts* in a metre different from that of the poem

یا الهی انایب (عیایب) ار آیات و کرم ، اله

The poem is interrupted by other matter in the middle, and is continued on ff 126-153

2 *Ādhar-u Samandar* (f 64), 3 *Dhanna wa kharshīd* (f 76), 4 *Sulaymān-nāma* (f 81), 5 *Maykhāna* (f 93v), 6 *Shu'la-i-dīdān* (f 115v), all beg as in the preceding copy 7 *Husn-i-galan-sūz*, incomplete, one page on f 125v, and the continuation on ff 153-162

Ff (162), S 170 × 85, 125 × 55 ll 15 Or pap Vulgar Ind nast Cond bad Much injured by dampness and repairs

## 711.

محمود و انار

MAHMŪD-U AYĀZ

Na 133

Another, very good and calligraphic copy of this poem, dating from the XIc AH Referred to in Spr 583 Beg of the poem is the same as in No 708 (8) but the preface begins in a different manner

ندارک الله ار تسره این آیه اله

Ff 216, S 230 × 130, 140 × 70, ll 15 Or coloured paper Calligraphic Ind nast Cond tol good, but many places absolutely spoilt by the 'repairers'

## 712.

The same

Na 132

Another quite modern copy of the same poem, dated the 11th year of Muhammad Shāh's reign, i.e. 1145 AH. It is slightly defective at the beg, only seven *bayts* being lost. On ff 176-183v there is *Husn-i-qalau-sūz*, complete, beg as usual, see above, No 709 (2).

Ff (187), S 215×135 170×75 ll 14 two central columns and one on the margins. Or pap Ind nast Cond tol good

## 713.

The same

Oa 73.

An extract from the same poem. Transcribed in the XIIc AH. It begins as usual see above No 709 (8), and there is a colophon stating that the poem is complete. It is far too short however and probably several chapters in the middle are omitted.

Bd v Ff 237-269. For measurements etc., see No 676

## 714.

The same

M 2

Another extract from the same poem transcribed in the XIIc AH. Beg as usual see No 709 (8).

Bd v Ff 91-95v, S 135×260, 320×195, ll 32. Or pap Ind nast Cond good

## 715.

دیوان ملک ، تمبی

DĪWĀN-I-MALIK-QUMĪ

Nb 131

Poems of Malik Qumī (a native of Qum, a city south of Tehran, its name is often Arabicized into Qumm), who came to India, lived at Ahmadnagar and Bijāpūr at the court of 'Ādil-Shāh Ibrāhīm (987-1035/1579-1626), and died in 1024 or 1025/1615-1616. See GIPh 309, 336, EIO 1499, cf R 678, 1091, etc. *Ind lib* Spr 481 (this particular copy referred to). A good transcript dating from the beg of the XIIc AH. Contents

*Ghazals* (f 1v), in alphabetical order, beg

ای ر نامب ناح کوهر بر سر دیوان ما

ار شتاب بی سانی سر خط عرفان ما

*Qut'as* (f 148v), with a few *quatrains*, etc , beg

طریق کیس نکوئید یا دسان بدهید

هرار عرصه نکند و بر دست بندن

*Quatrains* (f 158v), beg

یاد تو کدم کر بر سر (sic ?) نام نام تو نرم سدک بر آید نام

Ff 178, S 205 × 115, 160 × 75, ll 15 Or pap Good Ind nast Cond good Many notes on the fly-leaves

## 716.

دیوان طعوری

DĪWĀN-I-ZUHŪRĪ

Nb 91

Poetical works of Nūru'd-Dīn Muhammad Tuṣhizī, with the *takhallus* Zuhūrī, who came to India and died there some time in 1025-1027/1616-1618, cf above, Nos 356-362 in this Cat, where his prose works are described For his poetical works see GIPh 309 sq., EIO 1500-1508, EB 1076-1077, Pr 909-910, Ros 264 R 678-679, etc *Ind lib* Bh 376, Bk 284-287, Spr 580 (this particular copy referred to) Transcribed in the XIIc AH This volume contains only *ghazals*, in alphabetical order, beg

آنکه بواهد داشت فردا رحمتش دیوان ما

دسته و صغس آفتاب مطا ع دیوان ما

Ff 385, S 225 × 125, 160 × 75, ll 15 Or pap Bad Ind shukasta Cond good, but some places are rendered illegible by 'repairs' Ff 269, 317v-319v are blank Very bad vignette

## 717.

ساقی نامه

SĀQĪ-NĀMA

Na 59

A long *mathnawī* poem of the same Zuhūrī, dedicated to Burhān Nizām-Shāh II of Ahmadnagar (999-1003/1590-1594) and containing a series of eulogies and laudatory poems on various subjects See EIO 1501, 1506-1508, EB 1078-1079, Pr 64, 697, R 678-679, etc Lith Lucknow, 1849 Transcribed in the XIIc AH Referred to in Spr 580 Beg

بها همه ایرد پاکرا ، بر یاد ط نام پاکرا

S 210 × 115, 140 × 75, ll 11 Or pap Ind nast Cond good

718.

تسمیة زهوری

QISMIYYA-I-ZUHŪRĪ

M 19

A small extract from the preceding poem (corresponding to ff 21-26v of No 717, where it is called *Qismīyyāt*) A bad copy, dating from the end of the XIIc AH, forming an entry in a small scrap-book Beg as in No 717

دستبردنی سجد کلمه دهن ، نجوس اسراران چاه دوس

Bd v Ff 33v-35, S 130 × 210, 125 × 200, ll 20, four columns (*biyād*) Or pap Ind nast Cond rather bad

719.

کلیات، شریف

KULLIYYĀT-I-SHARĪF

Nb 77

Poetical works of Muhammad Sharīf Kāshānī, with the *takhal-lus* Sharīf, who came to India, and died there ca 1030/1621 See EIO 1515, etc Ind lib Spr 567 The copy in the Society's collection, referred to by A Sprenger (No 1405), dated 1026 AH, is the original of both copies described here, made in 1842 and 1871 It seems probable that this old copy, which is now missing, is identical with the MS in the India Office library, No 211, described in EIO 1515 It is not impossible that the book may have been 'lost' from Calcutta some time after 1871, and has finally found its way to London The present transcript is dated (1258)/1812 It contains

*Ghazals* (f 1v), in alphabetical order, beg

بسم الله ای شریه ، رم بخش نامه را

ار حمد کردگار م سار حامه را

*Quatrains* (f 220v), beg

گر هیکسی را کسی داشتمی ، اله

*Qasidas* (f 241), with a few *qut'as*, etc , beg

صلح ار فسان حرج بر آورد حاکموش

دهر آتسین حصار سد ار حاکم ررس

*Sāqī-nāma* (f 335v), beg

سویه ار در آشنائی در آی ، اله

*Tarjīb-bands* and *tarkīb-bands* (f 339v), beg

کی یاد کنم م کمندی ، اله

*Siri-nāma*, a *mathnawī* poem (f 374v) beg

کر دل بیرون کدم اندوهنا ، الحج

*Farhād-u Shīrīn* (f 380v), a *mathnawī* poem in imitation of Nizāmī's *Khusraw-u Shīrīn* The title is given on f 388v at the bottom of the page

بختسار و فرهاد و شیرین ، بیارار آوزم کله ای زبکیں

Copied from a defective original, because many places are left blank Beg

حداوددا ر طبعم عده نکسای ، ر کلکم لعت و معنی را سارای

Ff 458, S 240 × 160, 190 × 105, ll 15 Europ pap Modern Ind nast Cond good

## 720.

The same

Nc 11

Another copy of the same *Kullīyyāt* It was transcribed, according to an English note on the fly-leaf, from the old MS No 1405, mentioned in the preceding No 719, in 1287/1871, by Muhammad Hasan b Chāndkhān Hājīpūrī It contains *qasīdas* (f 1v) with a few *qit'as* *Sāqī-nāma* (f 94v), *tarjīb-ands* and *tarīb-ands* (f 98v), *Siri-nāma* (f 133v) It preserves the text of the original colophon (f 139)

تمت الکتاب در دار السلطنة سمر - یدر آباد در پای تحت سلطان محمد  
وطب ساه من گفتار مولانا سروده ، کاسی (نه) تاریخ نسب و سسم ماه رمضان  
المبارک سنه ۱۰۲۶

*Farhād-u Shīrīn* (f 141v) All these sections begin as in the preceding copy, from which the present one differs only by the absence of the *ghazals* and *quatrains*

Ff 219, S 200 × 120, 140 × 70, ll 15 Europ pap Modern Ind nast Cond good  
Notes in English on the fly-leaf and f 141

## 721.

دیوان شاپور

DĪWĀN-I-SHĀPŪR

Nb 73

Poetical works of Shāpūr, a native of Tehran, who also used the *takhallus* Farībī He came to India, and died there some time between 1021 and 1030/1611–1621, as variously stated by different authorities See GIPh 247, EB 1072–1073, R 674, etc Ind

libr Bh 379, Bk 289, Spī 564 (this particular copy referred to)  
Transcribed in the XIIc AH It contains

1 *Qasīdas* (f 1v), unarranged, and apparently incomplete  
Beg

چه مژده دارد از آن ساح کل دسم بهار  
که رقص میکند از سوق بر سرم دشت ار

2 *Ghazals* (f 27v-128v), in alphabetical order, beg

ر ه رایل نکرد حائسرائی لعل حائرا  
ر حاصد ، ، ، دارد عدار آب - یوانرا

3 *Tarjī'āt* (f 133v, ff 129-133 are blank), beg

عشق از سر راه ، مید بندی ، تابیده عیس من کمندی

4 *Dāstān-i-bāgh* (f 141v), a *mathnawī* poem, beg

صاحی ر آب کوثر روی سسته ، الحج

5 *Dāstān-i-kūh kūftan-i-Farhād* (f 147), also a *mathnawī*  
poem, beg

ادب پرورده دهقان سخن کوی ، الحج

6 A few short *mathnawī* poems (f 148v), the first one with  
the title در مدح پادشاه زمان , beg

کندده ، ، ، متس بر آسمان رحب ، الحج

7 *Quatrains* (f 150), unarranged, beg

بر - ایر - ه - ه تی ای ندیم سکری ، الحج

Ff (159), S 205×110, 150×75, ll 15 Or pap Ind nast Cond not quite good  
Slightly worm eaten and afterwards 'repaired' A note by H Blochmann on a  
fly-leaf, with a reference to *Āin-i-Albārī*

## 722.

نان و - او

NĀN-U HALWĀ

Na 157

A Sufico-didactic poem in *mathnawī* verse, extremely popular  
in Persia The author, Bahāu'd-Dīn Muhammad b Husayn b  
'Abdī's-Samad al-Jabalī al-'Āmilī, a divine of Arab extraction,  
lived at Isfahān during the reign of Shāh 'Abbās the Great (995-  
1037/1587-1628), and occasionally wrote poetry, using the *takhal-*  
*lus* Bahāī His death is variously fixed, but the most reliable  
date is 1030/1621 See GIPh 301, EIO 1517-1520, RS 419, EB  
1085-1088, 1239, Pr 116, 668, 698 R 679, Aum 4, etc *Ind libi*

Bh 380, Bk 291, Spr 368 (this particular copy referred to) The poem was lithographed a great many times in Persia, also in Constantinople, etc. A modern copy, dating from the end of the XIIc or beg of the XIIIc AH. Beg as usual, with a short preamble in Arabic

اما بعد حمد الله على اتصاله الحق

Beg of the poem itself

انما الاهى عن العهد القديم ، ايها الساهى عن المبعج العويم

Ff 13, S 210 × 155, 170 × 75, ll 15 Europ pap Ind nast Cond tol good CFW 1825

## 723.

The same

Oa 73

Another copy of the same poem, slightly incomplete at the end. It was transcribed in the XIIc AH and forms an entry in a large volume containing many different poetical works. Beg as in the preceding copy, but without the prose preamble

Bd v Ff 98-101 For measurements etc, see No 463

## 724.

The same

Oa 21

Another copy of the same poem, transcribed by Sayyid Khidr, surnamed Sayyidū Miṣyān, in the beg of the XIIIc AH. It opens with the same short Arabic introduction as found in No 722. The poem itself begins as usual, see the same No

Bd v Ff 7v-22v For measurements, etc see No 581

## 725.

ديوان ناقر

DĪWĀN-I-BĀQIR

Nb 19

A rare collection of poems of Bāqir, chiefly in praise of Ādil-Shāh Ibrāhīm II (987-1035/1579-1626). In a note on f 158, which seems genuine, is stated that this book, *Kulliyāt* of Bāqir Kāshānī, was copied for the library of Aurangzib in 1082 AH. On the other side of the same leaf there is a heading مسند محمد. نامر حردہ It seems probable that the author of these poems is identical with Muhammad Bāqir Kāshānī, who died in the Deccan in 1034/1624-1625, referred to in EIO 1535, or in the *Safīna* (see EB 376, col 230). This identification can be well supported by

various allusions from his *dīwān* Shāh 'Abbās the Great (995-1037/1587-1628) is often referred to (cf ff 125v, 205, etc.) The poet Sinjai (see above Nos 703-704 in this Cat.), who died in 1021/1612-1613, is mentioned on f 206, an elegy on his death is given on f 154v and two chronograms for the date of his death are given on f 212. Hakīm Ruknā, i.e. Ruknu'd-Dīn Mas'ūd Kāshānī, with the *takhallus* Masih, who d. in 1066/1656 (cf EIO 1572), is mentioned on f 205v, etc. A good copy, but the greater portion of it is entirely perished. It is already described in Spī 374-375 and contains

1 *Ghazals* (f 1v), in alphabetical order beg

یارب آنسور فکن در دل دیوانه ما ، که کلم آید و آتس برد ار حانه ما ،

2 *Quatrains* (f 96) unarranged, beg

ار سیده صا ، ما صفا فص برد ، روح القدس ار ما مدعا فیس برد ،

3 A *mathnawī* poem, apparently with the title *Maykhāna* (f 118v), a kind of a *Sāqī-nāma*, beg

دمیخانه آئی و ، رانه آئی ، سگسته شو آنکه نمیخانه آئی ،

4 *Tarjī'āt* and *tarkībāt* (f 130v), beg

مدب بدیر مدنه کس ندسب داع ما ،

مر چه نم آقا اب دس ، د حراع ما ،

5 *Qasīdas* (f 158v), in praise of the Shī'ite Imāms, 'Ādil-Shāh Ibrāhīm, Shāh 'Abbās the Great, etc., with a few *qit'as*, chronograms, etc. at the end. Beg

ای مسمعه ، مال ترا ریور آفتاب ،

حل کسته سرریب ر - چون زر آفتاب ،

Ff 213 (loose), S 190 × 100, 125 × 55, ll 17. Or pap. Good. Ind. nast. Cond. bad. Good vignettes.

726.

دیوان طالع ، آملی

DĪWĀN-I-TĀLIB ĀMULĪ

Nc 1

Poems of Muhammad Tālib, a native of Āmul, near Bārfurūsh, on the S.-E. shores of the Caspian, who came to India, and died there in 1035/1625-1626, as stated by the best authorities. See GIPh 309, EIO 1524-1529, RS 376 EB 1090-1092, Pr 913, R 679, Aum 38, Gotha C 23, etc. *Ind lib* Bh 384-386, Bk 292-296, Spr 575 (this particular copy referred to). A calligraphic copy, dating from the XIc AH. It contains

*Qasīdas* (f 1v), mixed with *qit'as*, *tanjī'bands*, and poems of other classes, not alphabetically arranged, beg

چون که دم بفرق حرد افسرمان ، ار مدح سه اناه دم بر سر زبان ،

Three *mathnawī* poems (f 110), in different metres without headings, the first (called in No 728 *Qadā wa qadar*), beg

سیدم زوی ار طرر آسنانی ، عروس بکته را برع کسانیی ،

Ff 123, S 235 × 130, 155 × 70, ll 18 Or pap Good Ind nast Cond good A fine vignette

## 727.

The same

M 2

A short extract from Tālib's *dīwān*, copied in the XIIc AH and containing a number of *ghazals* in alphabetical order, beg (as in EB 1091)

ما را کشد خو سوی تو سوخت بلند ما ،

هر صوی تاربانہ سود بر سمد ما ،

Bd v Ff 254-256v For measurements, etc , see No 221

## 728.

قما و قدر

QADĀ WA QADAR

Oa 73

Another copy of the same *mathnawī* poem of Tālib which is placed first of the three in No 726, here given with the heading as above It is slightly incomplete at the end, and the initial hemistich is slightly different Copied in the XIIc AH Beg

سندم زوی ار ناکنه رائی ، الح

Bd v Ff 237-238v For measurements, etc , see No 463

## 729.

کلیات ، سائیی

KULLIYYĀT-I-SHIFĀĪ

Nd 10

Poetical works of Sharafu'd-Dīn Hasan Isfahānī, with the *takhallus* Shifāī He was a physician at the court of Shāh 'Abbās the Great (995-1037/1587-1628), and died, according to the best authorities, in 1037/1628, although 1027/1618 and 1038/1628-1629 are also given as the date of his death See GIPh 311, EIO 1531-1533, EB 1093, P1 913-915, R 822, Fl I 600, etc Ind lib

Bh 388, Bk 298-300, Sp1 570 (this particular copy referred to)  
Transcribed in the 18th year of Shāh-'Ālam's reign, i.e. 1191 AH  
It contains

1 *Dīda-i-bīdār* (f 1v), a *mathnawī* poem comp in 990/1582  
Beg

بسم الله الرحمن الرحيم ، تع اليك يدك حليم ،

2 *Mihī-u mahabbat* (f 24v), also a *mathnawī* poem, comp  
in 1021/1612-1613 , beg

ای سر عاشق نواری ، دلی ده کاروانی عسکری ،

3 *Namak-dān-i-haqīqat* (f 51v), also a *mathnawī* poem  
The date of composition is not given Beg

ای دست سخن ملاحب سالی ، نه ک زار طرز راهی ،

4 *Tuhfa-i-'Iṭāqayn* (f 69v) a *mathnawī* poem in imitation  
of Khāqānī's *Tuhfatu'l-'Iṭāqayn* (see above, Nos 461-462 in this  
Cat ) It is sometimes also styled *Maṭla'u'l-anwān*, cf. EIO 1531 (1)  
Beg

ای درد تو تحفة العرافین ، وی زهر تو شکر مداوین ،

5 *Qasīdas* (f 73v), unarranged beg

معلم وطرف عالیه من طعل زبان دانس ،

سنو آیات عرفان کوشه خاطر دستاویس ،

6 Another collection of *qasīdas*, intermixed with *quatrains*,  
*qit'as*, etc (f 105v) Beg

ای تعب تو سابع معالاف ، مساطة جه رة ، الاب ،

7 *Ghazals* (f 119v), in alphabetical order, beg

ای رده برتر از کمان نیمه کنونی را ،

دست بتو کجا رسد عمل بکسته پای را ،

8 *Tarkīb-bands*, *quatrains*, *qit'as*, etc (f 205), beg

هر حد کرمسب حدائی عمار ، اله

9 A collection of miscellaneous poems (f 210v), similar in  
contents to that mentioned in EIO 1531 (3) It begins in the  
same manner

هؤمس هلم نارئ حملان نکا رب ، اله

Ff (224), S 320 x 200, 245 x 145, ll 23 Or pap Ind nast Cond good The  
heading of various poems are not written, although space is reserved for them

730.

دیوان شعائی

DĪWĀN-I-SHIFĀĪ

Nb 78

A good, but incomplete copy of Shifāī's dīwān, dating from the beg of the XIIc AH. It contains

1 A collection of *qasīdas* (f 1v), not arranged alphabetically. It opens with the poem found on f 91 in the preceding copy

رسمت از نخب نیکرم بصعنان (sic) نروم

نروم همه و مروت ر حواس ان نروم

2 Another collection of *qasīdas* (f 28v), apparently the same as that on ff 105v-119 of the preceding copy, see No 729 (6), with a similar beginning

3 *Ghazals* (f 42v), not arranged alphabetically. The first poem is found on f 193 of the preceding copy

ار صعه ، نا سرسک ، مسکرا همدروم ، الحج

Ff (113), S 215 × 125, 160 × 80, ll 14 Or pap Calligraphic Ind nast Cond tol good

731.

(مثنویا ، شعائی)

(MATHNAWIYYĀT-I-SHIFĀĪ)

Na 118

Another copy of two *mathnawī* poems of Shifāī. It may be a part of a *Kullīyyāt* of his works to which the preceding MS (No 730) may also have originally belonged. The handwriting, the general appearance, and the paper are only very slightly different. This copy is referred to in Spr 570. It contains

1 *Dīda-i-bīdān*, beg as in No 729 (1). Incomplete, the end corresponding to f 22v in that copy

2 *Mih-i mahabbat*, beg as in No 729 (2). Complete

S 215 × 125, 160 × 80, ll 14 Or pap Ind nast Cond not good Worm-eaten

732.

(منتخب ، دیوان شعائی)

(MUNTAKHAB-I-DĪWĀN-I-SHIFĀĪ)

M 12b

A short extract from Shifāī's dīwān. It contains *ghazals*, not arranged alphabetically, and a few *quatrans*, 373 poems altogether, all numbered. Copied in the XIIIc AH. Beg

یا رسیده روز ازل بر زبان ما ، الحج

Bd v S 145 × 270 (*biyyād*) Irregular number of lines Or coloured paper Ind nast Cond good

733.

دیوان تعی

DĪWĀN-I-TAQĪ

Nb 29

Lyrical poems of Taqī, whose full name is given in the preface (ff 1v-2v) as Taqī b Mu'īnī'd-Dīn Muhammad b Sa'dī'd-Dīn Muhammad al-Auhadī al-Husaynī al-Bulyānī (البُلْیَانِی), and who is identical with the author of the *Tadhkima* of Persian poets, and a poem *Yūsuf-u Ya qūb*, usually briefly called Taqī Auhadī (cf GIPH 232, R 1089, Spr 95 and 576). The exact date of his death is not known, but the present collection of his poems yields some materials for its determination. In this copy transcribed at Lucknow, 1196 AH, by Jaswant Sing'h Parwāna, and referred to in Spr 576, almost every poem contains the date of composition and an indication as to the place where it was written. These dates range from 980 (f 36v) to 1038 AH (f 58v) and 1039 AH (f 58). The poems dated 1032 and 1033 AH are very numerous. Therefore it is clear that the date of Taqī Auhadī's death cannot be placed before ca 1040/1630. It is of interest to point out that a MS in this collection described above under No 430, and containing the rare dīwān of Qatīrān, was copied in 1018/1607 by Taqī Auhadī Bulyānī. If this copyist is identical with the author of the present dīwān (and there is nothing improbable in such a supposition), we have a specimen of his handwriting, which, however, cannot be called exactly calligraphical.

The present dīwān has a special title *Tadhkima'tu'l-'āshiqīn*, and this MS contains only the first half of it.

There is a short prose preface by the author himself with the title

دیوان تعی موسوم به تذکرة العاشقین (sic?—illegible)

Beg

بعد از شکرته عنده دهان الح

*Ghazals* (f 3), in alphabetical order, only those rhyming in د. They open with the poem, composed at Shīrāz in 1000/1592.

1592

Beg

سد مطلع نور جدا - ورسید دات ناک ما،

ان رح نماید معرب ر آئندۀ ادراک ما،

Bd v Ff 1v-118, S 200×115, 145×80, ll 15. Or pap Ind shikasta-nast. Cond good. A few folios by a different hand. Glosses on the margins.

734.

دیوان قپلان بیک،

DĪWĀN-I-QAPLĀN BEG

Nb 110

A rare collection of poems of Qaplān Beg, an official of Turkish extraction under Akbar and Jahāngīr, who retired from

his post, according to *Riyādu'sh-shu'arā* (cf No 230, f 364), in 1030/1621. The date may be read as 1003, but this does not agree with the context where it is said that Qaplān retired *under Jahāngīr*. Spienger repeated a similar statement in his Catalogue (Spr 531), without noticing this glaring anachronism. Jahāngīr is referred to in many of the poems: a chronogram for his ascension is given on f 159, and he is eulogised on f 3v 7, 9v 12v, etc. In the section of *qit'as* the author gives numerous chronograms, the latest being apparently for 1041/1631. 1029 (f 166) بود « اهی ارب او (f 163) 1039 (f 163) دل 1040 (f 163) داع

and ناد ماوی او به « ب بریں 1041 (f 164v) برزی رحم حق حاروان (f 167v), the same. Therefore it is obvious that the poet in question died some time after 1041/1631. The present excellent although slightly defective and injured copy, dating from the end of the XIc AH, is referred to in Spr 532. It contains

1 *Qasīdas* (f 1), incomplete at the beginning. The first complete poem, in praise of Jahāngīr (f 2v) begins

«وسا اردی بهس لاله کستر، کرو صکرا سود نکلا سستر،

2 *Ghazals* (f 18v), in alphabetical order. The first has the heading فی التوحید. It begins

آنکه نامس هس دایم ریب عدوان ما،

نکنه همدس بود دیو اچہ دیوان ما،

3 *Muqatta'āt* (f 158v), with many chronograms, beg

«صاحب دده عرصه دارد، سکوه آساولی رزی ضرور،

4 *Rubā'yyāt* (f 169), with a few riddles at the end, beg

«الله سه حوسب اله ، لام و ها ، کوید العس که هس داتش دجا،

5 *Sāqī-nāma* (f 232v), incomplete at the end, beg

«الا ای دل بیدلی سر «حیب ، حه داری دسب ار فتوحات عدب،

Ff 238, S 190 × 105, 135 × 70, ll 11. Or pap. Calligraphic Ind. nast., resembling the old Herati type. Cond. not good. Many pages spoiled and made partly illegible by the repairer, who pasted much paper of inferior quality over the pages. Many lacunas.

## 735.

دیوان فصیحی

DĪWĀN-I-FASĪHĪ

Nb 102

Poems of Fasīhī Ansārī of Haiāt, who was for some time in the service of Hasan-Khān Shāmlū, and afterwards attached to

the court of Shāh 'Abbās the Great The date of his death is usually fixed at 1046/1636-1637 See GIPh 311, EIO 1537, etc *Ind lib* Bk 305-307 Spr 390 (this particular copy referred to) Transcribed in the XIIc AH It contains

1 *Qasīdas* (f 1v) beg

دلم ن رفب ر آئس ریا بوشان دالایی  
روم از کاروان (کاروان) ناله دردم دلی عریایی

2 *Qit'as* (f 46v) with several chronograms beg

ای در بار صبح درون آمد از دردم ، اله

3 *Ghazals* (f 62), in alphabetical order beg

حدایا زوری این دود پرستان سار حب را  
که دورح حب است آتش پرستان محب را

4 *Rubā'iyāt* (f 108), some of them containing chronograms beg

این دود پرستان که دلبسته دود پرستان  
کود دود پرستان م و لیک دود پرستان

5 A *mathnauī* poem (f 120), beg

سبحان الله چه دارم سب ، این عرس معدس السب

Ff 129, S 190×110 120×70, ll 15 Or pap Ind nast Cond good slightly worm eaten The first two and the last two folios are on different paper, but apparently written by the same hand

## 736.

دیوان روح الامین

DĪWĀN-I-RŪHU'L-AMĪN

Nb 56

Poems of Muhammad Amīn Shahrastānī of Isfahān, surnamed Mīr-Jumla, with the *takhallus* Rūhu'l-amīn, who came to India, and died there in 1047/1637-1638 See GIPh 246-247, EIO 2897, R 676 Cf also EIO 1539-1540, where his two *mathnauī* poems *Khusrāu-u Shīrīn* and *Laylā va Majnūn* are described An old copy, dating from the XIc AH which contains probably the same version of this dīwān as EIO 2897, and consists of a collection of *ghazals*, in alphabetical order, with a prose preface This dīwān has also a special title, *Gulistān-i-nāz* (f 7)

Beg of the prose preface (f 7)

یکایک ای افان سب و دود پرستان افانم اله

Beg of *ghazals* (f. 8v)

ای درسن از مروج تو شمع رواں ما ، ار نور و درت تو چکیدسب حل ما ،

If 161 S 235 x 135, 155 x 50 ll 15 Or pap Good Ind nast Cond tol good  
Two very mediocre vignettes

737.

دیوان اسیر

DĪWĀN-I-ASĪR

Nb 10

Poems of Jalālu d-Dīn Asīr b. Mīrzā Mu'min Isfahānī, a great drunkard and an intimate friend of Shāh Abbās. He died, according to the most reliable authorities in 1049/1639-1640. See GIPh 311 EIO 1541-1551 EB 1096-1100 Pr 915, R 681, etc. *Ind lib* Bh 389-390, Bk 303-304 Spī 342-343 (this particular copy referred to) Lith in Lucknow 1880. Transcribed in 1112 AH by Sultān Beg Qāqshāl. This volume contains

*Qasīdas* (f. 1v), with a few *qit'as* at the end beg

ای دانه ز یخ خیال دل دانا سر حلقه مستان زحمت دیدد بنا ،

*Ghazals* (f. 69v), in alphabetical order intermixed with *quatrains*, beg

ای کلسن از بهار حیل تو ، ترک کل از طراوت نامب سعدیا ،

*Quatrains* (f. 371v), with a few *mukhammasāt* in the beginning, opening with

کر بسدود ننان دیدد حیرانی را ، الحج

If 383 (correct order of folios 1-7, lacuna, 8-17 19-21 18 25-49, 51-56, 59 57-263, 272, 261-271, 273-383) S 210 x 120 130 x 85, ll 15 Or pap Ind nast Cond good

738.

The same

Nb 11

Another copy of Asīr's *dīwān*, containing only *ghazals* and *quatrains* with *mukhammasāt* (f. 211), both beg, as in the preceding copy. Transcribed in the XIIc AH, also referred to in Spī 343.

If 218, S 210 x 120, 160 x 75, ll 16 Or pap Ind nast Cond tol good Slightly worm eaten CFW 1825

739.

The same.

Nc 2

A short collection of Asīr's *qasīdas*, copied in the XIIc AH,

forming part of a volume containing works of different authors  
It opens with the poem found on f 5v in No 737, beg

مته (مستی) ار طرر نکاه تو سراسر رو نار ، الح

Bd v Ff 1v-15v, S 230×130, 155×95, ll 15 Or pap Ind nast Cond tol  
good

## 740.

The same

F 4

A few poems of the same Asīr, copied towards the end of the  
XIIc AH Beg

ارغوان راز ، ی یک آتش بدود ما ، الح

Bd v Ff 41v-42 For measurements, etc , see No 357

## 741.

دیوان رزمی رومی

DĪWĀN-I-RAZMĪ RŪMĪ

Nb 57

Poems of Razmī Rūmī, a poet of the middle of the XIc AH ,  
or XVIIc AD He flourished at the court of Shāh Safī the  
Safawide (1037-1052/1628-1642), as may be concluded from his  
numerous eulogies of that prince In one of his *qit'as* he gives  
the chronogram for the date of the occupation of Baghdad by  
Persian troops (f 189) ، واندکار نا پاک دعا بعداد رب ،  
1050/1640, etc Another date is found on f 56, 1030/1621  
Evidently this poet and his dīwān are entirely unknown, and no  
references can be obtained without special research Copied ap-  
parently in the XIIc AH , from a defective original, because  
many leaves are wholly or in part left blank This volume con-  
tains

*Qasīdas* (f 1v), in praise of the Imāms, etc , beg

رسا سکر ده ای والی واهب ، کرو یاب هرکس عطائی مداس ،

*Ghazals* (f 73v), in alphabetical order, beg

بود الله اکبر هار مسموبای عدوانها ، رسم الله هوش و ترشود کلرار دیوانها ،

*Quatrains* (f 165v), incomplete at the beg and end Beg

هر حد که چون اله ، درین کبه سرا ، الح

*Qit'as* (f 188v), also probably incomplete, beg

مهر سپهر داس و حاة و حلال و ود ، الح

Ff 191, S 230×145, 130×70, ll 15 Or pap Ind nast Cond good Slightly  
worm-eaten

742.

ترجمہ تکمیلہ

TARJUMA-I-TAKMILA

Na 19

A versified translation of the supplement to the famous biographical work of Yāfi'ī *Riwaḍi'r-riyāhīn*, dealing with the lives of Abdu'l-Qāḍi Jīlānī and his successors. The work in question, known under the title of *Takmilat Riwaḍi'r-riyāhīn*, or *Asnāu'l-mafākhir fī manāqib sh-shaykh 'Abdī'l-Qāḍi*, by 'Afīfu'd-Dīn 'Abdu'l-lah b As'ad b 'Alī b Sulaymān al-Yāfi'ī (d 768/1367), was translated into Persian several times (cf above No 242 in this Cat) See Brockelmann II, pp 176-177 The translator's name appears in the form of 'Abdī, who completed his work in 1051/1641 It is divided into 105 *hikāyats* See Spr 307, where this particular copy is already described Copied in the XIIc AH Beg

کن نہ رسم الله ای حال ابتدا ، بس بحمد حق زبان را بر کسا ،

S 255 x 140, 160 x 80 ll 11 Or pap Calligraphic Ind nast Cond good Vignette

743.

ریا و نکار

ZĪBĀ WA NIGĀR

Na 56

A *mathnawī* poem, containing a version of the old Indian tale of the loves of Panūn and Sīsī, originally written in Sind'hī The translator, Muhammad Ridāī, completed it in 1053/1643 See GIPh 253, R 684, Spr 544 (this particular copy described) Copied in the 28th year of Aurangzib's reign, i e 1096 AH, at 'Ālamgūpūr, and intended as a present to prince Muhammad A'zam Beg

الهی هم دل و هم بدلی ده ، هم آن حاصل هم این سخاوتی ده ،

S 265 x 160, 190 x 85, ll 17 Or pap Ind nast Cond good

744.

آئینہ راز

ĀĪNA-I-RĀZ

F 52

A short *mathnawī* poem by Abū l-Barakāt b Abdu'l-Majīd Multānī, with the *takhallus* Munīr (d 1054/1644), known chiefly as the author of various compositions in ornate prose (cf above, Nos 366-367 in this Cat) Copied in 1070 AH (because so are dated some other portions in this volume, written by the same hand) Beg

چون مرا دو مدد معنی صا ، میکسم آئند دل از علا ،

Bd v Ff 122v-125 (in *margine*) For measurements, etc, see No 366

745.

( تصنیف ، قدسی )

(TASNĪFĀT-I-QUDSĪ)

Oa 59

Poetical works of Muhammad Jān Qudṣī, a native of Mashhad who came to India and died there in 1056/1646 (other dates of his death are given as 1055/1645 and 1069/1659) See GIPh 238, 309, 350, EIO 1552-1557, B1 293, RS 323, EB 1102-1111, P1 917-918, R 684-685, 1001, etc *Ind lib* Bh 391-393, Bk 308-310, Sp1 536 The present copy is quite modern, dating from the end of the XIIc or beg of the XIIIc AH, transcribed by Mīr Muhammad, an inhabitant of Lucknow It contains

1 *Ghazals* (f 231v), in alphabetical order, with a number of *quatrains* at the end Beg

داده عسقم داده دانی که منم خورد مرا ،  
خورده ام از حامی بر آبی که منسود مرا ،

2 *Quatrains* (f 282), beg

مردان همه ترک ترک عالم سازد ، اله

3 Extracts from *Zafar-nāma-i-Shāhjahānī* (f 290v) a *mathnawī* poem in praise of Shāhjahān, left unfinished by the author It was completed afterwards by Abū Talīb Kalīm (see further on in this Cat) Beg

در ابدی هر عسقی از روزگار ، کسد افتد لطف روزگار ،

Bd v Ff 231v-329, S 235×155, 160×95, ll 14 Or pap Legible Ind nast  
Cond tol good

746.

دیوان قدسی

DĪWĀN-I-QUDSĪ

Na 99

Poems of the same Qudṣī, copied in the XIIc AH and forming part of a large collection of miscellaneous poetical and other works This transcript contains

*Qasīdas* (f 55v), with some *tarjībānds*, *qit'as*, etc , at the end Beg as usual

من آن دم که کدم سر کشی رتبع حفا ، چو شمع رنده سر و پس دیده ام ترنا ،

A *mathnawī* poem (f 82), cf EIO 1552 (6), beg

دوش نرسوا شدن عالمی ، بود سرم نرسوا نالی دمی ،

*Ghazals* (f 83), in alphabetical order, beg as in the preceding copy



748.

کمالی، سلیم

## KULLIYYĀT-I-SALĪM

Nb 66

Poetical works of Muhammad-Qulī Salīm Tīhrānī, who came to India, and died there in 1057/1647 See GIPh 309, EIO 1558, B1 294, EB 1112-1114, P1 919, R 738, etc *Ind lib* Bk 311, Spr 556 (this particular copy referred to) Transcribed in the beg of the XIIc AH This volume contains

1 *Khar-dallāl* (or *Khar-i-dalāl*) (f 1v) The first reading is the more probable one because there is a section in praise of the ass, exactly such matter as may be connected with a donkey-dealer, or donkey-broker (*khar-dallāl*) A *mathnawī* poem, beg

بسم الله الرحمن الرحيم ، هب عصى رة طبع سلم

2 *Qadā u a qadar* (f 7) a *mathnawī* poem in Sufico-didactic strain, beg

سنددم زوری ار حو ناده نوشی ، حو کل ار پاره تن حروفه نوشی

3 *Dar ta'rif-i-bihār-i kuhsār-i-Kashmīr* (f 15), a *mathnawī* poem describing the beauty of spring, etc , in Kashmīr, and, in its second half, containing a eulogy of Shāhjahān Beg

سخن هر حار صبع کردگار سب ، کواه یابی بر حار کوهسار سب

4 *Hikāyat* (f 28v), a short *mathnawī*, beg

سنددم حمله برداری ر احسام ، الحج

5 *Dar qaht-sāl-i Hindūstān* (f 30), not (21), در محیط سال (21), as in EIO 1558 (f), beg

ر نس شد وعل ند عمار حون مسک ، الحج

6 *Dar fath-i-Banqāla* (f 35), beg

بنا نلل که ایام بهارسب ، الحج

7 *Tawsīf-u dhamm-i-faras* (f 46) In EIO 1558 (9) the title is apparently very badly written as it appears in the catalogue in an extraordinary form Beg

بود در زیر زیدم ناد یائی ، الحج

8 A collection of *satires* (f 48v), the same as in EIO 1558 (10), beg

حامه ام بر حلاه ، عادت خویش ، الحج

9 *Qasīdas* (f 54v), unarranged, beg

اگر نرم نسوی جسم اشکدار انکسب ، حو ماة دو سود آلوده عدار انکسب

10 *Muqatta'āt* (f 97), beg

ای سواد همد ار کلک نکارستان حدس ، الح

11 *Ghazals* (f 109v), in alphabetical order, beg

دلا توئی که نکار حدود کزیده جدا ، برای عسق کتاب بنامیده جدا ،

12 *Quatrains* (f 302), incomplete, beg

در بحر بیاید اگر ار مصص تو موب ، الح

13 *Dar talab-i-gurba* (f 313), a facetious story, beg

صاحب سلیم سلامت الح

Ff 314, S 270 × 155, 170 × 90, ll 17 Or pap Ind nast Cond very good Some folios are left blank

## 749.

The same

Nb 67

Another copy of the same *Kullīyyāt*, not so complete as the preceding one. It was copied in the XIIc AH. Referred to in Spī 556. This volume contains *Qadā wa qadā* (f 1v), *Ta'rīf-i-bihār*, etc (f 10), *Dar fath-i-Bangāla* (f 23v), *Hikāyat* (f 37); *Dar qaht-sāl-i-Hindūstān* (f 38v), *Tawṣīf-u dhamm-i-farās* (f 43v), a collection of satires (f 46v), *Khar-dallāl* (f 53v), *qasīdas* (f 60), *muqatta'āt* (f 108), *ghazals* (f 118), *quatrains* (f 319). All begin as in the preceding copy.

Ff 358, S 235 × 135, 170 × 75, ll 15 Or pap Ind nast Cond good

## 750.

The same

Nb 31

A portion of the same *Kullīyyāt*, copied in the XIIc AH. It contains *qasīdas*, *qit'as*, etc (f 121v), *Qadā wa qadā* (f 167v), *Dar ta'rīf-i-bihār* (f 174v), *Dar fath-i-Bangāla*, incomplete (f 184v). All of them begin as in No 748.

Bd v Ff 123v-189v For measurements, etc, see No 627

## 751.

The same

Nb 68

Another copy of a portion of the same *Kullīyyāt* of Salīm, transcribed towards the end of the XIIc AH. It contains

*ghazals*, with some *quatrans*, etc., at the end (f 1v), beg as in No 748 (11), and *Khar-dallāl* (f 94), likewise beg as in No 748 (1), apparently incomplete. This MS is probably only a fragment of a larger volume, which contained a greater number of Salīm's poetical works, as the folios, all originally numbered, begin with No 160.

Ff 96, S 205 v 115, 160 x 70, ll 15. Or. pap. Ind. nast. Cond. good.

## 752.

تعریہ ، کوہ کشمیر

TA'RĪF-I-KŪH-I-KASHMĪR

Oa 73

Another copy of Salīm's poem eulogising the landscape of Kashmir, etc., as in No 748 (3), with the same beginning. Transcribed in the XIIc AH.

Bd v Ff 288v-292. For measurements etc., see No 463.

## 753.

دیوان ادھم

DĪWĀN-I-AD'HAM

Nb 9

Poems of Ibiāhīm, surnamed Ad'ham, who came to India, and d. in 1060/1650. See GIPh 247, Spr 313 (this particular copy referred to). The present copy, dating from the beg. of the XIIc AH, is slightly incomplete at the end. It contains

- 1 *Qasīdas* (f 1v), with a few *qit'as* at the end, beg

کل نایع آمد و شد مرع چمن نعمه سرا  
شکر لله که رسیدیم به این ترک و بوا

- 2 *Sāqī-nāma* (f 10v), beg

العی سرّوسم السب ، که دارد لب رو کہ ، هر که هست

- 3 A *mathnawī* poem in imitation of Nizāmī's *Makhzanu'l-asān* (f 18v), beg

بسم الله الرحمن الرحیم ، راجه حدود اسب نسوی قدیم

- 4 A few *mathnawīs* and *mukhammasāt* (f 27), beg

السی کام امیدم روا کن ، الحج

- 5 *Ghazals* (f 34v), in alphabetical order, beg

اول دیوان بنام اول اسما ، مدسی سرتاب دهم بریا

6 *Rubā'īs* (f 51v), unarranged, beg

کثرت در ذات کنیا ممکن نیست ، الهی

f f 60, S 220 × 125, 110 × 60, ll 13 Or pap Ind nast Cond good Notes and additional poems on the margins

## 754.

دیوان کلیم

## DĪWĀN-I-KALĪM

Nc 12

Poems of Abū Ṭālib Ḥamadānī, with the *talhallus* Kalīm, who came to India, and died in Kashmīr in 1061 or 1062/1651–1652 See GPh 309, 311, EIO 1563–1570 RS 376 419 (s), EB 1116–1121, Pī 920–921, R 686, etc *Ind lib* Bh 397, Bk 314–317 Spī 453 (this particular copy referred to) It was several times lithographed in India The present copy dating from the end of the XIc or the end of the XIIc AH, contains

1 *Qasīdas* (f 1v) beg

سوق شرکس را که در راه طلب سر میدهد ، الهی

2 *Qit'as* (f 63) many of them contain chronograms, etc

Beg

بادسازها پایتخت بود تاج بپر ، الهی

3 A series of short *mathnawī* poems (f 84), the majority containing congratulations on account of various holidays, New-year's day, etc , beg

رهی دلنشین و ر آراسته ، الهی

Those of larger size and more important are (f 102v) تعزیه ، یک میل ساهزاده اورنگزیب (f 111) ، تعزیه ، اکبراناد و ناع جهان آرا (f 114) ، فتح ملک (f 132v) ، تعزیه ، کسمیر (f 126) ، تعزیه ، محط دکن (f 114) ، چهار سدک ، مدیانه

Ff 142, S 210 × 115, 150 × 70, ll 14 Or pap Ind nast Cond not good, worm eaten and repaired

## 755.

The same

Nb 112

Another copy of the same *diwān*, dating from the XIIc AH, also referred to in Spr 453 Some additional *ghazals* are to be found at the end (ff 38–39), in a more modern handwriting The volume contains

*Ghazals* (f 1v), in alphabetical order, beg

دل کردم مستی عاصب رهد ریائی را ، الهی

*Quatrains* (f 32v), unarranged, incomplete Beg

هر - د که مرد مول و مجلس نایب ، الحج

Ff 39, S 235 × 130, 200 × 100, irregular number of diagonal lines, four columns  
O. pap Ind nast Cond tol good

## 756.

The same

Nb 161

Another copy of Kalīm's *diwān*, dating from the XIIc AH, incomplete at the end. It contains *ghazals*, in alphabetical order, beg as in the preceding copy, with a few quatrains on the last folio

Ff 124, S 210 × 115 160 × 70, ll 15 Or pap Ind nast Cond rather bad  
Injured by worms and repairs

## 757.

اساس اسلام

ASĀS-I-ISLĀM

Ac 1

A versified treatise on the principles of the Muhammadan religion and its chief practices and observances. It was composed in 1064/1654 (cf f 1v), by an author who gives his name only in the form of the *takhallus* 'Ābid. The work is written in *mathnawī* verse and is divided into many unnumbered chapters. See also EIO 2588 *Ind libr* St No 86 on p 156. The present copy, dating from the end of the XIIc AH, contains an interlinear Hindustani translation of many portions of the work. Beg as in EIO 2588

نسم معدود کل موجود ، من له حمد کل محمود

Ff 39, S 230 × 130, 180 × 90, ll 15 Or pap Ind nast Cond good

## 758.

( مثنوی جعفر ترک )

(MATHNAWĪ-I-JA'FAR TURK)

Na 115

A long *mathnawī* poem in Sufico-didactic strain, being evidently an imitation of Sa'di's *Būstān*, commenced in 1065/1655 (cf f 5). It was composed and dedicated to Shāhjahān by an author who calls himself Ja'fai Turk-i-Saljūq (cf ff 3v, 4v, etc, frequently), a man of scanty education, (cf f 5) 'حوسلحومی و ترک کم حوادده ام' etc. He occupied a high military post (cf f 5, top), and may be identical with Ja'far-Khān b Sādiq-Khān, a high official in the service of Shāhjahān, cf R 779. This particular copy is referred

to in Spr 444 Transcribed towards the end of the XIIc AH  
Beg

سلام خدا ابتدا کرده ام ، خدا را سجود رهشما کرده ام

S 210 × 140, 165 × 95, ll 14 Or pap Ind nast Cond tol good Slightly injured  
by dampness and worms

759.

مخببر الواصلين

MUKHBIRU'L-WĀSILĪN

M 134

A collection of eulogies of Muhammad, khalifs, Imāms, founders of the orthodox sects, Sufis, princes, poets, etc, containing chronograms for the dates of their births, deaths, etc There are many such dates connected with the poets and saints contemporary with the author, which probably may be relied upon and therefore this work in its latter part deserves study It was commenced in 1060/1650 (the title is a chronogram), and dedicated to Shāhjahān (f 9v), but it was not finally completed until after 1066/1656, because the dates 1063/1653 (f 54), and 1066/1656 (f 55) are found in it The author gives his full name in the prose preface (f 3) as Abū 'Abdī'l-lah Muhammad Fādīl b Sayyīd Ahmad b Sayyīd Hasan al-Husaynī at-Tirmīdhī al-Akbarābādī, with the *takhallus* Mazharu'l-Haqq He died in 1101/1690 as stated in Spr 489, where a lith edition of this poem is described of also R 1035, where an extract from this work is mentioned, also see St No 107 on p 75 Transcribed in 1151 AH at Sikākul in the district of Haydarābād, by Hasan Muhammad

Beg of the prose preface (f 1v)

سرزمین کلامتکه عارفان معارف ، الح

Beg of the *mathnawīs* (f 4v)

این سخن حمد که من گفته ام ، کوهر ناسفته نکر سفته ام

Ff 59, S 190 × 100, 160 × 70, ll 17 Or pap Ind nast Cond tol good Marginal  
notes

760.

جامع الولاية

JĀMI'U'L-WILĀYAT

Na 25

A series of long *qasīdas* in praise of 'Alī, celebrating his legendary exploits The author mentions very often his *takhallus* Ātashī, but gives no material enabling us to identify the period in which he wrote He may be identical with Ātashī whose *Kulliyāt* is described in EIO 1536 The latter was a court-poet of a prince

of the 'Ādil-Shāh dynasty, Muhammad b Ibrāhīm (1036-1067/1626-1656), who patronised Shī'ite poets. A bad copy dating from the XIIc AH. Beg

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ایدل ربان نکسا، الح

S 260×155, 190×110, ll 18. Or pap. Bad. Ind. nast. Cond. tol. good. Many lacunas. Notes and quotations on fly leaves.

761.

قصا و قدر

QADĀ WA QADAR

Oa 73

A short *mathnawī* poem, similar in contents to that by Ṭālib Āmulī, Salīm, and others (cf. Nos. 728, 748, etc.), by Ruknu'd-Dīn Mas'ūd, surnamed Ḥakīm Ruknā, with the *takhallus* Masīh, a native of Kāshān, who died in India in 1066/1656 (although many other dates of his death are given by different authorities, ranging between 1057 and 1070/1647-1660). See GIPh 309-353, EIO 1572-1573, EB 1115, cf. R 688, etc. Copied in the XIIc AH in a large collection of miscellaneous poetical works. Beg

سنددم زوری ار پاکره رائی، سرائی عاریب را کدخدائی،

Bd v. Ff 236-237. For measurements, etc., see No. 463.

762.

دیوان برهمین

DĪWĀN-I-BRAHMAN

Oa 14

Poems of Chandarbhan Brahman of Patyāla, in the Punjab, who flourished under Shāhjahān, was one of the secretaries to that prince, as well as to Dārā-Shikūh, and died in 1068/1657-1658 (other authorities fix the date of his death at 1073/1662-1663). See GIPh 341-342, EIO 1574-1575, EB 1123, R 838, 1087, etc. *Ind lib.* Spr 376. Cf. also his treatise on epistolography above, Nos. 368-369 in this Cat. Copied in 1172 AH. This collection contains *ghazals*, in alphabetical order, and a few *quatrans* at the end. Beg

ای بربر ار تصور و هم و کمان ما، وی در بیان ما و برون ار بیان ما،

Bd v. Ff 1v-53v, S 205×145, 155×95, ll 15. Or pap. Ind. shuk. nast. Cond. tol. good.

763.

The same

Oa 59

Another copy of the same *dīwān*, apparently in a shorter version. It also contains *ghazals*, in alphabetical order, with a few

*quatrains* on the margins Transcribed in (1225)/1810, for نایلو  
 صاحب (H Boileau) Beg ۷۹ in the preceding copy

Bd v Ff 191v-230 For measurements, etc., see No 745

## 764.

دیوان عیندی

DĪWĀN-I-SAYDĪ

Oa 38

Poems of Mīr Sayyid 'Alī Tihānī, with the *takhallus* Saydī who came to India and died there in 1069/1658-1659 See EIO 1576-1578, RS 422 (VII) P1 702, R 689, etc *Ind lib* Bh 399, Sp1 383 (this particular copy referred to) Transcribed in 1094 AH at Haydarābād This volume contains

*Qasīdas* (f 1v), with a few *qit'as* at the end (f 22) Beg

کردوں دھب دیدہ من کرد سحساب ،

دردی کہ چشم آئینہ ( آئندہ ) آرد نامطراب ،

A few *mathnawīs* (f 22v) in praise of Kashmīr, and eulogies of Shāhjahān, beg

بنام کردگار دور و نزدیک ، الحج

*Ghazals*, *quatrains*, *qit'as*, *fārids* etc (f 30v), in one alphabetical series Beg

سد سکہ احرارم تو تعمیر حالما ، ارحا در آمدند نکلس مالما ،

Ff 118, S 195×120, 125×65, ll 13 Or pap Ind nast Cond tol good, although injured by worms and repairs Several vignettes

## 765.

The same

Nb 89

*Ghazals* of Saydī, also alphabetically arranged and beginning as in the preceding copy Transcribed in 1089 AH Referred to in Spr 383

Ff 50, S 230×125, 160×80, ll 16 Or pap Ind shik-nast (in some places without diacritical dots) Cond rather bad, injured by worms and repairs

## 766.

The same

Nb 88

Another copy of the same dīwān, dating from the end of the XIc, or the beg of the XIIc AH Referred to in Spr 383 It contains *ghazals*, beg as in the two preceding copies (f 4v) The

first four folios contain several *qasīdas*, which are apparently not by Saydī although they are transcribed by the same hand as that of his *ghazals*. A number of additional leaves at the end are covered with poems from various authors copied by a modern hand. They will be described in the section on anthologies.

S 180 × 160, 125 × 60, ll 14. Or: pap. Ind. nast. Cond. tol. good. Slightly worm eaten.

## 767.

The same

Oa 56

Another collection of Saydī's *ghazals* apparently much shorter than those in the preceding copies transcribed in 1179 AH. Referred to in Spī 384. They are arranged alphabetically and begin as in the preceding Nos.

3d v. ff 34v-71v. For measurements, etc. see No 688.

## 768.

هفت اختر

HAFT AKHTAR

Na 111

An imitation of Nizāmī's *Haft paykār* comp. in 1070/1660 by an author who calls himself 'Ayshī. It is dedicated to Aurangzib. See GIPh 248 and Spī 363 (this particular copy is described). According to a verse in the *khātima*, the poem contains 6204 *bayts*. Copied in the 47th year of Aurangzib's reign, i.e. 1115 AH, at Gandāna by Mī Ma'mūn. The poem is incomplete at the beginning and it is impossible to ascertain how much is lost. It opens with the verse (not quite legible)

مس حارس ک از در و نامس ، و لی دلا کلی د ار نامس ،

Bd v. S 240 × 135, 225 × 120, ll 15, two central columns and one on the margins. Or: pap. Coarse and vulgar. Ind. nast. Cond. tol. good.

## 769.

دیوان سامی

DĪWĀN-I-SĀ'Ī

Nb 59

Poems of Sā'ī, who collected his *dīwān*, as stated in its beginning, in 1071/1661. Unfortunately he does not give any chronograms or other means to ascertain details concerning himself. See Spī 553 (this particular copy described). A very bad transcript, many places being in a hopeless state of preservation, the ink probably contained sugar or some other soluble ingredient, many folios have stuck together and have afterwards been care-

lessly disjoined, so that whole lines are torn off together with thin films of paper. Copied towards the end of the XI<sup>th</sup> or the beg of the XII<sup>th</sup> AH. This volume contains:

1 Prose *preface* (only the first page of it remains and its continuation, as well as the beginning of the *ghazals* is lost). Beg

دعا اتنا من لدنك رحمه الله

2 *Ghazals* (f. 2), in alphabetical order. Beg of the first complete poem (f. 2)

ای نور حقیقی تو مبرور بطرما ، الله

3 *Qasīdas* (f. 117v) beg

برائی یکدو سه روزی که در عالم بقا داند ، الله

4 *Tarjī'āt* (f. 150v), with a few *musaddasāt* etc. beg

ای مادر کمال دانا ، الله

5 *Munāẓāt* (f. 153v), in *mathnawī* verse, beg

یا الهی ندۀ راز تو ام ، الله

6 *Qit'as* (f. 155), etc. Beg damaged

ناید کرد ، مکرهای دگر چکار آید ،

7 *Rubā'īs* (f. 157), incomplete at the end beg

یا رب راں ( که ؟ ) چو در عدم می بودم ، الله

Ff. 106, S 215×150, 170×95, ll 15. Or. pap. Very bad and coarse. Ind. nast. Cond. bad. Many poems by the same author are written on the margins.

## 770.

پدماوز

### PADMĀWAT

Pl. 1

A *mathnawī* poem, containing a version of the Indian tale of Rat (or Ratan, or Ratan Sen), and Padmāwat (or Padam), and also often called *Rat-padam*. It is based on an older Hindi version, by Malik Muhammad Jā'isī, comp. in 947/1540-1541. This Persian version, was compiled in 1028/1619 by Shukrullāh (or 'Abdu'sh-Shakūn) Bāzmī (cf. t. 5) of Kair in Gujrat who died at Agra in 1073/1662-1663. The poem is dedicated to Jahāngīr. See GIPh 252, 253, EIO 1582-1583, EB 1125-1126. Pr. 911, R 1036, etc. *Ind lib.* Bk. 297. Sp. 376 (this particular copy referred to). Transcribed in the XII<sup>th</sup> AH (in the 18th year of some prince, whose name is not given). Beg. as usual.

ای نام تو دفس لوح حادما ، در ماده نوحه تو نادما ،

S 210×150, 190×90, ll 13. Or. pap. Ind. nast. Cond. good.

771.

دیوان سعید

DĪWĀN-I-SA'ID

Nd 7

Poetical works of Muhammad Sa'id-Khān Qurayshī (cf ff 1v and 26), apparently an Indian poet, not identical with Muhammad Sa'id who flourished under 'Abbās II (1052-1077/1642-1667). His dīwān was composed before 1071/1661, in which year it was arranged and a fair copy of it was made by Mirzā Muhammad Bāqī (see f 98v, where a chronogram is given). It was evidently not finally completed until 1074/1664, because there is (f 100v) a chronogram for the date of a rearrangement in that year, by 'Alī Amjad. Strangely, however, in the epilogue by the same 'Alī Amjad the date 1071 AH is given again. The author, as may be concluded from an examination of the poems, was attached to the court of the princes Murād-Bakhsh and Shāh-Shujā', the sons of Shāhjahān. The first died in 1068/1658, the second in 1070/1660. Bengal, of which the latter prince was the governor, is often mentioned in Sa'id's poems and it seems probable that he spent much time there. He was a very religious man and probably belonged to the Chishtī affiliation of the Sufis as appears from the numerous eulogies of the Chishtī saints. He refers often to some of the contemporary poets, especially Mir Muzaffar Husayn Aslahī (f 164 etc.), Muhammad Sālih (f 165, etc.), and most often Anand Rāy Hindū (f 164v, etc.). His dīwān is full of the most unnatural and artificial tricks, such as that of writing poems or prose in words, which in the Persian alphabet do not require the use of letters having diacritical dots, etc. Copied in the XIIc AH. This volume contains

1 A long prose *preface* (f 1v), written in an exceptionally bombastic and empty style, beg

صد سکر خداوند دیوان سعید ، الحج

2 Another prose *preface* (f 23v), in the same style. Beg

خدا را کدم تر سر نامه یاد ، الحج

3 Yet one more *preface* (f 29v), written in words which do not require dotted letters, beg

اسم الله المحمود الودود کرده دلا در همه دلتا ورود الحج

4 *Qasīdas* (f 39v), of which a great many have a special title. Almost all of them are eulogies of the princes Murād-Bakhsh and Shāh-Shujā'. Beg

ای شکر نعم تو برون از - سامعا ، داتب م رة ار ابر ان الانبا ،

5 *Muqatta'āt* (f 93v), etc, beg

شاه جهان صورت و معر مراد بحس ، الحج

6 *Ghazals* (f 102v) in alphabetical order, beg

حمد حداسب حوهر تیغ زبان ما ، ران کرده فتح ملک معالی بیان ما ،

7 *Quatrains* (f 158v), beg

ای آنکه توئی ایرد وریاد رسم ، الحج

8 *Shanqīyya* (f 166v), a *mathnawī* poem on Divine love and other similar matters beg

آن ذات که واحد اسب و مطلق ، الحج

9 *‘Arda-dāsh-t-i-manzūm* (f 195v) a versified petition, beg

بود عرص احقر ترین بندۀ ، الحج

10 Miscellaneous poems chiefly particularly elaborate *ghazals* with double rhyme and other artificial tricks. Some of them are addressed to various contemporary poets etc. At the end there are many short but very bombastic letters and passages in ornate prose

11 A *Lhātima* (f 220) by Alī Amjad who arranged Sa‘īd’s *diwān* in 1071/1661 beg

احقر عباد الله اله مد علی امجد الحج

Ff (222), S 255×160, 175×90, ll 14 Or pap Ind nast Cond tol good Slightly worm eaten and repaired Many notes etc on the margins, fly leaves and the folios in the middle which were originally left blank

## 772.

( اسعار عبد نبی )

(ASH‘ĀR-I-‘ABD-I-NABĪ)

VI 15

A collection of poems by ‘Abd-i-Nabī who flourished at the end of the reign of Shāhjahān and the beginning of that of Aurangzib. This may be concluded from the numerous chronograms, given in his poems and ranging up to 1074/1664 (f 30v-47v, etc), and 1075/1665 (f 43v, etc). His compositions copied in the XIIc AH into some one’s note-book, without any arrangement, are intermixed with various notes in prose, and poems from many other poets of the IX, X and XI centuries AH such as Jāmī, ‘Ismat, Nūrī (f 48-48v), Ahlī Shūārī, Habībū l-lah (ff 31v-51v), Ibrāhīm Kashmīrī (f 35) Qādī Zaynu l-‘Ābidīn (f 35), Ghanī (very many) etc. Other treatises and fragments in this scrap-book will be described in their proper places. Beg

یکساله راه دور فتاده از آن درم ، الحج

Bd v Ff 8v-13v, 17v-38v, 43v-75v, 80v-95v, 99v-119v, 125v-126, S 165×120 Irregular number of lines Or pap Bad Ind nast and shikasta Cond bad injured by dampness and repairs

773.

( اشعار رصی دافس )

(ASH'ĀR-I-RADĪ-DĀNISH)

Nb 104

A small number of poems of Radī Dānīsh who died in 1076/1666, cf EIO 2909 They are chiefly *quatians*, and a few are *ghazals* Copied in 1191 AH, at the end of a volume containing extracts from various poets Beg

بود سب تا بالغ بلبل دل تنگ آسا ، اله

Bd v Ff 159-164v For measurements, etc see No 646

774.

دیوان صبی

DĪWĀN-I-GHANĪ

Nb 158

Poems of Muhammad Tāhī Kashmīrī, with the *takhalluṣ* Ghanī, who d in 1079/1668-1669 See GJPh 309, 311 EB 1127-1129, R 692 *Ind lib* Bk 334-335, Sp 410-411 Copied in 1140 AH (?) or, perhaps 1184 AH, the date being rather illegible This volume contains

1 A prose *preface* (f 1v) by Muhammad Māhī, who arranged the dīwān, see EB 1127 His name does not appear in this copy Beg

ای داب تو سر دستر امراء وجود ، اله

2 *Qasīdas* (f 4v), with some *qit'as*, beg

سور داع بدل ( دل read ) ما دفع دسد ار مرهم ، اله

3 *Ghazals* (f 11), in alphabetical order, beg

حموی کو که ار مید حرد بیرون کسم پا را ، اله

4 *Rubā'īs* (f 69), unarranged, beg

چو ( ن ) دسد در افتادکم کرا شک ، اله

5 A prose *khātima* (f 77), not by the author himself beg

بر نعه پرداران نرم سخن سرائی اله

Ff 79, S 170 × 110, 130 × 75, ll 15 Or pap Ind nast Cond bad Much injured by worms

775.

The same

Oa 24.

Another copy of the same dīwān, transcribed in 1141 AH, slightly defective and not so complete as the preceding It

contains the preface (f 124v), *qasīdas* (f 127v), beg (illegible sic<sup>2</sup>)

دست موج حوی سیر از سدک سار آسکار، الهی

*Ghazals* (f 131), beg as in No 774 (3), *quatrains* (f 186v), beg

ای حامد و عزیز بیدای تو، الهی

Bd v Ff 124v-193, S 210 × 120, 160 × 80 ll 15 Or pap Ind nast Cond tol good

## 776.

The same

Nb 101

Another copy of the same *diwān* dating from the XIIc AH, incomplete at the end It contains *qasīdas* (f 1v), and *ghazals* (f 8), both beginning as in No 774 (2) and (3)

S 210 × 120, 160 × 90 ll 13 Or pap Bad Ind shukasta nast Cond good

## 777.

فریاد عشق

FARYĀD-I-'ISHQ

M 2

A short *mathnawī* poem on mystical love, etc., by Shayḡdā who died in 1080/1669-1670 Cf RS 326 R 1083, etc The title of the poem is given on f 90, and the *takhallus* of the author is mentioned very often in the text Copied in a large collection of miscellaneous works, dating from the XIIc AH Beg

ای که سزدای بکشت دل معشوق منسوب، الهی

Bd v Ff 88v-91 For measurements, etc., see No 221

## 778.

شکایه نامه

SHIKĀYAT-NĀMA

M 19

A short *mathnawī* poem in didactic strain, comp in 1080/1669-1670, as stated on f 3v

حونکه در اله و نماند سد تمام، هاتعی کردش سکیب نامه نام

The author does not explicitly mention his name but it is not improbable that his *takhallus* was Husaynī, which appears several times in the text Copied in the XIIc AH, incomplete at the end Beg

ای ملک ای بخت ای تعدیرهی، مردم ار تسویس دل تد رهی

Bd v Ff 1-3v, S 130 × 210 (*biyūd* form), irregular number of lines Or pap Bad and vulgar Ind nast Cond rather bad, injured by repairs

779.

یوسه ، ورلیکا

YŪSUF-U ZULAYKHĀ

Na 171

A romantic poem in *mathnawī* verse on the stereotyped subject of the story of Joseph. It was commenced in 1058/1648 and completed in 1072/1661-1662, by Nāzım Harātī, a favourite associate of 'Abbās-Qulī-Khān Shāmlū, the governor of Herat under the Safawide prince 'Abbās II (1052-1077/1642-1667). The author died in 1081/1670-1671. See GIPh 232, EIO 1593-1596, EB 1130, Pī 29, 721, 927, R 692, etc. *Ind lib* Bk 336, Spr 515 (this particular copy referred to). Lith in Lucknow, 1286. The present copy was transcribed in 1160 AH by Rahmatu'l-lah Lāhūrī, at Dīhli. Beg as usual.

السی - دن سدرم سینه نکسای ، دلم طوطی کن ر آئنده بدمای ،

S 205 x 110, 150 x 65, ll 14. Or pap Ind shikasta nast. Cond good, although slightly injured by worms.

780.

دیوان احسن

DĪWĀN-I-AHSAN

Nb 7

Poems of Zafar-Khān Ahsanu'l-lah with the *takhallus* Ahsan, an official under Jahāngīr and Shāhjahān, whose death is variously fixed at 1073/1662-1663 or 1081-1083/1670-1672. See EIO 1601, R 687-688. *Ind lib* Bk 329-330, Spr 325 (this particular copy referred to). Transcribed in the XIIc AH. It contains

A preface, in prose (f 1v), beg

ماه ، نوسان - مخاند اولاک الحج

A *mathnawī* poem of didactic contents (f 3v), apparently a *Sāqī-nāma*, slightly incomplete at the end. Beg

ستائس کم داور یا کرا ، که ار ناده داد آبرو تا کرا ،

*Ghazals* and *qit'as* (f 33), in alphabetical order, beg

آهم بحسرسوحت لب عذر حواہ را ،

ور نامه سبب سیل سرن ، م کناه را ،

*Rubā'īs* (f 176v) unarranged, beg

تا ما سب و زور آسنا بود جدا ، الحج

Ff (185), S 220 x 120, 160 x 75, ll 13. Or pap Ind nast. Cond tol good.

781.

دیوان راقم

DĪWĀN-I-RĀQIM

Nb 55

Poems of Sa'du'd-Dīn Muhammad b 'Ināvat Mashhadī with the *takhallus* Rāqim, who died after 1084/1673 See RS 332, Spr 540-541, etc Copied in the XIIc AH This volume contains

*Qasīdas* (f 1v), in praise of the Shī'ite Imāms, etc Beg

آئیدم هم ساخته ام سادی ر عم را ، افروخته رمی و در چه راحب چه الم را ،

A few *qit'as* (f 12v), some of them with chronograms Beg

ملک حراسان که داشت هر که ، خاکس ر مدعی ، الم

A prose *preface* (f 14v), by Muhammad Sādiq Mashhadī (see f 18), bombastic and vague Beg

ای برون از احاطه ادراک ، الم

*Ghazals* (f 19v) in alphabetical order, with two *quatrains* at the end Beg

ای شریان بدکر تو کرم و سائے ، عدد سخن ر سبک حمد تو دانے ،

The *ghazal* which is given first in the British Museum copy (RS 332), is found here on f 20v

Ff 313, S 210×130, 195×85, ll 19 Or pap Ind nast Cond Good Several bad vignettes

782.

دیوان تاجلی

DĪWĀN-I-TAJALLĪ

Nb 104

A small collection of poems by 'Alī Ridā Aīdaqānī, with the *takhallus* Tajallī, who died in 1088/1677-1678 See R 738, cf B1 302, EB 1138, Spr 575 Transcribed in a volume containing several *dīwāns* of different authors, in 1191 AH The poems given here are mostly *qit'as* and *quatrains*, but there are also a few *ghazals* Beg

رهی از مسموم کریمان چاک دفترها ، الم

On ff 154v-155 there are some poems attributed in the heading to Lāmī' (سمه ار دیوان لامع) A poet of this name is mentioned by Sarkhūsh, Spr 113, without any details

Bd v Ff 141-155 For measurements, etc , see No 646

## 783.

دیوان سائب

DĪWĀN-I-SĀIB

Nd 11

Poems of Muhammad 'Alī Isfahānī, with the *takhallus* Sāib, who visited India, and died in Persia in 1088/1677-1678. See GIPh 312, 314, EIO 1606-1623, B1 296-300, RS 328-329, EB 1131-1137, P1 930 sq, R 693 sq, Aum 38, Fl I 597, Dorn C 398 Tornberg 110, etc *Ind lib* Bh 402-404, Bk 341-349, Sp1 384-386 (this particular copy referred to), (GC II 236). Some poems were translated by Tholuck, in his *Bluthensammlung*, p 288 sq. Lith several times in India. The present copy was transcribed apparently in the XIc AH, and may have been intended as a presentation copy to 'Abbās II, because the name of 'Shāh 'Abbās' is written in the ornamental 'star' on the fly-leaf. It is a huge volume which contains

*Ghazals* (f 1v), in alphabetical order beg as usual

اگر نه مدد اسم الله بودی تاج عدوانما  
نکست تا پیامد نو به شداره دیوانما

*Muqatta'āt* and *qasīdas* (f 506), with a few poems of other kinds Beg

نه ندکم ار وجود به ود شرابی آرور دارم ، الح

Ff (530), S 335 × 215, 220 × 135 ll 19, four columns Or pap of rosy colour Ind nast Cond tol good Some lacunas A 'star' on the fly-leaf, and two full-page ornaments in the beginning CFW 1825

## 784.

The same

Nb 84

Another copy of the same dīwān, dating from the XIIc AH. It contains

*Qasīdas* (f 1v), beg

اگر تا آف کهر سبب از دل عالم عذار ، رفب کرد از سد پنا ناد امن کل بونهار

*Ghazals* (f 26v), in alphabetical order, beg as in the preceding copy

Ff (684), S 260 × 155, 180 × 95, ll 17 Or pap Bad Ind nast Cond good

## 785.

The same

Nb 83

*Ghazals*, intermixed with *quatrains*, in alphabetical order, selected from the same dīwān. This collection is apparently

similar to that described in EIO 1608 According to the Berlin copy (see P1 930) it bears the title *Khulāṣa-i-saqlīn* This copy was transcribed before the author's death, in 1085 AH (17th year of Aurangzib) by Muhammad Rafī' Bihārī Beg

یا رب از عروں مرا پیمانۀ سرسار ده ، اله

The first *ghazal* of the alphabetical series begins

رشی دعوہ حاسور برق مددشا ، اله

S 260 x 155 165 x 85, ll 15 Or pap Ind nast Cond good Slightly worm eaten  
Notes by a more modern hand

## 786.

The same

Nb 87

Another copy of the same (smaller) version of the *dīwān*, transcribed in the XIIc AH It contains only *ghazals* in alphabetical order beg as in No 783

Ff (149) S 200 x 120, 110 x 65, ll 11 Or pap Ind nast Cond bad Injured by dampness worms, and repairs Bad vignette

## 787.

The same

Nb 86

Selections from Sāib's *dīwān* here called انتخاب دیوان صائب  
Copied in 1177 AH by Muhammad (b) Muhyī d-Dīn b Darwīsh Muhammad Raīs

Beg کدستم از سر مطلب تمام سد مطلب ، اله

Ff (121) S 205 x 115, 160 x 80, ll 13 Europ pap Ind bad shukasta Cond not good

## 788.

مرآة الجمال

MIR'ĀTU'L-JAMĀL

Nb 85

A collection of verses from Sāib's *dīwān*, arranged after the model of *Anīsū'l-'ushshāq* (cf No 337) and other similar works giving an elaborate description of the various parts of the human body See R 694, Spr 386 (this particular copy referred to)  
Transcribed in the XIIc AH, and beg

ای زوی چوں بهشت ترا کوثر آئند ، اله

Ff (176), S 225 x 140, 170 x 90, irregular number of diagonal and horizontal lines  
Or pap Ind nast Cond good An index, very incomplete

789.

دیوان حالی

DĪWĀN-I-HĀLĪ

Nb 43.

*Ghazals* from the dīwān of ‘Abdu’l-lah Hālī, who was one of Sāib’s pupils, and died in 1090/1680 See RS 400, Spr 417 (this particular copy referred to) Transcribed towards the end of the XIIc or beg of the XIIIc AH Beg

نظر باید ر خود یوسد حوایی تحلی را ، الح

Ff 91, S 220 × 155, 135 × 75, ll 14 Europ pap Good Ind nast Cond good  
Additional poems (of the same author) on the margins in a more modern handwriting

790.

دیوان معید

DĪWĀN-I-MUFĪD

Nb 130

Poems of Muhammad Mufīd b Najmī’d-Dīn Mahmūd Bāfqī Yazdī He was a *mustawfī* of Yazd, and is better known as the author of a rare biographical work (on eminent persons who were natives of the provinces of Yazd and Kirmān) with the title *Jāmi’-i-Mufīdī* (see GIPh 214, R 207, an extract from it, containing the biography of Ni’matu’l-lah Walī, d 834/1431, was lithographed in Tehran) The date of his death is variously given as 1085/1674, or 1090-1091/1679-1680 See Sp1 499 (the present copy is referred to) Transcribed in 1089 AH (as stated on f 69v) This copy is slightly incomplete at the beginning (probably only one leaf is missing), and there are many emendations, changes and in some places additional poems on the margins, in the same handwriting as that of the book itself It contains

*Ghazals* (f 1), in alphabetical order The original beginning is lost, and the first complete poem opens with

تو در دهنده ، مرد بیقراری ما ، الح

A number of *quatrans* (f 65v), beg (the first *bayt* damaged)

تا کشته سخن وری الح

Several *qit’as* and *quatrans* (f 69v), containing chionograms and eulogies of various noblemen, beginning with a poem under the heading

ار برای فاسم سلطان رفتی که آزار داشته کفته اسب

Ff 71, S 190 × 90, 155 × 60, ll 21 Or pap Bad Persian shikasta-nast Cond tol  
good

## 791.

کلیا، عرسی

## KULLIYYĀT-I-‘ARSHĪ

Nb 94

Poetical works of Muhammad Mu'min (b) Mīr ‘Abdī'l-lah Mushkīn-Qalam al-Husaynī Berarī (as he calls himself on f 2), with the *takhallus* ‘Arshī. He died in 1091/1680. See R 154, Spr 336 (this particular copy referred to). Transcribed in the author's lifetime, by Shaykh ‘Īsā (f 223v), who copied it in the 14th year of Aurangzib's reign, i.e. 1082 AH. This volume contains

1 A verbose and bombastic *preface* (f 1v), by the author himself, beg

آرائس دیدار دیوان نام معدسیس الع

2 *Ghazals* (f 6v), in alphabetical order, beg

ای بود داتب مدره ر ابتدا و انتها یک کل اندر کلسن مدس تو آمد کبریا

3 *Qasīdas* (f 115v), unarranged, beg

دل بود آئنده و آئنده دان او جهان الع

4 *Tarjī‘bands* (f 139v), beg

ای باطن داب حق ربان الع

5 *Tarkīb-bands*, etc (f 143v), beg

ای حلوة مرور یوسفستان الع

6 *Qit‘as, fards*, etc (f 150v), beg

ای ربان در دهان موش مداس الع

7 *Rubā‘īs* (f 156v), beg

ای آنکه بروی ار درون و بدرون الع

8 *Sāqī-nāma* (f 164v), beg

نام مسیحای تاک آفرین الع

9 *Kitāb-i-shāhad* (f 170v), a long *mathnawī* poem in mystical strain, comp in 1069/1659, as stated on f 223, where a chronogram is given. Beg

حمد آرایم نام دو الکلال الع

10 *Mihī-u wafā* (f 224v), another still longer *mathnawī* poem in the same strain, in the metre of Nizāmī's *Khusraw-u Shīrīn*. It was dedicated to Shāhjahān (f 282 sq), who is much

eulogised At the end (f 289), the author mentions his descent from Nī'matu'l-lah Walī, as well as alludes to his ancestors, who also were poets Beg

دنام آنکه مهر افروز حاسب ، الحج

Ff (391), S 265 × 165, 220 × 120, ll 15, two columns in the centre, and one on the margins From f 171 to the end four columns on a page Or pap Ind nast Cond good

## 792.

دیوان عرشی

DĪWĀN-I-'ARSHĪ

Oa 56

A short extract from 'Arshī's dīwān, containing a number of *ghazals* Copied in 1179 AH by Barakātu'l-lah Sajlūī (?) Beg

تا ممدور شد حریم نرم دلدار ما ، الحج

Bd v Ff 111v-123v For measurements, etc , see No 688

## 793.

دیوان مکدو .

DĪWĀN-I-MAJDHŪB

Nb 118

Poems of Muḥammad Tabrizī, with the *takhallus* Majdhūb, who died in 1093/1682 See EIO 1575 (1), RS 331, R 696-697, etc *Ind lib* Bk 352-353, Spr 479-480 (this particular copy referred to) The dīwān was collected in 1063/1653 Copied in 1148 AH (the 18th year of Muhammad Shāh's reign), by Ghulām 'Alī This volume contains

*Qasīdas* (f 1), beg

درد نازوی ترا الله اکبر شاهد اسب ، الحج

*Ghazals* (f 12), in alphabetical order, beg

الهی عددک العاصی ابکا ، الحج

*Taqīb'bands*, etc (f 116v), beg

حسن را آئنده درکار بود ، الحج

*Rubā'is* (f 127), beg

ار مرتنه بسی شرو - دارد حسن ، الحج

Ff (134), S 235 × 140, 185 × 90, ll 15 Or pap Ind nast Cond good Ad-  
ditional poems of the same author on the margins of several folios

## 794.

دیوان نصیبی

DĪWĀN-I-NASĪBĪ

Nc 17

Poems of Abū Ibiāhīm Allah-yār b Hājjī Muhammad-yār b Hājjī Muzā Muhammad b Qlīch Mīrzā الدرمان al-Balkhī, with the

*takhallus* Nasībī (so he gives his name in the preface, on f 11) He flourished towards the end of the XIc /XVIIc, in India, in the reign of Aurangzīb, to whom this collection of poems is dedicated (cf ff 12, 112v, etc) In Spr 510-512 several poets with the same *takhallus* are referred to, but this one seems not to be identical with anyone of them Transcribed in 11 probably 1100 (or even 1110) AH The present volume, calligraphically written, perhaps intended as a presentation copy, contains

A long prose *preface* (f 1v), in inflated style, beg

حمد بعد و بنای بعد مر ~ رب خداوندی را اله

*Qasīdas* (f 23v), in imitation of a great many poets, ancient and modern, beg

خدای حی جهان دار و قادر مطلق ، رشتگان مدره ارونه کس مستو ،

The poets imitated are 1 Anwarī (ff 23v, 56v) 2 Athīr Akhsīkatī (f 25v) 3 Kamāl Isma'īl (f 27) 4 Attāī (f 28v) 5 Hassān (f 30v) 6 Abū'l-Faraj Rūnī (f 33, 65v, 111) 7 Sayf-i-Isfahānī (f 34) 8 'Ismat Bukhārī (f 36v) 9 Salmān Sāwajī (f 39v) 10 Khāqānī (ff 11, 48, 88v, 99v, 101, 104) 11 Sanāī (ff 43, 79v) 12 Rūdagī (f 46) 13 Mas'ūd-i-Sa'd-i-Salmān (f 50v) 14 Rashīd-i-Watwāt (f 52v) 15 Abū'l-mafākhir Rāzī (f 54v) 16 'Ufī (f 59) 17 Rāḍiyū'd-Dīn Nishāpūrī (f 61v) 18 Zahīr-i-Fāyābī (ff 61, 73) 19 Sayyid Hasan Ghaznawī (f 65v) 20 Badr-i-Shāshī (f 69v) 21 Majd-i-Hamgar (f 71v) 22 Sa'dī (f 75) 23 Mujīr-i-Baylaqānī (f 77) 24 Khusraw (ff 81v, 83v, 89v) 25 Azraqī (f 85) 26 Kamālū'd-Dīn b Ghayāth (f 87) 27 Ummīdī 'Irāqī (f 91) 28 'Unsuī (f 93) 29 Sa'id Harawī (f 96v) 30 'Adārī Rāzī (f 98v) 31 'Uthmān Mukhtāī (f 102) 32 Pūr-i-Bahā-i-Jāmī (f 115)

A few other poems are perhaps no imitations such as the one (f 102) with the title مدمب ملک دکبیس

Ff (117), S 260×160, 180×95, 119 Or pap Ind calligraphic nast Cond tol good Two very mediocre vignettes

## 795.

ASRĀRU'L-MA'ĀNĪ

اسرار المعانی

Na 3

A Sufico-didactic *mathnawī* poem, with many prose passages, comp by Muhammad Amīn Tirmīdhī Husaynī (f 4v) He dedicated the poem to Aurangzīb (f 4), and, besides, often eulogises that prince in various parts of his work The title is given on

f 4v This poem contains many eulogies on several celebrated Chishtī shaykhs, etc Copied in the XIIc AH Beg

ستائس و حمد و ندا کریمی را سرد که الحج

Ff 54, S 180 × 90, 120 × 55, ll 10 Or pap Ind nast Cond tol good Marginal notes and glosses

## 796.

دیوان تسلیم

## DĪWĀN-I-TASLĪM

Nb 28

Poems of Muhammad Hāshimī Shirāzī, with the *takhallus* Taslīm, who flourished towards the end of the XIc /XVIIc His poems often contain eulogies on Aurangzīb See Spr 577 (this particular copy referred to), and Bk 364, cf also P1 960 Copied towards the end of the XIIc AH This transcript only contains an incomplete collection of *ghazals*, arranged in alphabetical order The series breaks off, however, at those rhyming with ' ' Beg

ای مطلع مهر تو موروثی دیوانها ، دینا حقه حسن تو رنگدنی عودانها ،

Ff 47, S 210 × 120, 150 × 70, ll 14 Or pap Good Ind nast Cond on the whole good, although the MS is worm eaten in many places CFW 1825

## 797.

دیوان اشرف

## DĪWĀN-I-ASHRAF

Nb 12

Poems of Muhammad Sa'īd with the *takhallus* Ashraf who flourished towards the end of the XIc /XVIIc, in the reign of Aurangzīb, cf R 738 Ind lib Bk 368, Sp1 340-341 (this particular copy described) Transcribed in the XIIc AH This volume contains

- 1 *Qasīdas* (f 1v), beg

نسب حر نام خدا مطلع دیوان ندا ، الحج

- 2 *Sāqī-nāma* (f 48), and several other short *mathnawīs* Beg

دلا مرده نادب که نورور سد ، الحج

- 3 A *mathnawī* poem in praise of Kashmīr (f 68), and some others (on ff 71v and 73) Beg

حدان نازیک باشد راه کشمیر ، الحج

- 4 *Qadā wa qadan* (f 78), beg

سددم زوری ار روسن روانی ، الحج

5 Several short *mathnawī* poems (ff 92v, 95v, 98v), mostly in praise of Aurangzīb Beg

جهان افروز فکری مسعود ناز ، الحج

6 *Ghazals* (f 101), in alphabetical order beg

حر نسی و ولی سخن راه مدان حدایرا ، الحج

7 *Tarjī'bands*, *qit'as*, *quatrains*, short *mathnawīs*, etc (f 168v), beg

مابع ادبار ناسد ععلب آسوده را ، الحج

Ff 225, badly misplaced in many cases. In the beginning the correct order is ff 1, 5, 6, 3, 4, 7-25, 27-32, 26, 33 etc S 185 × 115, 140 × 70, ll 14 Or pap Good Ind nast Cond good

## 798.

الامیعة شوی

LATĪFA-I-SHAUQ

Na 105

A long Sufico-didactic *mathnawī* poem, comp in 1100/1689 by the author who calls himself Junūnī or Junūnī Miskīn. The date of composition, given above, is expressed by a chronogram on f 196 حار صد ار عنب آر نرون , and the title appears on f 22v. The work is divided into many unnumbered *latīfas*. Aurangzīb is much eulogised (as on ff 16-19v). See Spī 452 (this particular copy referred to). Transcribed in 1102 AH. Beg

لد ل بوستا ان دانی ، می سراید چدیں ر کویائی ،

Ff (196), S 250 × 135, 195 × 90, ll 17 Or pap Ind vulgar nast Cond tol good. In some places worm eaten and injured by dampness

## 799.

دیوان نوریس

DĪWĀN-I-NAURAS

Oa 4

Poems of Nauras or Naurasī, as he calls himself, mostly imitating compositions of various ancient poets. There have been many poets with the same *takhallus*. The better known ones are Muhammad Husayn Damāwandī, who lived at the court of the Safawides towards the end of the XIc and just at the beginning of the XIIc AH (end of the XVIIc AD), see RS 333. Another Nauras, originally a native of Qazwīn, lived in India and died at Bījāpūr in 1083/1672 (see Spī 96). The specimens from the poetry of both, given in *Riyādu'sh-shu'arā* (see No 230 in this Cat, ff 456v and 459v), as well as in RS 333 (reproducing the initial *bayts* of the British Museum copy) are not found in the present volume. Therefore the Nauras in question may or may not be identical with either of the above. Transcribed in the XIIc AH. This volume

contains only *ghazals*, alphabetically arranged (some more poems of the same author are added on many folios on the margins, in a different and more modern handwriting) Beg

ای خدا چون شاه نه ، ازوی حاکمان ما ، الحج

Bd v Ff 1v-60v S 250×145, 175×90 ll 15 Or pap Ind nast Cond tol good

## 800.

دیوان حسن

DĪWĀN-I-HASAN

Nb 46

Poems of Hasan b Husayn Shāmlū, with the *takhallus* Hasan, who flourished towards the end of the XIc and beg of the XIIc AH (end of the XVIIc AD) As stated in Spr 419 where another copy of the same dīwān is described, he was a governor of Herat under the Safawide princes 'Abbās II (1052-1077/1642-1667) and Sulaymān (1077-1105/1667-1694) Copied in the XIIc AH This transcript contains

A prose preface (f 1v), beg

بعد از ادای ستائس دهدنگان کاح سخن الحج

*Ghazals* (f 2v), in alphabetical order, beg

یا رب این محکوم عقله ، را می اسرار ده

همکسو آهم بر در دلپای روشن نار ده

Ff 20, S 230×125, 160×75, ll 16 Or pap Ind shikasta Cond good, although the MS is slightly worm-eaten

## 801.

دیوان سابق

DĪWĀN-I-SĀBIQ

Nb 58

Poems of Hājji Fārīdūn, or Fārīdūn Husayn, with the *takhallus* Sābiq, who settled in India and was still living in Lahore in 1103/1691-1692, as stated in EIO 1624 *Ind lib* Sp1 545 (this particular copy referred to) The present copy, calligraphically written at the end contains a note, dated 1100 AH (here ۱۱۰۰), in a different handwriting

دیوان مطالب (?) منسب این ، شرح دل طالع منسب این ، این

مجموعه که حاصل عمرو راداً طعم اسب در ناده کسمر ... حسب الامر

مدررا عدد العظم . مرتب کردید الحج

This note ends with a distich in the same strain. It seems therefore not improbable that this note was written by the author himself on what was intended as a presentation copy. It contains

*Qasīdas* (f 1v), beg

معدیسیب در آنکو که هر که کشته ماس

روزر - ز ما - و ما بخواید - راس

*Ghazals* (f 73v), in alphabetical order, beg

رون وحدت میرد حوس ار رک ربار ما

نالک دافوس می آید ر استعمار ما

*Rubā'īs* (f 234v), beg

سلطان سریر لی مع الله عایسیب ، الم

Ff 243, S 230×125, 150×80, ll 12 Or pap Calligraphic Ind nast Cond good Two vignettes

## 802.

The same

Od 1

Another copy of the same *diwān* transcribed in 1098 AH, at Burhānpūr, and so also within the author's lifetime. This *diwān* may be complete, but the leaves are badly misplaced and ff 151-253 are occupied by a portion of the *diwān* of Zahīr-i-Fāyābī (already described under No 464, on p 204 in this Cat.) There are *qasīdas* (f 1v), *ghazals* (ff 59v-150v, 254-270 279) and *quatrains* (ff 271-278), all beg as in the preceding copy.

Bd v For measurements, etc, see No 464

## 803.

دیوان واضط

DĪWĀN-I-WĀ'IZ

Nb 143

Poems of Rafi'ū'd-Dīn Muhammad b Fathi'l-lah Qazwīnī with the *takhallus* Wā'iz, the author of the well known *Abu'bu'l-jinnān*. He died shortly after 1105/1694. See RS 334 EB 1144, R 697-698 *Ind lib* Spī 587 (apparently this particular copy referred to). Transcribed by Muhammad Amīnī Māzandarānī in 1088 AH, i.e. a long time before the author died. This volume contains

*Ghazals* (f 1v), in alphabetical order, with a few *gīṭas* and *fāds*, beg

ای نام دلکسای تو عدوان کارها ، خاک در بو آب رج اعتبارها

*Qasīdas* (f 63v) with a few *quatrains* etc, at the end, beg

وصل دی شد آتس سوری هوا را در سراسر ، اله

Ff 77 (many misplaced), S 230 × 125 160 × 75, ll 16 Or pap Ind nast Cond good

## 804.

دیوان گرامی

DĪWĀN-I-KIRĀMĪ

Nb 115

Poems of Kīrāmī, who flourished towards the end of the XIc /XVIIc There were a great many poets, almost contemporary with each other, all with the same *takhallus* H Ethé, in EIO 1625 enumerates 8 of the better known ones The present *diwān* is evidently the same as the one described in EIO 1625-1626, because many poems in both are identical Cf also in *Ind lib* Bk 354, Sp1 412 (this particular copy referred to) It was completed in 1105/1693-1694, and the poet's full name may have been 'Abdu'l-Rahmān b Amānat-Khān Kīrāmī, as shown in EIO 1625 Transcribed in the XIIc AH This volume contains

1 A *tarīb-band* (f 1v) incomplete, apparently by the same author beg

سرانی را نده سانی که سوید رنگ از دلا ، اله

2 *Ghazals* (f 6) in alphabetical order (the end on f 510 which is misplaced) Beg as in EIO 1625

سسه ، و سویی ده سخن عاشقان میخانه را ،

معشروس امروز رنگ نو بریز ایدخانه را ،

3 *Qasīdas* (f 503v), *tarīb-bands*, etc beg

ای ر تو تعلیم بار سرور روانرا ، وی نده ، آئنده دار صورت حال را ،

4 *Rubā'īs* (f 516), in alphabetical order, with a few other poems at the end beg

کفتم که هسه ، احتداری ما را ، اله

Ff (537), S 235 × 125, 180 × 80, ll 11 Or pap Ind nast Cond tol good  
Some leaves misplaced

## 805.

عسفی نامه

‘ISHQ-NĀMA

Nb 116

A *mathnawī* poem, dealing with the romance of Mahyāi (man) and Chandarbadan (woman) Comp in 1105/1694, as stated in the *khātima* (f 71v)

رهکرت هزار و صد و پندج سال ، چو نگدش ، در خاطر ام ایدخنال ،

The author frequently mentions his *takhallus* Bīyānī Copied in the XIIc, at Rat'hli (رتعلی), a village in the Bangāpūr district, a dependency of Bījāpūr, by one Yūsuf Beg

نه نس م الله سارم اتا دارا، رنل حاری کدم وده حدار

Bd v Ff 59-72 For measurements, etc, see No 662

## 806.

دیوان فطرت

DĪWĀN-I-FITRAT

Nb 103

Poems of Mu'izzu'd-Dīn Muhammad Fītrat, who died in 1106/1694-1695 In many poems he also uses the *takhallus* Mūsawī Cf EIO 1560, see EB 1993, etc *Ind lib* Bk 355-356, Sp1 408 (this particular copy referred to) Transcribed in the XIIc AH This dīwān contains *ghazals*, *quatrains*, etc, intermixed, arranged in one alphabetical series Beg

نه ندری سد فروں داع محکب جسم رازم را،

حراں کل زر افسانہ رد اوزاں سارم را،

Ff 45-48 contain poetical fragments, apparently from a different author, and f 49 gives two additional *ghazals* of Fītrat in a more modern handwriting

Ff 49 S 215×115, 165×80, ll 17 Or pap Ind shikasta nast Cond tol good, the first half injured by repairs

## 807.

The same

Nb 104

Another copy of the 'same dīwān, transcribed in 1191 AH by Dībī Piashād (?) It contains

*Qasīdas* (f 113), with a short *mathnawī* poem at the end, beg

شدہا ر سور نالہ رازم عکب مدار، بر کوس بندہ کر بند ار صبح زورگار،

*Ghazals* (f 120), with a few *fards* and *quatrains*, beg

حسودم کوش سپر از دامن چون کسم دارا،

دیسان نالہ کسم حدر کن کوه و صحرا را،

Bd v Ff 113-140v For measurements, etc, see No 646

808.

(مختصر در اصول)

(MUKHTASAR DAR USŪL)

E 161

A short versified exposition, in *mathnawī* verse, of the elementary prescriptions of the Muhammadan religion. It was composed in 1106/1695, by one 'Aynī, and contains 110 *bayts* as stated on f 173

وین طره یادگار عینی اسب در جهان  
 آباد او تمام ر صد ده کم آمد (sic)  
 نامس نکو نکشته سد معتبر ار آن  
 تاریخ اطیر اسب که یعنی دهد نسان

It is divided into 8 *bābs*, and is probably incomplete Beg

بعد از بنا و حمد جهان آفرین و جان، هم بعد بعد امد هادی انس جان

Transcribed in the fourth year of some prince's reign, obviously in the end of the XIIc or the beg of the XIIIc AH. On ff 173v-174 there are a few questions and answers concerning various religious matters, in prose. On ff 174v-175 there is a short *mathnawī* poem in praise of the twelve Shi'ite Imāms, etc., beg

الهی نه اعرار آن حدس، که هستند فخر رمین (د) رمین

Bd v Ff 169-175, S 200×135, 140×75, ll 13 Europ pap Vulgar Ind nast  
 Cond tol good Injured by worms and repairs

809.

دیوان شوکه

DĪWĀN-I-SHAUKAT

N5 81

Poems of Abū Ishāq or Muhammad Ishāq (or Ibrāhīm) Bukhārī, with the *takhallus* Shaukat, who lived in Persia and died at Isfahān in 1107/1695-1696. See GIPh 312, EIO 1628-1633, EB 1145-1146, Pr 934, R 698, Krafft 69, etc. *Ind lib* Bh 406, Bk 357-359, Spr 568-569. Copied in 1124 (?) AH, in a place called بلند. The present volume contains

*Ghazals* (f 1v), in alphabetical order, intermixed with *quatrains*, *fards*, etc. Some more are added occasionally on the margins. Beg

الهی رنگ تأثیر کرام، کن معام را، نه موج اشک بلند آب ده تبع ربانم را

Two *qasīdas* (f 190), the second of them being the same as described in EB 1146, and one *qit'a*. Beg

ار نسکه ریخته، رنگ حنون بر سرم هوا، الح

A story in prose and verse in praise of coffee (f 196) with the title

مساطف ساهد معاني ساه سوک در تعزیه و سوه نال نمود

Beg

حسن راده ملاحب یناه معسوفی الم

A short letter in reply to an epistle of Mīr Najāt (f 201)

Ff (201), S 255×140, 160×70, ll 15 Or pap Ind nast with some pretence to calligraphy, the author's name and the initial poem are written in gold which is still unfaded Cond tol good A mediocre vignette

810.

مثنوی راسخ

MATHNAWĪ-I-RĀSIKH

Na 116

A Sufico-didactic poem in *mathnawī* verse by Muhammad Zamān, a native of Lahore with the *talhallus* Rāsikh. He died in 1107/1695–1696. See EB 1147 (1), where this work is described in detail. *Ind lib* Bk 360 Copied in the XIIc AH Beg

ر کلکم ای صریر آه بر همر ، نسیم کوی نسیم الله بر حدر

Ff 22, S 210×115, 170×90, ll 13 Two columns in the centre and a double column on the margins Or pap Bad Ind shikasta Cond tol good Very slightly worm-eaten

811.

شمع و پروانه

SHAM-U PARWĀNA

Na 111

Another version of the Indian tale of Rat and Padam, already mentioned under No 770 in this Cat. It was comp. in 1069/1658–1659 by Mīr 'Askarī 'Āqil-Khān Rāzī, who died at Dīhlī in 1108/1696. See GIPh 253 EIO 1634(1), 1635, EB 1148–1149 P1 935, R 699, etc. *Ind lib* Sp1 543, etc. Copied by Mīr Ma'mūr in 1116 AH (the 47th year of Aurangzib's reign) incomplete at the beginning. It opens abruptly with

آب کل را ردل بروده کمال ، دلربا کرده آب و کل نه مال

Bd v For measurements, etc, see No 768

812.

مربع

MURAQQA'

Na 113

A book of Sufic miscellanies, by the same Rāzī, originally undertaken by him as an attempt (a rather poor one, in fact) to

imitate the *Mathnawī* of the great Jalālu’d-Dīn Rūmī It deals with every thing in general and nothing in particular and is extremely verbose and bombastic See EIO 1638, etc *Ind lib* Bk 361–362, Sp1 543 Transcribed in 1099 AH, i.e. long before the death of the author Beg as usual

ادبى السامى اعدى فى العمام ، اسعدى من حره الكأس (sic) الكرام

S 200 × 115, 145 × 70, ll 13 Or pap Ind nast Cond good

## 813.

منموى ناعر علي

MATHNAWĪ-I-NĀSIR-‘ALĪ

Na 13

A *mathnawī* poem in Sufic strain by Nāsir-‘Alī Sarhindī who died at Dihlī in 1108/1697 See GIPh 252, 310, EIO 1639–1648 EB 1150–1152, P1 936, Ros 167, R 699 sq, Gotha C 80, Leyden C II 107, etc *Ind lib* Bk 363, Spr 329 A bad copy, dating apparently from the beginning of the XIIc AH It was evidently once an édition de luxe, written on specially coloured paper in a calligraphic, but very bad, form of shikasta Now the paper is all rotten and worm-eaten, the folios are loose Beg as usual

الهى درء دردم بجان زير ، سر در ينده رار استخوان زير

S 210 × 125, 150 × 80, irregular number of diagonal lines Or coloured paper Cond bad CFW 1825

## 814.

The same

M 2

Another copy of the same poem, dating probably from the middle of the XIIc AH It is included in a large collection of treatises on different subjects Beg as in the preceding copy

Bd v Ff 113–121v For measurements, etc, see above, No 221

## 815.

The same

M 6

A fragment of the same poem, dating from the XIIc AH Also extracts from the minor poems of Nāsir ‘Alī

Bd v Ff 33–37v and 1v–20, S 230 × 115, irregular number of lines Or pap Bad Ind shikasta nast Cond very bad, dirty, worm-eaten

## 816.

The same

Oa 62

Another copy of the same poem, dating from the middle of the XIIc AH (other parts of the same volume, written by the same hand, are dated 1134 AH) It is incomplete at the end Beg as in No 813

Bd v Ff 77v-106 For measurements etc, see No 617

## 817.

انتخاب دیوان ناصر علی

INTIKHĀB-I-DĪWĀN-I-NĀSIR-‘ALĪ

Oa 63

A brief version of the dīwān of the same poet Copied in 1142 AH It contains *ghazals*, *quatrains* *fards*, etc, intermixed, alphabetically arranged Beg as usual

مکتب حادثه دارد دامن (بدعا) در حلوت دلها

حو تار سدا کم کردیده این رة رنر م را با

Bd v Ff 1v-102, S 225×140, 130×80, ll 11 O: pap Ind nast Cond tol good

## 818.

لاما'آتو'طاهرین

LAMA'ĀTU'T-TĀHIRĪN

Na 106

A long Sufico-Shi'ite compilation, in *mathnawī* verse divided into 110 *lama'as* It contains an exposition of the system of Shi'ism in its rather extremist form, and, besides, deals with a great many questions of ethics, theology Sufic theosophy etc, all in a great confusion The poem is exceedingly verbose but equally vague and bombastic In spite of its Shi'itic tendencies it is dedicated to Aurangzib (f 2v, and the whole of the 78th *lama'a*), and contains long eulogies of the first three khalifs There are however, many passages which although very elusively worded remind us forcibly of the doctrine of Ismailism The work was completed in 1108/1697 (chronogram لَمْعُ عَسَى يَوْمًا), by Ghulām-‘Alī b Muhammad-‘Alī b Ahmad Tūām, a native of the Deccan who used the *takhallus* Ghulām or Ghulāmā In the course of his huge poem he refers frequently to his various relations or narrates many events of his own career They can however only be summarised after a comprehensive study of this highly unsystematic work So far I have been unable to find elsewhere any references concerning the author's biography

At the end there are added, in the same handwriting as that of the whole of the volume, a prayer (دعاء عبدہ) and a pedigree of the author's spiritual guide, Sayyid Shāh Mīr Muhammad Mushairaf, probably a local saint. It is very interesting because it traces the descent of the person in question from Adam to 'Alī, and from 'Alī, through Imām Isma'īl, the Fatimides of Egypt and the Khudāwands of Alamūt, to himself. A note on this matter was published by me in JASB, 1922, pp 403-406.

A good copy, transcribed apparently in the beg of the XIIc AH. It contains a lengthy and verbose prose preface, beg

حمد و سپاس بعباس مراد دیرا الحج

Beg of the poem itself (f 49v)

باسم (sic) اللہ الرحمن نعم (sic) الرحیم

حکم م قدیر علی عطیہ م

Beg of the دعاء عبدہ

سجد اللہ انہ لا الہ الا هو الحج

S 255 × 140 170 × 90, ll 12 Or pap Good Ind nast Cond good A detailed index on ff 33v-48

## 819.

### NAYRANG-I-'ISHQ

نایرنگ، عشق

Na 119

A versified love story of Shāhad (woman) and 'Azīz (man), comp in 1096/1685 by Muhammad Akram, a Panjābī from Ganjāh, a place in that province, who used the *takhallus* Ghanimat. He died about 1110/1698-1699. See GIPh 251, EIO 1649-1652 EB 1153-1155 R 700 1034, etc *Ind lib* Bk 367, Spī 410. Lith several times in India. Copied in the XIIc AH. Beg

بنام شاهد نایک حدالان، عزیز خاطر آسختہ حالان،

A number of highly flowery epistles are appended at the end. They are transcribed by a different hand in the worst possible form of shikasta, almost absolutely illegible. There is a kind of a title also not quite legible: رمعاب عالی حاض

S 215 × 120 180 × 105, ll 11 two columns in the centre and one on the margins. Or pap Ind shikasta Cond too good, in some places worm-eaten

## 820.

### DĪWĀN-I-WAHĪD

دیوان وحید

Nb 148

A large collection of poems by 'Imādu'd-daula Muhammad Tāhir Qazwīnī, with the *takhallus* Wahīd the author of the

well-known history of Shāh ‘Abbās II, the Safawide (1052–1077/1642–1666), تاریخ شاه عباس دلی. He died most probably in 1110/1698–1699, but other dates of his death are given by various authorities, i.e. 1108/1696–1697 and 1118–1119/1706–1707. See GIPh 312, 342, EIO 1653–1655, etc. *Ind lib* Bk 365. Copied in 1181 AH. This bulky volume contains *ghazals*, *quatrains*, *tarḡīb-bands*, *fards*, etc. all intermixed and arranged in one alphabetical sequence. The copy is defective at the beginning, but, judging from the original numeration of the folios, only two leaves are lost. Beg. of the first complete poem

طرب ، برستی بسی مشکل بود ار کار ما ، الم

Ff (348), S 260 × 115, 230 × 75 ll 12, two columns in the centre and one on the margins. Or. pap. *Ind shikasta-nast* Cond. tol. good.

## 821.

The same

Nb 104

A short extract from Wahīd's dīwān. There are only a few *qit'as*. This collection forms part of a volume, containing dīwāns of several different poets, many of them transcribed by the same hand, being dated 1191 AH. It opens with the poem, found on f. 10v of the preceding copy.

سری داریم بی ساءان دلی داریم بی پروا ، الم

Bd v. Ff 155–159. For measurements, etc. see No. 616.

## 822.

کلیا ، تطییم

KULLIYYĀT-I-‘AZĪM

Nb 97

Poems of Muhammad (cf. f. 221) Nīshāpūrī, with the *talkhallu* ‘Azīm, who died in 1110–1111/1698–1700. See GIPh 312, R 701. *Ind lib* Bk 337, Sp. 358 (this particular copy described). A calligraphic transcript, probably dating from the author's time, i.e. the end of the XIc or the beg. of the XIIc AH. This volume contains

1 *Qasīdas* (f. 1v), *qit'as*, etc., beg.

ای رندم الله کل درون و روان ریخته ، سکر الحمد ار آن در کام اسنان ریخته ،

2 *Ghazals* (f. 49v), in alphabetical order, with a few *muḥammasāt*, *quatrains*, etc., at the end, beg.

ای عسقی تن ما ر تو سد جان تو ار ما ،

ما ار تو سندیم آحر و دیوان و تو ار ما ،

3 *Fauz-i-'Azīm* (f 109v) A *mathnawī* poem of somewhat 'encyclopaedic' contents, dealing with a most surprising variety of subjects, comp in 1064/1654 It is apparently incomplete at the end Beg

دارم سرمد حق تعالی ، ام لاد ان ما تمی

4 *Jāmi'u l-fauā'id* (f 217v) A short *mathnawī* poem in praise of Bayrām-Khān a high official under Shāh Sulaymān the Safawide (1077-1105/1667-1694) It contains a long prose preface (ff 217v-221v) comp in 1068/1658 (chronogram حان جموعه بیرام) Beg of the preface

واحد الدات کثیر الصغات الهم

Beg of the poem itself (f 222v)

العی دیده ده حالی از عیب ، که سوزد از نکفیس یرده عیب

5 A short *mathnawī* poem containing a eulogy of the garden called Faraj-Bakhsh (f 229v) with the heading

در تعزیه ، ناع ارمیه مسطور نرح نکس  
عناهی دسب موسی آستیدس ، الهم

Beg of the poem

Ff 234, S 215 x 120, 135 x 65, ll 15 Or pap Calligraphic Ind past Cond good  
In some places worm eaten A few notes on the margins

## 823.

دیوان شعیبا

DĪWĀN-I-SHAFĪ'Ā

Nb 6

Poems of Shafī'ā, a native of Shīrāz who also used the *takhallus* Athar He lived in Isfahān never came to India, and died at Lān in 1113/1701-1702 as is usually accepted, although another date of his death is also given by different authorities i.e. 1124/1712-1713 See EIO 1656 EB 1150 R 791 *Ind lib*, Spr 344 His diwān was collected in 1106/1694-1695 Copied by 'Atāu'l-lah b Wilāyatī l-lah b Bāqir surnamed Mīr Pādshāh in 1145 AH The present volume contains

1 *Qasīdas* (f 1v) with a few *mathnawīs* and a number of *ghazals* containing chronograms Beg

سرح مسموعه صبح تو ندارد پایانی ، یک رباعی مرکب عناصر اسالی

2 *Ghazals* (f 62v) in alphabetical order beg

نکس نوادی افتادگی تن خود را ، الهم

3 *Rubā īs* (f 102v) beg

داری اگر آرزوی کورنه دیشب ، اله

4 *Haṣṣayyāt* (f 105) several epigrams, etc , beg

ای علم در جهان در سوائی ، اله

S 240 × 145 195 × 90 ll 15 Or pap Ind bad shukasta nast Cond good CFW 1832

## 824.

دیوان محمّی

DĪWĀN-I-MAKHFI

Nb 122

The well-known collection of poems by Aurangzib's eldest daughter Zibu'n-Nisā with the *takhallus* Makhfi who died in 1114/1703 See GIPh 310, R 702, etc *Ind lib* Bk 122 (where an attempt is made to ascribe this dīwān to another poet, whose *takhallus* quite accidentally coincided with that of Zibu'n-Nisā, all this is extremely unconvincing), Spī 480, (GC II 226-227), etc It was several times lithographed in India Copied in 1213 or 1223 AH (the date is suspicious not clearly legible, probably added by a later hand or altered), by Muhammad Amīn Beg This copy contains four miniature paintings (on ff 17v, 74, 118v 149) The poems are intermixed, *ghazals*, *qit'as* *qasīdas*, *mulhammasāt* *musaddasāt*, etc and arranged alphabetically Only *tarjīb*-bands and *taṣkīb*-bands are given separately Beg

ای ر اندر رحمت حرم کل استان ما ،

کفتگوئی حرم ، عسب مطلع دیوان ما ،

*Tarjīb*-bands (f 129v), beg

ای مرهم رحم هر کردی ، اله

*Taṣkīb*-bands (f 139), beg

آن - من که در دوده بخود زار جهان داشب ، اله

Ff (168), S 255 × 155, 165 × 95, ll 14 Or pap Ind nast Cond good Bad vignette

## 825.

دیوان مطالع

DĪWĀN-I-MUTLI

Nb 127

Poems of مطلع (probably to be read Muthi, although another possible reading may be Matla) There was a poet with the same *takhallus* مطلع, i.e. Muhammad Muthi the son of the Safawide

prince Shāh Safī (1037-1052/1628-1642) But it is obvious that he and the author of the present dīwān were quite distinct because the present volume contains chronograms ranging from 1100 AH, up to 1112 (f 44v), 1114 (f 44), 1116 (f 41), and even 1118 (f 44, طالع و سحر) Besides, the present poet, as his dīwān shows, was living in India, and some of his *qasīdas* (as on f 15v) are addressed to emperor Farrukh-Siyāh (1124-1131/1713-1719) of Dehli The present copy dates from about the same period i.e. the beg. of the XIIc AH It contains

*Qasīdas* (f 1v) with a few *tarkīb-bands*, and a series of *qūt as*, containing chronograms, at the end Beg

‘دودھار آفریدس را حمی سرا توئی ، فتنه آمور نکاه در کس سلا توئی

*Ghazals* (f 62v) in alphabetical order, beg

یا متعالی الحاد محدد می اکدیا

دانگ نک، اکرم وصعک عن اعطا

*Rubā īs* (f 115v), beg

روری که نکانه دلنجان (?) می آید ، الح

On ff 119v-124v some more poems are found, apparently from the same author

Ff 124 S 230×120, 185×90, ll 17 Or pap Ind nast Cond not good Worm eaten and in many places injured by repairs, especially in the second half of the book

## 826.

کلیا ، عالی

KULLIYYĀT-I-‘ĀLĪ

Nd 12

Poems of Nūru’d-Dīn Muḥammad, with the titles of Nīmat-Khān Muqariab-Khān and Dānishmand Khān, which were bestowed on him at different times, and with the *takhallus* ‘Ālī He died in 1121-1122/1709-1710 See GIPh 337, EIO 1659-1671, EB 1159-1161 R 702-703, etc *Ind lib* Bk 370-371, Sp1 328-329 (this particular copy referred to) Transcribed towards the end of the XIIc AH Originally a good copy, but now slightly defective at the beg and end, much injured by dampness, so that many pages are illegible It contains

1 The prose *preface* (f 1), here incomplete at the beg, highly bombastic and inflated Beg abruptly

فی الکعبه عواصا طه فکر الح

2 *Dīwān* (f 14), containing *ghazals*, *qasīdas*, *mathnawīs*, *qit'as*, *fards*, *quatrans*, etc., partly alphabetically arranged. Many poems are written on the margins. Beg

تمامی یاد ار مصراع بسم الله دیوانها

بدین کر مد این ابروس رب روی عدوانها

3 *Husn-u 'ishq* (f 135v, ff 132-134 are left blank), an allegorical story in prose and verse, also called *Munākīha-i-husn-u 'ishq*, or *Katkhudā-i-husn-u 'ishq*. See EJO 1659(4), 1661(4), 1662(5), 1669, EB 1157(6), 1159(3), P1 681 R 703 738, 796 850, etc. Several times lith in India. Beg

حدیب عسو سد رب سدالم ، چو سمع افتاد آتس در ربانم

4 *Rūz-nāma* (f 155) or *Waqā'i-i-Haydarābād*, or as in this copy,

روز نامه وفاتع ایام محاصره قلعه دار الحکامه در آباد

It is a satirical chronicle of the siege of Haydarābād in 1097/1686. See EJO 1659 (2), 1660 (4), 1661 (1), 1662 (2), 1663-1668, EB 1157 (5), 1159(1), 1160, Pr 192, R 268, 715 796 850 1049. Cf Elliott, History of India, VII p 200. Lith several times in India. Beg

دای که مدرس که ، صبح در صفت صدق الح

(Ff 214v-215 are blank. Ff 215v-217v contain a letter of Mīr Mansūr Nīshāpūrī, with the *talhallus* 'Āshiq to one of his friends, from India to Isfahān, beg

بدای بد الاحزان وراق عاس مستاق الح

It seems to have no connection with 'Ālī)

5 *Mathnawī* (f 219v), the same as EJO 1659 (6), EB 1157 (4), 1161, R 703, 796, Spr 329, etc. It belongs probably to the long series of weak and unsuccessful attempts of various poets to imitate the *Mathnawī* of the great Jalālud-Dīn Rūmī. Beg

آمد و سکر اورا که هر چه هست اروس

دام هستی حله دار ار های هوس

Apparently incomplete at the end of which the last three folios are written by a different hand

Ff 328, S 230×125, 150×70, ll 14. Or pap. Clear Ind. nast. Cond. bad. Injured by dampness.

## 827.

The same

M 2

A portion of 'Ālī's *Kullīyyāt*, copied in XIIc AH and included in a large collection of treatises on different subjects. It contains

1 The usual prose *preface* (f 390v), the same as in the preceding copy. Beg as in EIO 1660 (2)

عبار افراى بعد سخن اکسدریس که اله

2 *Ghazals* (f 393), in alphabetical order, beg

بدا ای حاتمہ دسم اللہ سر کی راہ مطلب را ، اله

3 *Qasīdas* (f 418v), unarranged, beg

کسائس کرہ دل پیچ باب دسد ، اله

4 *Mathnawī* the same as in No 826 (5), with the same beginning (f 423v), incomplete at the end

Bd v Ff 390v-460 For measurements, etc , see No 221

## 828.

دبوان حالص

DĪWĀN-I-KHĀLIS

M 7

Poems of Sayyid Husayn, with the *takhallus* Khālīs, who came to India, and died there in 1122/1710-1711. See EIO 1672-1673, Pr 937-938, 700 *Ind lib* Bk 372, Spr 460. Copied in the XIIIc AH. This collection apparently contains only an abbreviated version of the *diwān*. Beg

ای دسار سر - ورس دلی تو سخندیا ، اله

Bd v Ff 67v-127v, S 290 × 195, 235 × 80, ll 21, two columns in the centre and one on the margins. Europ pap. Ind shikasta nast. Cond. tol. good.

## 829.

- ملہ حیدری

HAMLA-I-HAYDARĪ

Na 175

A long *mathnawī* poem, imitating the *Shāhnāma*, and dealing with the legendary fantastic adventures of 'Alī, the first Shi'ite Imām. The author, Muhammad Rafī'-Khān, with the *takhallus* Bādhil, died in 1123/1711, leaving his poem unfinished. This work was completed in 1135/1723 by another poet with the *takhallus* Najaf, who appended to it another composition on the same subject, by an earlier author, Sayyid Abū Tālib Isfahānī. See GIPh 235,

EIO 900 RS 336, EB 518-519, Pr 533, R 704, etc *Ind lib*  
 Bh 409 Bk 374-377, Spr 368 Cf also J Mohl, *Le livre des Rois*,  
 preface, p 77, note A good copy dating from the XIIc AH  
 Beg as usual

بد نام خداوند د نسد ار نکس

حرد نکس و دین نکس و دندار نکس

The second part has the heading as follows

احتتام - حله حدری ار گفته مندانو طالب ولد مندانو العاسم و دنداری

Beg

در نکر داس محمد د رفیع ، که داس منکسر محمد شمع

S 310 × 185, 235 × 145, ll 25, four columns Or pap Good Ind nast Cond good  
 Many blank spaces reserved, either for the intended prose passages or for pictures

### 830.

دیوان مدسی

DĪWĀN-I-MUNSHĪ

Nb 132

Poems of Jaswant Rāy with the *takhallus* Munshī The pre-  
 sent copy of his dīwān is an autograph, transcribed in 1124/1712  
 at Sarā in the province of Bījāpūr It has already been mentioned  
 in Spr 507-508 See also EIO 1695 It contains chiefly *ghazals*,  
 but there are also some *rubā'īs*, etc , all in one alphabetical series  
 Beg

ای بر سر کر نام تو کام دهان ما ، طوطی سمن کوفه ردطو زبان ما ،

On ff 77-81 there is a short prose article, in the same hand-  
 writing probably by the same author, incomplete at the end  
 The title is as follows

نعل در مجلس رندان نه ازین دسب دکر

Beg

سبی که از مهتاب فرس سماء اله

On f 83 there is a single page (in a different handwriting) of  
 what may be the beginning of another prose treatise, opening with

فادون حدولی ایدسب اله

Ff 83, S 230 × 125, 155 × 75, ll 13 Or pap Ind nast Cond good

### 831.

دیوان وحد

DĪWĀN-I-WAHDAT

Nb 146

Poems of 'Abdu'l-Ahad, with the *takhallus* Wahdat, surnamed  
 Miẓān-gul or Shāh-gul, d in 1126/1714 See Spr 585 (this parti-

culai copy described) Copied in the XIIc AH This vol contains  
*Qasidas* (f 1v), beg

رہی رکنہ کمال کلم ناطعہ لال ، بر آستان حلااب آمدن بر و نال  
*Ghazals* (f 20v), in alphabetical order, beg

حدر ار کعدہ خان مدرسہ در وادی دلما  
 بود چون رشتہ کوهر عنان این را بمرلما

*Quatrains, qit'as fards*, etc (f 251), beg

تا جسم تو با فتنہ کری ساحلہ اسب ، الح

Ff (259), S 220 × 125, 120 × 85, ll 13 Or pap Ind nast Cond good

### 832.

نور نامہ

NŪR-NĀMA

Oa 25

A versified *Nūr-nāma* or a eulogy of Muhammad, explaining the part played by his spirit (literally 'light,' *nūr*, in the process of the creation of the universe. Similar *nūr-nāmas*, in prose and verse, exist in a great number of versions in various languages. Their recital is regarded an act of piety and possesses special magical power. A prayer in Arabic invariably accompanies all similar works (here on ff 17-22v). The author's name is not mentioned (usually the *nūr-nāmas* are ascribed to the authorship of the fourth Shi'ite Imām, Ja'far Sādiq). The title is mentioned on ff 4v and 16v. The work is comp. in 1126/1714, as stated at the end.

دور نکشد و هستم شمع ان  
 حق م س د بر عنایب رحم ان  
 سال هج (ب) . . . نه ون  
 اله و صد بدست و سس نران افروز

Copied in the XIIc AH, as an entry in an album Beg

کعب بنعمتر حدادی احل ، حوس حدیبی ر حلب اول

Bd v Ff 1v-22v, S 115 × 65, 75 × 35, ll 9 Or pap Ind nast Cond very bad  
 Worm eaten and injured by repairs

### 833.

دیوان مصنف

DĪWĀN-I-MUNSIF

Oa 46

Poems of Fādīl-Khān, with the *takhallus* Munsif. The date of his death is unknown, but the date of the completion of his

present dīwān may be fixed within 6 years between 1127 and 1133/1715-1721. The first date is that of the victory of 'Abdu's-Samad-Khān Dīlir-Jang over the Sik'hs, mentioned on f 13v. The second date is that of the year in which the present copy was transcribed by Mullā Pīr-Muhammad (see the colophon on f 138). See P<sub>1</sub> 949, R 706. *Ind libr.* Sp<sub>1</sub> 507 (this particular copy described). This volume contains

*Qasīdas* (f 1v), beg

کسب از نار کده فایتم از بس دو نا،  
سد خط بدساندم همجو بکن نفس ما،

*Ghazals* (f 17v), in alphabetical order, beg

یارب ر ندک هستی من نار کن مرا،  
تاراج عشق حانه بر انداز کن مرا،

*Rubā'īs* (f 133v), also in alphabetical order, beg

یارب نفسی ر ما جدا کن ما را، الح

Ff (155), S 190 × 105, 145 × 70, ll 15. Or pap. *Ind nast Cond* good. Glosses and quotations on the fly-leaves and margins. Spaces reserved apparently for illustrations. Several folios left blank.

## 834.

دیوان واضح  
Oa 52

### DĪWĀN-I-WĀDĪH

Poems of Mubāraku'l-lah Iṣādat-Khān son of Mū Ishāq, with the *takhallūs* Wādih, d in 1128/1716. See GIPh 300. EIO 1674-1675, R 938. *Ind libr.* Sp<sub>1</sub> 583 (the next copy referred to). Transcribed in the XIIc AH. This volume contains

1 *Qasīdas* (f 1), apparently an incomplete series, beg

نمود مدح من امروز، روح حوالی،  
نداد آن صدم سعله چمن بدسانی،

2 *Ghazals* (f 6v), in alphabetical order, also only an extract from the original collection. Beg

ای ~ سیک زبان ساخته معصود طلائعرا،  
کرداد عدم کرده سراب دو حبه انرا،

3 *Rubā'īs* (f 40), in alphabetical order, beg

بسم الله این رباعی عذر ما، الح

4 Several *tariqāt* bands (f 47), defective at the beginning

5 *Sāqī-nāma* (f 50), without a preface. Comp in 1107/1695-1696. Beg

دستار مستی که تا ک آفرید، الح

6 *Āīna-i-āz* (f 54), a *mathnawī* poem commenced in 1675/1664-1665, and completed in 1078/1667-1668 This poem is apparently incomplete at the end It contains a prose preface, beg

عجب حال کمالی را که صغلی - یرب الحج

Beg of the poem itself (f 60v)

دنام آنکه دل آئنده سار اس ،  
نظر نار بهایی حمله رار اس

Ff 68, S 285 × 165, 180 × 90, irregular number of diagonal lines Or pap Ind  
nast Cond good

## 835.

The same

Nb 142

Another copy of the collection of *ghazals* by Wādih, dating from the XIIc AH It is referred to in Spī 583 Transcribed in the XIIc AH, but several portions, which probably were lost have been restored by a different hand, on different paper, of much more modern origin This collection of *ghazals* seems to be more complete although the first and the last poems are the same Beg as in the preceding No 834 (2)

Ff (69) S 205 × 115, 160 × 70, ll 15 Or pap Ind nast Cond bad Worm eaten and repaired

## 836.

دیوان بیدل

DĪWĀN-I-BĪDIL

Oa 24

Poems of 'Abdu'l-Qādir, with the *talkhalls* Bīdīl, d at Dihlī in 1133/1720 (another date of his death is given as 1137/1724-1725) See GIPh 300 301, 310 335, 337, EIO 1676-1686 EB 1169-1170 P1 938-941, Ros 167, R 706-707, Gotha C 80, etc *Ind lib* Bh 410, Bk 381-388, Spī 378-380 (GC II 221) Cf also Garcin de Tassy, *Hist de la litt Hindoue*, I p 312 sq Lith a great many times in India About prose works of the same Bīdīl see above, Nos 384-389 in this Catalogue Copied in 1141 AH by 'Abdu'l-Mu'min b Muhammad Taqī b Muhammad Fādīl There is no preface, and the present volume contains chiefly *ghazals*, in alphabetical order and a number of *rubā'īs* at the end (f 116v)

*Ghazals* (f 1v), beg

دفس آسفته مددارد - و کل حمعیت ما را ،

دریسان می نویسد کلک موج احوال دریا را ،

present dīwā

1133/1715 *āns* (f 116v), beg

Samad-<sup>r</sup>

The

tr Bd v Ff 1-123, S 210 × 120, 175 × 80, ll 19 Or pap Ind shikasta nast Cond good

آدم که حدمم عدم بددا شد ، الح

### 837.

The same

Nb 25

Another copy of the same dīwān, which is the longest of all the copies of this dīwān in the present collection Transcribed in the middle of the XIIc AH, incomplete at the end It contains only *ghazals*, in alphabetical order, beg

ناوح کدیا کر پیا وی عکرس ، راه آسک ا

سرموی کرایدجا م شوی نسکن کلاه آسک ا

Ff 479, S 240 × 140 170 × 65, ll 9 Or pap Ind nast Cond good

### 838.

The same

Nb 24

Another copy of the same dīwān, probably considerably abbreviated Transcribed in 1191 AH at Muhammadābād (Benares), in the 18th year of Shāh-Ālam It contains *ghazals* beg as in the preceding copy, with a few *tanjī'bands* at the end

Ff 179, S 240 × 155, 180 × 105, ll 17, two columns in the centre and one on the margins Or pap Ind shikasta nast Cond tol good

### 839.

The same

Nb 27

Another copy of the same dīwān dating from the end of the XIIc or beg of the XIIIc AH It contains *ghazals* in alphabetical order, beg as in the two preceding copies, with a few *quatrains* and *faids* at the end

S 210 × 120, 165 × 85, ll 13 Or pap Ind shikasta nast, different hands Cond good Some folios misplaced

### 840.

The same

Nb 26

Another copy of the same dīwān, transcribed towards the end of the XIIc AH It contains *ghazals* in alphabetical order beg

دردای حدالم و نمی نیس ، در ایدجا

حرورهم وجود و عدمی نیس در ایدجا

(The *ghazal*, which is placed first in the preceding copies is here the second)

S 220 × 115, 170 × 75, ll 16 Or pap Ind shikasta nasta Cond good Stray notes and quotations on fly-leaves and margins

841.

محیط اعظم

MUHĪT-I-A'ZAM

Na 135

A long *Sāqī-nāma*, in Sufic strain, comp by the same Bīdīl in 1078/1667–1668 (the title is a chronogram) Copied by Qudratu'l-lah Mīrzāpūrī in 1179 AH It contains a flowery preface, beg

حمد دشاء آوریدی که میخاند حقیق الـح

Beg of the poem (f 2 on the margins)

حوش آدم که در برمکاه قدم ' معی بود بی دشاء که ' و کم

S 225 × 150, 140 × 70, ll 17, two columns in the centre and one on the margins Or pap Ind nast Cond good CFW 1825

842.

عرفان

‘IRFĀN

Na 112

Another lengthy *mathnawī* poem by the same Bīdīl also in Sufic strain, comp in 1124/1712 See R 707, etc Ind lib Bk 382, 387–388, etc Copied in the XIIc AH Beg

عسق از مسک خاک آدم ریخت ' آنددر خون که رنگ عالم ریخت

Ff (201), S 240 × 150, 175 × 80, ll 18 Or pap Ind nast Cond not good Injured by dampness

843.

رباعیا بیدل

RUBĀ‘IYYĀT-I-BĪDIL

Nc 19

A huge collection of *quatrains* in alphabetical order, by the same Bīdīl (see RS 338 P: 969, etc) At the end there are a few artificial *ghazals* (f 363v), *quatrains* written with letters not requiring diacritical dots (f 366v), another short series of *quatrains*, which, in contradistinction to the preceding ones are written only with letters which require diacritical dots (f 367), a long *mathnawī* poem, describing the elephant (f 369v) a series of *tanī bands* (ff 63v–69, 375v etc) Copied in the XIIc AH Beg

آن کس که ممره اسب ز آب و گل ما

بی از عدم اسب حلوت و محفل ما

Ff (392), S 215 × 115, 145 × 70, ll 14 Or pap Veri bad Ind shikasta Cond tol good Slightly worm eaten Folios badly misplaced

844.

محبوب، نیرنگ

MAHBŪB-I-NAYRANG

Na 163

Versified love letters, in Sufic strain, completed in 1133/1721 by Muhammad Tāhī Kulābī (evidently a native of Kulāb, on the Upper Oxus, and not Gulābī as written by Sprenger) See GIPh 251, Spī 413 (this particular copy described) The present transcript is an autograph, written in the year of completion 1133/1721, i.e. the second of Muhammad Shāh's reign. It contains a prose preface, beg

ترنایی، علم معتمد ندایں محمد سخی آفریں الحج

Beg of the poem itself

بس از حمد و ندائی ایود پاک، پس از دع و درود ساه لولاک

S 175×115 115×65, ll 11 Or pap Ind shikasta nast Cond tol good Slightly worm eaten

845.

دیوان قاسم دیوانه

DĪWĀN-I-QĀSIM DĪWĀNA

Nb 109

Poems of Muhammad Qāsim Mashhadī with the *takhallus* Qāsim Dīwāna, who died probably shortly after 1136/1723-1724. See GIPh 312 EIO 1689-1693 Pī 699 R 707 etc *Ind libi* Bh 387 (mistake of a century in the date of the death of the poet) Spī 533-534 (this particular copy referred to) Transcribed in the XIIc AH. This volume contains chiefly *ghazals* in alphabetical order with a few *quatrains* and *tanjī bands*. Beg as usual

دست افناد از عجب سرزدکی در کار ما

از سر ما خود بخود را عجب سود دستار ما

Beg of *quatrains* (f 108)

ایں خلق که از نظر رسانند مرا، الحج

Ff 111, S 230×135, 155×70 ll 15 Or pap Ind nast Cond tol good In some places slightly worm eaten

846.

دیوان نضر

DĪWĀN-I-NUSRAT

Nb 136

Poems of Dilāwar-Khān who in poetry used the *takhallus* Nusrat d in 1139/1726-1727. See EIO 1694 *Ind. libi* Spī 525 (this particular copy referred to) Transcribed in the XIIc

AH This collection contains only *ghazals*, alphabetically arranged  
ed Beg

دسکه شد آسفته آن راه ، مسکن جان ما ،  
مد آه ما بود نسیم الله دیوان ما ،

Ff 92, S 210×125, 155×75, ll 13 Or pap Ind nast Cond not good Worm-eaten and repaired

847.

رموز الطاهرین

RUMŪZU’T-TĀHIRĪN

Na 53

A long *mathnawī* poem, again a very poor attempt to imitate the *Mathnawī* of Jalālū’d-Dīn Rūmī It consists of short chapters dealing with various topics of Sufism and ethics It was comp by Bāqir-‘Alī-Khān b Ghulām-‘Alī-Khān (not Madanī, as stated in Spr 373, the latter word is simply the beginning of the next sentence (مدتی در صحبت بکنان الح) The date of completion is twice given as 1139/1726–1727, on the last folio at the end, as سرمرآن نا رموز الطاهرین (1139), and on the last but one page as

ار ید مدد و و بکوان ، سال تاریخ اسب رار حسروان ،

i e 1125 + 14 = 1139 (in Spr 373 this chronogram is misunderstood) The poem is divided into six parts, each beginning with the initial *bayt* of the corresponding *dafta* of Rūmī’s *Mathnawī* This particular copy, dating from the XIIc AH, is already described in Spr 373 There is a prose preface, beg

به نسیم الله عدوان دیوان کن الح

The poem itself begins on f 6v

بی چه منگوید سدوای رار دان ، ار فراں دوسب دارد داستان ،

S 230×125, 180×85 ll 17 Or pap Ind nast Cond good Notes and glosses on the margins

848.

کلشن اسرار

GULSHAN-I-ASRĀR

Na 97

A paraphrase and commentary on some selected passages from the *Mathnawī* of Rūmī, by the same Bāqir-‘Alī (cf ff 2, 7v, etc, frequently) It was composed in 1146/1734 (not 1145/1733, as stated in Spr 374) This particular copy is also described in Spr 374 Transcribed in the middle of the XIIc AH Beg

بحمد الله علی الفصل الاثم ، حالى الانوار من کتم العدم ،

S 235×125 160×70, ll 14 Or pap Ind nast Cond good Stray notes and glosses on the margins

849.

دیوان شهرزاد

DĪWĀN-I-SHUHRAT

Nb 82

Poems of Husayn Shīrāzī, with the *takhallus* Shuhrat, who came to India and died there in 1149/1736-1737 See EB 1178, etc *Ind lib* Bk 391, Spr 571 (this particular copy referred to) Transcribed in the XIIc AH This volume contains chiefly *ghazals*, in alphabetical order, and a few other poems, under the heading of *mutafarrیقāt* (f 65) Beg

السی آشنای نام خود کردان ر نام را

ر رسم الله زینک بخش دیوان بدنام را

Bd v Ff 1v-68v, S 230 × 140, 215 × 120, four columns of diagonal lines, irregular in number Or pap Good Ind nast Cond good CFW 1825 Some stray quotations from Hazin, etc, on the fly leaves

850.

حزنة حدیری

HARBA-I-HAYDARĪ

Na 35

A lengthy and verbose *mathnawī* poem, dealing with the religious legends about the fantastic adventures of 'Alī and Husayn, by a poet who calls himself only Karam This work belongs to the long list of imitations of the *Shāhnāma*, having as its direct model the *Hamla-i-Haydarī* by Bādhil (see above No 829) It was commenced in 1135/1723 (f 6)

سال هزار و صد و سی و پنج مرا در سر ابداد سودای کدخ

and completed in 1149/1136-1137 (f 260v, the last *bayt* of the poem), for which date the chronogram *کرم حزنة حدیری* is given See GIPh 236, Sp1 456 (this particular copy described) Transcribed in 1217 AH, at Lucknow, by 'Abdu'l-Qayūm b Muhammad-Qāsim Beg

بدای که مستان کدد ابتدا نام حدائیس حل و علا

some Ff (260), S 220 × 150, 180 × 125, ll 18, four columns Or pap Ind nast Cond good Worm eaten and repaired in many places

846.

دیوان راجا

DĪWĀN-I-  
WĀN-I-RĀJĀ

Nb 53

Nusra Poems of Rāja or Rājā, or, as he is called in the next copy, *Shīrān Sayyid Rājū* See EIO 1702, EB 1179 *Ind lib* Sp1 539 As H. E. Thé states (EIO 1702), the name of this poet is not found in

any *tadhkira* His *dīwān* must in any case have been completed before 1151/1738, the date of the present copy (which is seven years older than the one described in EIO 1702) It was transcribed at Sad’hūt by Muhammad Qādīrī of Shahjahānpūr This *dīwān* contains *ghazals*, *qasīdas*, *qit’as*, etc., all left unarranged Beg

روئی که من ندیدم اندر عنان نیکو

لذت جمال آن رو اندر بیان نیکو

Ff 11, S 200 × 115, 175 × 90, ll 19 Or pap Ind nast Cond good

## 852.

The same

E 215

Another copy of the same *dīwān* dating from the end of the XIIc or beg of the XIIIc AH It contains the same collection of *ghazals*, with a few *mathnawīs*, etc., beg as in the preceding copy

Bd v Ff 12v-46v, S 210 × 130 140 × 70, ll 12-14 Euop pap, decaying Ind vulgar nast Cond tol good

## 853.

دیوان عسعی

DĪWĀN-I-‘ISHQĪ

Nb 95

Poems of ‘Ishqī, who gives the date of the completion of his *dīwān* as 1154/1741 (the 24th year of Muhammad Shāh’s reign), in the concluding lines (f 114) The name of Shaykh Buhān is ambiguously mentioned in the same place, and it is not clear whether this is the original name of the author or the name of the scribe It seems most probable however that he was a copyist, who finally arranged that *dīwān* and prepared a fair copy of it This particular MS is described in Spī 442 Copied towards the end of the XIIc AH This volume contains

*Ghazals* (f 1v) in alphabetical order, beg

ای ناره رکزار جمال، چمن ما، در حنده شیرین نو سوسن دهن ما،

*Qit’as* (f 107v), beg  
دلا مکوس تعب کسان که درد حرد، الح

*Quatrains* (f 110) beg

ای آنکه حرامسب مرا بیتو نفس، الح

Ff 114, S 220 × 135, 155 × 85, ll 11 Or pap Ind nast Cond good CFW 1825 Slightly worm eaten

854.

دیوان امید

DĪWĀN-I-UMMĪD

Nb 16

Poems of Muhammad Ridā, with the surname Qızıl-bāsh-Khān and the *takhallus* Ummīd. He was a native of Hamadān, but settled in India, and died at Dihlī in 1159/1746. See EIO 1703, R 711. *Ind lib* Bk 396-397, Spī 581 (this particular copy referred to). Transcribed in 1191 AH, by 'Azīzu'l-lah Husaynī Zinjānī. This volume contains

*Ghazals* (f 1v), in alphabetical order, beg

سراسر همکرم سرو ماله کردیدیم دنیا را ،

ددارد مدخل آسایبی دیدیم دنیا را ،

*Mukhammasāt* (f 224), *faids*, etc , beg

بناشد طایف دوری مرا نه تا دیدن هم ، الح

*Rubā'is* (f 230v), beg در حشر سعید ما ندی الله اسب ، الح

(The first line is badly legible in the middle )

Ff (234), S 230 × 130, 170 × 85, ll 15. Or pap Good. Ind. nast. Cond. rather bad. Worm eaten, injured by dampness.

855.

نظم الهداء

NAJMU'L-HUDĀ

Na 158

A long Sufic *mathnawī* poem by 'Alī-Qulī-Khān Dāghistānī Shamkhālī, with the *takhallus* Wālih, a poet of Caucasian-Turkish extraction, who lived at Isfahān, but later came to India, and died at Dihlī in 1169/1756. See EIO 1708, EB 1182 etc. *Ind lib* Spī 589 (this particular copy described), St No 82 on p 70 (?). About his biographical work, *Riyādu'sh-shu'arā*, see above, No 230 in this Catalogue. The present poem was completed in 1149/1737 (chronogram on the last folio الهداء نظم الهداء). Copied in 1192 AH. Beg

ریدب آغار این فرج کتاب ، کسب از حمد کردم مستطاب ،

S 215 × 120, 130 × 80, ll 15. Or pap Pers. nast. Cond. good. Slightly worm-eaten.

856.

میرزا نامه

MĪRZĀ-NĀMA

Na 142

Another *mathnawī* poem by the same Wālih (f 2), containing a rather too naturalistic story of the love adventures of Mīrzā

Shuafkan See Spr 589 (this particular copy referred to) Transcribed in 1191 AH Beg

بعد حمد و ستاس رب کریم ، مالک الملک و احب التعظیم ،

If 11, S 215 × 120, 170 × 90, ll 11 Or pap Coarse Ind nast Cond bad Worm eaten and badly repaired

857.

دیوان والہ

DĪWĀN-I-WĀLIH

Nb 145

A very short extract from the diwān of the same Wālih It contains only a number of *ghazals* rhyming in ط Copied towards the end of the XIIc or beg of the XIIIc AH Beg

ار قصہ دستے می (sic) رح آن دلرنا حہ حظ ،

چون دست ناع کل رمی دلکسا چہ ہ ،

Ff 16, S 240 × 140, 160 × 95, ll 16 Or pap Ind nast Cond good

858.

(م منظومہ در سرف )

(MANZŪMA DAR SARF)

C 22

A very short versified treatise (in the form of a *qasīda* rhyming in ا-), on the elements of Arabic grammar It was completed in 1169/1756, as is clearly stated on f 4

تاریخ جام آن سده ار هکرت رسول ،

برد جرد هزار و صد و شصت و نہ عدل ،

The name of the author is apparently Nadīm, see f 3v

سد طرفہ یادگار برای دو ار ددیم ، الحج

Copied towards the end of the XIIc AH Beg

حمد اسب بدستاس دمدان مستعان ، کر شکر او سکر سکند طوطی ربانی ،

Ff 4, S 220 × 120, 165 × 95, ll 21 Or pap Bad Ind nast Cond good

859.

کلیات ، عزیز

KULLIYYĀT-I-‘AZĪZ

Oa 14

Poetical works of ‘Azīz, or ‘Abdu’l-‘Azīz-Khān (cf ff 64, 82v, 88) There are only a few chronograms in his poems, for 1136/

1724 (f 78v), and for 1149/1736 (f 79), but many references to Āsaf-Jāh (d 1161/1748) (f 68v), Banda-Nawāz (f 79), etc. His poems have at all events been completed before 1171-1172/1758-1759, because there are different works in the same *majmū'a*, which were copied in those years on the same paper (although by different hands). This particular copy was described in Spī 365, but there are some misunderstandings: the date 1167/1755, for which a chronogram is given (f 101v) does not belong to the dīwān of 'Azīz, as clearly stated in the heading of the poem (f 101) *صیدۀ در مدح نواب دلفر خان تصدیه ، بالکد*. There are besides at the end several poems by Sayyid 'Ulwī (f 96v) who died in the reign of Aurangzib, 'Ābid (f 97v) Nāṣir Alī (ff 103-110v), etc. From the expressions, used in the heading (f 92) with the name of 'Abdu'l-'Azīz-Khān i.e. *نور موعده*, it is obvious that he was already dead at the time when the present copy was written. It contains

- 1 *Qasīdas* and *ghazals* (f 67) unarranged beg

مرحد ، ای طوطی ناع و نه ار لا یرال  
حوشکوارب ناد چون سکر ندای تو الحلال

- 2 *Gulshan-i-rang* (f 82) A short treatise in ornate prose and verse, divided into several *bihars*. Beg

ستا'س رنگ رنگ مددعی را که اله

- 3 Another collection of minor poems (f 86v) chiefly *ghazals* beg

نعیر یار بحوالهم نعسی یار قسم ، اله

- 4 A *mathnawī* poem (f 88) with the heading *مطامع طبع* *راک عدد العزیز خان* Beg

یہ سافى نیا ای خان مستن ، نیا ای رنگ بحس می پرستان

- 5 Several poems in *Dak'ham* (f 92) by the same author, beg

کدجی سی بن اله

- 6 A collection of poems of different classes, *ghazals quatrains*, a short *Sāqī-nāma*, etc (f 93v). As mentioned above, in the beginning of this note, at the end there are added poems from different authors

860.

(مشوی شهید)

(MATHNAWĪ-I-SHAHĪD)

E 33

A Sufic *mathnawī* poem, by Shahīd, whose full name probably was Hāshim 'Alī. Several poets with the same *takhallus* are mentioned in EIO 1709, P1 684, Sp1 150 etc, but there are no indications as to the identity of the present author with either of them. At all events the present poem was completed before 1175/1761, in which year the present copy was transcribed. It is interesting to note that there are *two* complete copies of this poem in this same volume (both included in a *majmū'a* containing different works). The *first* copy has at the end what is apparently the beginning of the intended colophon

صدده ، هاسم علی صاحب .

The *second* copy has a proper colophon, which states that this work was written for Hāshim 'Alī. He is called the author of the poems, and evidently was alive at that time

حس ، العرمائس (sic) هاسم علی صاحب صدده ، راده لطفه (sic)

The scribe calls himself Muhammad Ahsanu'l-lah Hāshimī, he wrote at Islāmpūrī (کدم) Beg

بنام آنکه او جان جهانست ، بنام آنکه ذکر هر بناسب ،

Bd v S 215×125, 155×80 ll 13 O1 pap Ind nast Cond good

861.

کلمه ، حزن

KULLIYYĀT-I-HAZĪN

Nb 44

Poems of Muhammad-'Alī b Abī Tālib b 'Abdī'l-lah b Jamālī'd-Dīn 'Alī az-Zāhidī al-Jilānī, etc, with the *takhallus* Hazīn, already mentioned as the author of several biographical treatises (see Nos 225-229 in this Catalogue). He died at Benares in 1180/1766. See concerning his poetical works. GIPH 310-311 EIO 1712-1714, EB 1184-1185, P1 695, 696 699, 945, R 715-717. *Ind lib* Bk 402-410, Sp1 424-425 (the present and the next copies referred to). Transcribed in the beginning of the XIIIc AH. The volume contains

1 The prose *preface* (f 1v), beg

افتتاح نامه نام آوران کتمان حدیو سخن اله

2 *Qasidas* (f 5) with other poems, such as *qit'as*, *tarkīb-bands* elegies epigrams, etc, beg

پیودد بود نازک جان حارستم را ، کو کویه که سادات کد کسب الم را ،

3 *Chaman-u anjuman* (f 71), a *mathnawī* poem, see EIO 1712 EB 1184 (2) Beg

بنام آنکه آدر را حمص صاحب ، دل دورح سر را انکم صاحب ،

4 *Tadhkiratu'l-āshiqīn* (f 82), another *mathnawī* poem, see EIO 1712, EB 1184 (6), or rather only the introduction and conclusion of the intended long work Beg

سامی رمی موحدا نه ، ظلمت بر سرک ار مده ،

5 *Ghazals* (f 84v), in alphabetical order A special prose preface beg as in EIO 1712

ادب الطاهر فلدس فوق شئ الحج

Beg of the poems

درین دریای بی پایان درین طوفان سور افرا ،

دل افکند دیم بسم الله مکرر بها و مرساه ،

6 *Muafarriqāt* (f 311), in alphabetical order, beg

بناسد نامۀ حرسون مکتوب الی را ، الحج

7 *Rubā'īs* (f 322), in alphabetical order beg

سد صد حم راه ، رسائی دل ما ، الحج

8 A few *qu'as*, additional *quatrains*, etc (f 344v)

Ff 345, S 245 × 145, 185 × 85 ll 18 Or pap Ind nast Cond good

## 862.

The same

Oa 68

Another copy of the same *Kulliyāt* of Hazīn, chiefly containing the *mathnawī* poems, also referred to in Spr 425 Transcribed in the beginning of the XIIIc AH Slightly incomplete at the end There are

1 *Wadī'atu'l-ladī'at* (f 1v) a *mathnawī* poem see EB 1184 (8), beg

كلما فی الوجود لدس سواه ، روح دة لا الة الا الله ،

On f 5 Hazīn mentions in this poem that he is about 70 years old at the time of writing As he was born in 1103/1692 the poem must have been composed about 1173/1760

2 *Safīr-i dil* (f 54v), another *mathnawī* poem, comp in 1173/1760 see EB 1184 (7) It contains a prose introduction, beg

له الحمد فی الآخرة و الاولى الحج

Beg of the poem

دماهای شادسده دلداری را ، سپاس فراوان را مایار را ،

3 *Chaman-u anjuman* (f 78v), the same poem as mentioned in the preceding copy, No 861 (3), with the same beginning

4 *Kharābāt* (f 90), an unfinished *mathnawī* poem, see EB 1184 (3) Beg

دماها سبده در دراد اب را ، که سبب از دام لوب طامات را ،

5 *Mutmiḥu'l-anzār* (f 101v), or rather an introduction (*dībācha*) to a work with this title, though this poem itself does not appear here, cf EB 1184 (4) Beg

ای دل امسوده دروس که اسب ،

حاموسی از رمزه سوس ککاسب ،

6 *Farhang-nāma* (f 106), another *mathnawī* poem see EB 1184 (5) beg

دنام نگارنده سب و بود ، فرارنده این رواو که بود ،

7 *Tadhkiratu'l-āshiqīn* (f 119), as above, No 861 (4) Beg as in that copy

8 *Qasīdas* (f 129v), beg as in EB 1184 (1)

عمر نعی عرب یکنای بی هماسی ،

نفس لا در جسم وحدت نس من الاسی ،

9 A few *ghazals*, *qit'as*, *rubā'is*, etc (f 166v), beg

کردولک داددار به سدد ، الحج

Ff (175), S 215 × 140, 170 × 90, ll 13, two columns in the centre and one on the margins Or pp Ind nast Cond tol good Worm eaten and repaired

## 863.

شرح قصیده لامه

SHARH-I-QASĪDA-I-LĀMIYYA

D 96

A commentary upon an Arabic *qasīda*, rhyming in J, of which the authorship is ascribed to 'Alī ibn Abī Tālib, the first Shī'ite Imām. The author of this commentary is the same Hazīn as in the preceding numbers. Copied in the beginning of the XIIIc AH at Benares, in a *maṣmū'a* containing also some other of Hazīn's works. Beg

لسان حال و برحمان معال سپاس نلاعب اساس الحج ، و بعد چون

کروهی از سائمان الحج

Bd v Ff 122-144 For measurements, etc, see above, No 227

864.

دیوان و فیر

DĪWĀN-I-FAQĪR

Nb 105

Poems of Shemsu d-Dīn Faqīr Abbāsī a native of Shahrjahān-ābād, who used also the *takhallus* Maftūn. He died shortly after 1180/1706-1767. See concerning his poetical works GIPh 236, 250, 253 EIO 1710-1711 etc. *Ind libi* Bk 411-414 Spī 394-396 (this particular copy referred to). Concerning some prose works by the same author, see Nos. 230, 395 and 396 in this Catalogue. Copied towards the end of the XIIIc or beg of the XIVc AH. This volume contains:

*Ghazals* (f. 1v) in alphabetical order. beg

ای در طاب نام تو آواره شداسا ، کم کرده را معدی و چه ، تو بنام .

*Rubā'īs* (f. 61v) beg (not quite legible)

بیر حمدی که کن (؟) بود در آواره ، الس

f. 61 S 205 x 135, 135 x 80, ll 15. Or. pap. Cont. e and bad. Ind. nast. Cond. not good. CFW 1832. Notes, etc. on the fly leaves.

865.

The same

M 126

A short extract from the same dīwān of Faqīr, with a few poems from various other authors on the margins. It has the heading:

انتخاب از کلام شمس الدین مقدر

Copied in the beg. of the XIIIc AH. Beg

سد آن بیرنگ درنگ حمل دریا پیدا ، الس

Bd. x. For measurements, etc., see No. 732.

866.

واله و سلطان

WĀLIH WA SULTĀN

Na 121

A *mathnawī* poem having for its subject the story of the love adventures of the poet Wālih (see above, Nos. 230-857) by the same Faqīr, comp. in 1160/1747. See GIPh 254, EIO 1711, RS 343, etc. *Ind libi* Bk 413 Spī 395 (this particular copy referred to). Copied in the beginning of the XIIIc AH. Beg

ای واله حس دلکسب جان ، عشق تو سرود کون سلطان

S 240 x 150, 160 x 100, ll 11. the later half written in *bayāt* style. Or. pap. Bad. Ind. shikasta nast. Cond. tol. good.

867.

دیوان هکری

DĪWĀN-I-HIJRĪ

Nb 152

Poems of Hijrī, whose original name is not known. He must have flourished towards the end of the XIIc / XVIIIc, because the chronograms, which are given in his diwān, range between 1175 and 1180/1761-1766. See Spr 425 (this particular copy described). Copied in 1192 AH by Ghulām Imām, at Lucknow. This volume contains

*Qasīdas* (f 1v), opening with several artificial poems to which an explanation of the secret of word-plays, etc., is prefixed. Beg of the explanation

قصیده صمدی در مدح و مدح صمدی

Beg of the first ornate *qasīda*

‘مدح و مدح جسمه احسان علبس‘ در صمدی جهان را جان علبس

*Ghazals* (f 50v), in alphabetical order, beg

داده حسن مدولی از کرم یارب نام را، در کوس سخن رس کن الهمی داستادم را،

*Rubā'īs* (f 144v), beg

روزی که سرشتند عمب دادل ما، اله

Ff 154, S 250×160, 165×100, ll 11. Or. pap. Ind. nast. Cond. good. Many folios misplaced. Some poems by the same author added on the margins. Bad vignettes.

868.

دیوان آشفی

DĪWĀN-I-‘ĀSHIQ

Oa 62

A short and fragmentary extract from the diwān of ‘Āshiq or ‘Āshiqī consisting of a few *ghazals*, *quatrains* etc., and a prose passage, apparently by the same author, with the heading در طلب کدخ دوسته. There were many poets with this *takhallus*, but it is impossible to identify the present one. This diwān may be an extract from the same one as described in RS 340-341, Bk 415, etc., of Āqā Muhammad ‘Āshiq, d 1181/1767. Unfortunately there are no chronograms or references to any historical persons. Copied in the XIIc AH, in a very bad form of *shikasta*. Beg

نمای آرزوی من آن عالم، ندن بردیده کزبان عالم، و

Bd v Ff 65v-76v. For measurements, etc., see No 426.

869.

دیوان نیازی

DĪWĀN-I-NIYĀZĪ

Nb 150

Poems of Nawwāb Ahmad Mirzā, with the *takhallus* Niyāzī

who died at Istahān in 1188/1774 See R 718 875 (copied in the end of the XIIc AH There are

*Qasīdas* (f 59), incomplete at the beginning (probably only one leaf is lost) They are mostly in praise of the Imāms Beg abruptly

کرسایه و مسرت به رذره بختد ، هرگز ر و خودس اندری بسبب هویدا ،

*Ghazals* (f 75v), in alphabetical order, beg

ای رسک حاور از کل مسرتو بید ، بکر عدن ر کوهر حمد سعدی

*Quatrains* (f 192v), beg هر و نه تدم ناد علی مشکوود ، الحج

Bd v Ff 59-200, S 205×115, 145×70, ll 13 Or pap Ind nast Cond bad Much injured by dampness, especially at the end, where many pages are illegible Parts of many folios are left blank

## 870.

نامه طرره

NĀMA-I TURFA

Na 86

A *mathnawī* poem, described in EIO 1715 under title of *Najīb-nāma* dealing with the life, political and military career, etc. of Najību'd-Daula, or Najīb-Khān, a Rohilla chief in the service of Ahmad Shāh Durrānī (1160-1187/1747-1773) d in 1185/1771. A special history of the same chief is described in R 306. The present poem was composed in the space of seven days, as stated in the *khātima*, apparently in the same year 1185/1771 in which the present copy was transcribed. It cannot have been written before the death of Najīb-Khān because he is here usually called 'the martyr' (سید). The title as given above, is found on f 10 'ندو دادم ای نامه طرره نام'. The author's name is as usually accepted, Muhyī'd-Dīn b Abī'l-Hasan and his *takhallus* Dhauqī. In the preface to his work described under the next No, he calls himself, however, علام محیی الدین سید عبد اللطیف. If his name was really Ghulām Muhyī'd-Dīn, his father's name must have been Sayyid 'Abdu'l-Latīf. If however the former expression is only a pious epithet, he himself may have been called 'Abdu'l-Latīf. It is difficult to determine what is true without special research. He mentions at the end of his poem that he was 35 years old when he composed it. If this work was really completed in 1185/1771, he must have been born in 1150/1737. On the copy of another work of his, described under the next number, and dated 1189 AH, there is a note by one Muhammad Sa'īd, dated 1190 AH in which

Dhauqī is referred to as living at Ellore (?) ساکی یلور This particular copy is apparently referred to in St No 118, on p 76 Beg

بنام حدائی کہ جان آورند ، زمین آورند آسمان آورند ،

S 200 × 130 160 × 90, ll 14 Europ pap Ind nast Cond good

871.

مدائح المسائخ

MADĀ'IHU'L-MASHĀ'IKH

Na 141

A collection of *qasīdas* in praise of the Imāms and saints of the Qādirī affiliation, by the same Dhauqī See Spr 389 (the present copy referred to)

Transcribed in 1189 AH There is a short prose preface, beg

الحمد لمعتدر جعل حسنة وديراً الخ

Beg of the poems

رحمة العالمين رسول الله ، هم ايمان هم امنين رسول الله ،

S 210 × 150 160 × 85, ll 15 Or pap Ind nast Cond good

872.

انور نامه

ANWAR-NĀMA

Na 7

A *mathnawī* poem, containing a laudatory account of the career of Nawwāb Anwar-Khān (or Anwār'u'd-Dīn-Khān), the ruler of the Carnatic, who died in 1162/1749 The poem was completed in 1174/1760–1761, and dedicated to the successor of Anwar-Khān, Muhammad 'Alī 'Umdatul-mulk (d 1210/1795), by Muhammad Isma'il-Khān, with the *takhallus* Abjadī, who died towards the end of the XIIc, after 1189/1775–1776 See GIPh 238, EIO 1716, 2904, Pl 914–945 *Ind lib* Spr 308 (this particular copy described), St No 119 on p 76 Copied in 1176 AH Beg

حدایا توئی شاه فرمان روا ، توئی آوریدند ما سه روا ،

Ff (81), S 300 × 210, 230 × 135, ll 24, four columns Europ pap Ind nast Cond good Glosses on the margins

873.

دیوان ابجدی

DĪWĀN-I-ABJADĪ

Nb 3

Minor poems of the same Abjadī The present copy contains at the end a note as to its having been collated by the author

(*muqābala*) It has been described in Spī 307. There are chiefly *ghazals*, in alphabetical order and a few *qathams*.

*Ghazals* (f. 1v), beg

ای نام تو مفتاح در بطع و بناد ، حمد تو بود آب بر حشک بناد ،

*Rubāʿīs* (f. 16), beg

صاحب بطران حیل عالی دارد ، اله

If 47, S 15 × 130, 155 × 80, ll 13. Or pap. Good Ind. nast. Cond. good. Slight l. worm eaten in some places.

## 874.

لؤلؤ مظموم

LU LU'-I-MANZŪM

Na 107

A short *mathnawī* poem, by Sharafu'd-Dīn 'Alī Husaynī Qumī with the *takhallus* Wafā, who visited India, and died in Persia in 1194/1780. See Spī 584 (this particular copy referred to), cf. also EIO 1718, where his *diwān* is described. Copied in the beginning of the XIIIc. is the paper, on which it is written, bears the watermark 'J. Ruse, 1801'. Beg.

المی سوز عظم در سر انداز ، روز آن احکرم در محکم انداز ،

Ff. 16, S 225 × 150, 185 × 85, ll 11. Europ. pap. Calligraphus Ind. nast. Cond. good. CFW 1925.

## 875.

دیوان مطهر

DĪWĀN-I-MAZHAR

Nb 128

Poems of an Indian Sufi saint, Mīrzā Jānjānān with the *takhallus* Mazhar with his full name Shamsu'd-Dīn Ḥabībullah. He died in 1195/1781 as stated in his biography by Muhammad Naʿimu'l-lah Bahārīchī described in R 363, 1086. See *Ind. lib.* Bh 417, Spī 488 (this particular copy referred to). Transcribed in 1224 AH. This volume contains

1. A short autobiographical note (f. 1) of different origin from that of the bulk of the copy, probably added by the binder. Beg.

بعض حاکمان مطهر متخلص اله

2. Another transcript of the same note (f. 3v), reproduced in full in Spī 488. beg

بعد حمد و ملوات بعض حاکمان اله

3. *Ghazals* (f. 5v) in alphabetical order, beg

آبی برد بروی کراں خواب بخت ، ما ، نا (آ) نکه کرده داد بسلاط رحب ما ،

4 A short *mathnawī* poem (f 82v) 5 *Mukhammasāt* (f 83v), some more *mathnawīs* (f 88v), etc

Ff 92, S 180 × 110, 115 × 80, ll 7 Or pap Ind nast Cond tol good

## 876.

The same

M 2

Another copy of the same *dīwān*, apparently abbreviated  
Copied in the XIIc AH It contains the same biographical note  
as (1) in the preceding copy, and *ghazals*, beg as there (3)

Bd v Ff 370v-381 For measurements, etc, see No 221

## 877.

دنوان واقه

DĪWĀN-I-WĀQIF

Nb 144

A large collection of poems of Nūḡu'd-dīn a native of Patyā-la, in the Punjab, with the *takhallus* Wāqif, who died ca 1200/1786 See EB 1189-1190, R 719 *Ind lib* Bh 418, Bk 424-426, Spr 589-590 (this particular copy referred to) Transcribed towards the end of the XIIc or beg of the XIIIc AH This volume contains

*Ghazals* (f 1v), in alphabetical order, beg

ای نه برم شوق تو نالان بجر سوسارها ، رفته در هر کو ، ران سارها آوارها ،

*Mukhammasāt* (f 342v), beg  
برا مشکل کسا دانسته بودم ، الحج

*Rubā'īs* (ff 343v-356v, 364-368), beg

ار سائله بدسو و نایان تو ایم ، الحج

A *mathnawī* in praise of Nawwāb Shujā'u'd-Daula (f 368) beg

دور کار بسبب کر وطن دورم ، الحج

A long *taṣnī'band* (ff 369v-361v, 357-363v, 372), beg

ای راه ، تو عین کمدی ، الحج

Ff (372), S 190 × 105, 140 × 70, ll 14 Or pap Ind shikasta-nast Cond not good Worm-eaten, folios frequently misplaced

## 878.

بهار دلها

BIHĀR-I-DILHĀ

Na 12

A *mathnawī* poem, in the usual Sufic style, eulogising the Nawwābs of Oudh Safdar Jang (d 1167/1754), and especially his

son Āsafu'd-Daula (d 1212/1797), to whom it is dedicated (f 5)  
The author mentions only his *takhallus* Sāqī, but there were so  
many poets with the same surname that it is very difficult to  
identify him. See Spr 559 (this particular copy referred to)  
Transcribed in the XIIc AH Beg

کویم اول حمد حلاق جهان ، کرد بدا اورمى (و) آمان ،

At the end there are a number of *nubās* (f 29v), beg

ار بر خدا نظر در احوالم کن ، الحج

Ff 31 S 245 × 150, 175 × 100, ll 13 Or pap Ind nast Cond good CFW 1825

## 879.

دیوان واسیلی

DĪWĀN-I-WĀSILĪ

Nb 141

Poems of Wāsili or with his full name, as given in Spr 582,  
Imām-wirdī Beg. He flourished towards the end of the XIIc /  
XVIIIc, at Lucknow. In his *dīwān* he gives numerous chrono-  
grams, of which the latest are for 1194/1780 (f 15). This parti-  
cular copy is referred to in Spr 582. Transcribed in the beg of  
the XIIIc AH. There are

*Qasīdas* and *mathnawīs* (f 1v), with several *ghazals* chrono-  
grams, etc, beg

ای سه اندا سسر و دیر ، وی ید الله و ماطر تعدیر ،

*Tarjī'band* (f 19v), beg

افکده دسد دل کمندی ، الحج

*Ghazals* (f 24v), in alphabetical order, beg

الهی مخزن کج جمع کن دل ما را ، مهور کن بدور معرفت آب و گل ما را ،

*Rubā'īs* (f 107v), beg

الله بود ورد ربانم الله ، الحج

Ff 115v–118 are left blank, on ff 118v–119 a *tarjī'band*, beg

مسو تا مایل آن دو کل حصدانم کرد ، الحج

Ff 119, S 250 × 155, 170 × 90, ll 15 Or pap Ind nast Cond good Many folios  
are left partly blank

## 880.

مثنوی ، نامی

MATHNAWIYYĀT-I-NĀMĪ

Oa 36

Romantic poems in *mathnawī* verse, mostly in imitation of  
the ancient models of Nizāmī. The author, Muhammad Sādiq

Mūsawī with the *takhallus* Nāmī, lived at the court of Karīm-Khān Zand (1163-1193/1750-1779) and his successors, and died in 1204/1789-1790. He is also the author of a history of that prince, *Ta'rikh-i-qit'i-gushāi*. See GIPh 240, 246 RS 346-348 EB 1191-1193. A good copy, transcribed in 1207 AH by Ghulām 'Alī. It contains three *mathnawī* poems.

1 *Wāmiq-u 'Udhā* (f 1v), the ancient tale which was first chosen by 'Unsuī as the subject of his poem with the same name. In addition to references given above cf also R 813. Beg

ای رنای نامی نامی تمام ، وی رنای انتاج هر کلام ،

2 *Laylā na Marnūn* (f 66v) beg

این نامه تمام آن حدارند ، که عسقی بنای عالم افکند ،

3 *Khusrau-u Shīrīn* (f 113v) which has been regarded as having been composed before the other two. There is however no indication as to the date of its completion. Beg

نامه آن که در عهد و ان نامه ، بود نامی نخستین نس حانه

Fr (218), S 115×75, 105×60, ll 12 two columns in the centre and one on the margins. Or. pap. Modern Persian nast. Cond. good. 3 vignettes.

881.

مأکول و مسروب .

MA KŪL-U MASHRŪB

Na 51

A versified treatise on the kinds of drink and food which are especially favourable to digestion, etc., interwoven with lengthy eulogies of Tīpū the nawwāb of Maysūn (1197-1213/1783-1799). It is a typical production of the extremely degenerated and degraded literary tastes of that centre of obscurantism, superstition and fanaticism which was Tīpū's court. The poem has been completed in 1224 of the Muhammadī or Mawlūdī era which judging from numerous dates where the equivalents in the Hīrī era are given differs from the latter by an irregular number of years usually between 7 and 14. The name of the author does not appear in the work. According to EIO 2366-2369 P1 592 etc., he was one Yūsufī perhaps with the original name Abdul Qādir Thanā-khwān.

تمام سد رساله مأکول و مسروب از (sic) حظ عبدالعادر بنا حواص ،

Copied in the beg of the XIIIc AH. Beg

زبان را خود در اول ایند لام ، بر حمد و تحسین رساندی بکام ،

S 190×110, 150×75 ll 12 Europ. pap. Very vulgar and bad Ind. shikasta-nast. Cond. bad. Paper is decaying, injured by dampness.

882.

موعد المحادين

MU'AYYIDU'L-MUJĀHIDĪN

Na 155

A collection of 104 *khutbas*, or sermons, in the forms of *qasīdas*, or *mathnawīs*, saturated with the wildest bigotry compiled at the request of the same Tipū, by Zaynu'l-'Ābidīn Mūsawī b Sayyid Radī Shūshtarī, with the *takhallus* Karīm or Karīmā. See EIO 2619-2620, Spr 591-592 (this particular copy referred to) Copied in 1207 AH or 1221 of the Muhammadi era by Ghulām Ahmad. It contains a prose preface, beg

الحمد لله . . اما بعد در ارباب طرث عالی متعجب و مستور الح

Beg of the poems (f 6v)

منکم از جان سپاس در حرم کنیا ، کرچه ندارم حواس اوس ولی (همه)

Ff (126), S 220 × 130, 160 × 85 ll 11 Or pap Ind nast Cond tol good

883.

The same

M 86

Another copy of the same work, incomplete at the end corresponding to only ff 1-86 of the preceding No. There is no preface, and the poems begin as in No 882. Transcribed in the beg of the XIIIc AH

Bd v Ff 1v-47, S 200 × 135, 170 × 100, ll 11 Europ pap Bad, vulgar and coarse Ind nast Cond tol good

884.

دوان بهجه

DĪWĀN-I-BAHJAT

Nb 22

Poems of Lāla Tikkā-rām (cf f 219) with the *takhallus* Bahjat. He was a Hindu and his poems deal chiefly with Dewali, the Ganges, etc. See Spr 369-370 (this particular copy referred to). There are no chronograms in his volume, but on f 219v, judging from the context, the author gives the date of the completion of his dīwān, namely 1212/1797.

هفتم سردي العده ۱۲۱۲ هجری در بلدة لکهنو تکویر یاب

Copied about the same time, i.e. the beg of the XIIIc AH

*Ghazals* (f 1v), in alphabetical order with a few *qit'as* and *jards* at the end. Beg

ای داد نام ناک تو ریخت ، کلام را ، در نظم و در حمد تو ناعز ، نظام را

*Quatrains* (f 211), beg کو دل که عم یار مرا ماوا بدسه ، الح

*Qit'as* (f 219), beg هزار شکر که این دستخط همایون فال ، الح

On f 220 there is a *qasīda*, under the heading

در صعب ولاده ، ورنک ،

Ff 222, S 215 × 150, 150 × 85, ll 15 Or pap Ind nast Cond good

## 885.

دیوان الهم

### DĪWĀN-I-ULFAT

Nb 14

Poems of Ulfat Isfahānī who, as stated in Spr 581, may still have been alive in 1220/1805 There are apparently no chronograms in his dīwān, or names of persons who are known from other sources This copy, referred to in Spr 581, was transcribed in 1220/1805 for Henry Boileau (to whom a considerable number of MSS in this collection belonged at some time, as appears from the fact that many of them bear his stamp) It contains

1 A *mathnawī* poem (f 1v), consisting of versified love-letters It is evidently incomplete at the end Beg

نام آنکه دلرا ده ده بخشید ، ورن دیدہ رح حود را علان دید ،

2 *Ghazals* (f 21v), in alphabetical order, beg

ای آیتی ر مصحه ، روده ، کتابها ، وی منتخب ر دترتو انتخابها ،

3 *Qit'as* (f 128), beg

ای که دوسته طالب حقی ، الح

4 *Rubā'īs* (f 132) beg

ای من بی و نور فصل حود نائی من ، الح

Ff 140, S 205 × 140, 160 × 80, ll 15 Or pap Clear Ind nast Cond good Slightly worm eaten

## 886.

طغر نامه

### ZAFAR-NĀMA

Na 87

A *mathnawī* poem in imitation of the *Shāhnāma*, having for its subject the brilliant military career of General G Lake, Commander-in-chief of the British army in India under Marquis Wellesley He came to India in 1800, left it in 1807, and died the next year (1808) in England The author calls himself at the end of his poem, Shimbhū Brahman ( شمشو برهمن ) See

Spr 570 (this particular copy referred to) The name of General Lake is here uniformly written *حربل لاق صاحب*, and this word *لاق* is apparently an attempt to reproduce not the name 'Lake,' but the title 'Lord'. A calligraphic copy, perhaps contemporary with the period described in it. There is no introduction and the poem begins

کد م د اد آن داور داوران ' کرو کسب پیدا زمین و زمان ' .

S 290 x 185, 200 x 105, ll 11 O: pap Modern Ind nast Cond tol good Worm eaten A good vignette

## 887.

دیوان حامش

DĪWĀN-I-KHĀMUSH

Nb 50

Poems of Sāhib-iām Khāmush, a clerk in the service of Shāh-'Ālam and afterwards of Mī Duncan. He died in 1225/1810. See R 724 *Ind lib* Bk 432 Spr 461 (this particular copy referred to) Copied in the XIIIc AH. This volume contains

*Qasīdas*, *gītas*, short *mathnawīs* etc (f 1v), beg

ای برتر از آن که گوید ادراک ' و عه ور علم و عقل ما ناک ' .

A *mathnawī* (f 69v) consisting of short *hikāyats*, beg

ستای مس کد م آید پاک را ' که داس نه بسسد که ، خاکرا ' .

*Ghazals* (f 81), in alphabetical order, beg

اگر داری نماید در ره او همب دلسا ' ناهی میتوان چو برق کردن قطع و درلسا ' .

*Rubā'īs* (f 190v), beg

در طاهر اگر چه بر گردیم همه را ، الح

Ft 200, S 240 x 150, 190 x 90, ll 14 O: pap Bad Ind shikasta nast Cond tol good Slightly worm eaten CFW 1825

## 888.

حداوید نامه

KHUDĀWAND-NĀMA

Na 74

A huge *mathnawī* poem, in imitation of the *Shāhnāma*, containing verbose repetitions of the usual legends about creation, the early history of Muhammadanism, and especially the period just after Muhammad's death. It breaks off with the narrative about the early wars between 'Alī and Mu'āwīya, and treats historical events from a strictly Shi'ite point of view, pronouncing many curses upon the first three khalifs. It is dedicated to Fath-'Alī Shāh, the Qajaride prince of Persia (1211-1250/1797-1834). The

author calls himself Saḥā, and his full name was Fath-‘Alī-Khān Kāshī. He was for a long time a court poet in the reign of Fath-‘Alī-Shāh and died in 1238/1822–1823. As he states in the preface, after having completed his other (better known) work, *Shāhnshāh-nāma* (see GIPh 239, 313, EIO 901 EB 520, P1 957, F1 1 603, cf also R 722, 1082, etc.), he received the order of the pince to compile the present poem. He does not give the date of its completion. The present copy was transcribed in 1263 AH, at Poona (Muhyiābād), by Ghulām Husayn-Khān, by order of Ilah-bakhsh-Khān, apparently a local chief. Beg

بنام خداوند مددگار، حمد آوریم آفریدس نگار،

S 285 × 170, 225 × 105, ll 15. Or pap Coarse but legible Ind nast Cond good. In the beginning several leaves are perished along the golden marginal lines. Many pages are entirely or partly left blank reserved for the intended pictures.

889.

اکبر نامه

AKBAR-NĀMA

Nr 26

A *mathnawī* poem, which may perhaps claim the title of the latest attempt to imitate the *Shāhnāma*. It deals with the exploits of pince Akbar-Khān, son of Dost-Muhammad (1242–1280/1826–1863), the ruler of Afghanistan, and with various events of the period, involved in the narrative. The author gives his name only in the form of the *takhallus* Hamīd. He composed the poem within one year in 1260/1844, as stated on f 31.

ز هکترب هزار و دود صد و سه

Transcribed towards the end of the XIIIc AH. Beg

حدایا جهان دار اکبر توئی، کرم کستر و مدد داور توئی،

S 175 × 105, 120 × 65 ll 12. Or pap Bad Ind nast Cond rather bad. Slightly worm-eaten and repaired. Some folios are misplaced. The headings for which space is reserved, have not been filled in.

*Poetical works of uncertain date or authorship*

890.

دیوان حلالی

DĪWĀN-I-JALĀLĪ

Nb 34

Lyric and Sufic poems of Jalālī, whose original name was Muhammad (cf f 3v), son of Mīr Sayyid Jalāl b. Hasan (cf f 54) a native of Ahmadābād, a Sufi, who traced his 'spiritual pedigree' to Rājū Qattāl (d 827/1124), a famous saint of Gujāt. As only six generations divide him from that saint, it is possible to think

that he lived some time about the beginning of the Xc /XVc. There was a poet with the name Jalālī, at the court of Sultān Husayn of Herat (see *Makhzanu'l-gharā'ib*, EB 395, No 196) but there were also many other Jalālīs, belonging to different periods, and I have been unable to establish the identity of any of them with the author of this dīwān. This particular copy, dating from the XIc AH, is referred to in Spī 147. It contains

*Qasīdas* (f 1v) in praise of the Imāms, beg

حمدی که سر زدد، عقول و نفوس ما، زان برتر است صاحب و درس کردیا،

*Ghazals* (f 5v) in alphabetical order, beg

از ای، سب نار از حد مدرسی اعتزالی را،

سرت که، ردم زه اکن راه و رسم حور و سالی را،

*Qit'as* (f 15v) beg

نداده، ند قهر یزداد است، اله

*Rubā'īs* (f 51v), beg

پیوسته بود، دادم، سب از لب ما، اله

Fr 64 S 240 x 135, 160 x 80, II 15 Good Or pap Callig Ind nat Cond good  
Notes on the fly leaves and in some places on the margins. Several folios misplaced

## 891.

دیوان مثنوی

DĪWĀN-I-MUTTAQĪ

Nb 117

Poems of an Indian (cf f 132v) author Muttaqī who does not in his dīwān give any indications which may help to determine the period in which he lived. There were two well-known Sufi saints in the Xc AH with a similar surname, i.e. 'Alī and 'Abdu l-Wahhāb Muttaqī. But it is impossible without special research, to establish the identity of the present Muttaqī with either of them. Transcribed in the XIIc AH. This copy contains

*Ghazals* (f 1v) unarranged, beg

تا ندادم سوخ او دادم دل آزاد را، چاره خاموشی نمودم ناله و فریاد را،

*Rubā'īs* (f 87) beg

ای حلاوت کریه دهبان عدل سو بدر آ، اله

*Qasīdas* (f 127) beg

رهی جدایی کریمی که اطمه او اظهار، دمسود و رنجان و نما رسد نسیم، از،

*Sāqī-nāma* (f 130v), beg

ندام که دنیا و ععدی اروسب، ندام که اهرور و فردا اروسب،

On f 132 there is a short *mathnawī*, describing the author's displeasure with India, on f 133 another *mathnawī* in praise of Kashmir, two more poems on ff 136 and 137v

*Qit'as* (f 139), with many highly obscene poems at the end  
Beg

راهدی سمدله بوسی حروفه دوسی خود وروس، الحج

Ff 148 S 245×150, 150×100, ll 12 Or pap Ind nast Cond good

## 892.

دیوان صالح

DĪWĀN-I-SĀLIH

Oa 56

An extract from the *diwān* of Sālih, who may or may not, be identical with Muhammad Sālih, a poet of the Xc/XVIc, the author of *Nāz-u nvyāz*. Unfortunately there are no indications in the poems which might help to decide this question, nor such as would tend to identify this poet with one of the numerous Sālihs mentioned in various *tadhkiras*. This particular copy is referred to in Sp1 382. Transcribed apparently in 1179 AH, because other parts of the same *majmū'a*, written by the same hand, are so dated. It contains *ghazals*, in alphabetical order with a few *quatrans* and *fards* at the end. Beg

محبب ار عم دنیا و دین رهاوند مرا، نعی ر عسوی و دلدندی نه اند مرا،

Bd v Ff 15v-32v For measurements, etc see No 688

## 893.

دیوان وفائی

DĪWĀN-I-WAFĀĪ

Nb 149

Poem of Wafāī, mostly of a religious nature. There have been many poets with the *takhallus* Wafā or Wafāī, but it is impossible to identify the present one with one of them. Two Wafāīs are mentioned in *Riyādu'sh-shu'arā* (ff 479-479v, No 230 in this Cat). One of them, originally a native of Herat, lived in Agra about 1018/1608. Cf also Sp1 54, 87, RS 123, etc. Transcribed in the XIIc AH. This copy contains *ghazals* in alphabetical order and a number of *rubā'is*. Beg

ای سده ماله رحب بورده محفل ما، روسن از سهع مال تو چراغ دل ما،

*Rubā'is* (f 52), beg

یاد تو اندس خاطر من سده اسب، الحج

Bd v Ff 1v-57v, S 200×110, 160×80, ll 15 Or pap Ind nast Cond good

894.

دیوان محمود

DĪWĀN-I-MAHMŪD

M 7

Poems of Mahmūd, who in his lyrical compositions does not give any allusions to the period in which he wrote. There have been several poets with this *takhallus* (cf R 797, Spī 129 etc.), but there are no sufficient grounds for their identification with the present one. This copy, dating from the XIIIc AH contains evidently only a very small portion of the original dīwān. Beg

ای داع دل از عم نال و لاله را  
سرمه ساحب آهوی جسم را

Bd v Ff 80v-84 S 290 x 195, 235 x 80, ll 21 two columns in the centre and one on the margins Europ pap Ind shikasta-nast Cond tol good On f 85 there is a note on some expressions in Rūmī's poem

895.

The same

C 23

Another copy of the same dīwān almost entirely coinciding with the preceding version. Transcribed also in the XIIIc AH. Beg as in No 894

Bd v Ff 42-56 S 205 x 145 180 x 95, ll 20 Or pap Vulgar Ind nast Cond not good Dirty, injured by dampness

896.

دیوان واهش

DĪWĀN-I-WAHSAT

Nb 147

*Ghazals* in alphabetical order and a few *quatrans* by Wahshat. Several poets with this *takhallus* are mentioned in various *tadhkiras* (cf Spī 115, 130 etc.). This particular copy is referred to in Spī 585. Transcribed in 1076/1666 but this date is somewhat suspicious. Beg

النی یی باری ده دل عمیده ما را ، یرونی شاهد معصود نکسا دنده ما را ،

Qit'as (f 249) beg

حاکم تر سر کن هوس را نار هسای تر حوری ، الحج

Rubā'īs (f 249v), in alphabetical order beg

یا رب برهان از لب بددار مرا ، الحج

Ff (255), S 215 x 120, 135 x 75, ll 14 Or pap Ind nast Cond good Notes on the fly leaves

897. (ARBA'ĪN-I-MANZŪM) (اربعین منظوم)  
Ab 6

A short collection of 40 selected *hadīths*, with versified translations and explanations, in the form of *gasīdas*. The author's name does not appear. Copied towards the end of the XIc AH. Beg

‘عد حمد کریم دی الاکرام‘ بس درود دی علیه السلام

Ff 19 (lacuna after f 7. The correct order at the end ff 15, 17, 16, 19 f 18 is left blank) S 190 × 110, 125 × 65, ll 11. Or pap Calligr Ind nast Cond tol good

898. دیوان کهنر  
DĪWĀN-I-KIHTAR Nb 114

Poems of Kihtar, or Kihtari, who is not mentioned in *tadhkiras*. In the colophon on f 90v, reproduced in Sp1 474 (where this particular copy is described), it is stated that the present diwān is composed by Shaykh Asadu'l-lah Munshī Wazir-Khān, commander of a regiment in the province of Sarhind. Sprenger is somewhat sceptical about this expression, and is inclined to take this name for that of the copyist. This cannot however be finally decided without extensive search in historical works which may contain indications as to the biography of the author. Copied in 1109 AH, or the 41st year of Aurangzib's reign. There are almost exclusively *ghazals*, in alphabetical order, with a very few *mukhammasāt* towards the end. Beg

در هر دلی دیان حذر دلسان ما، تر هر رج عنان ابروی دسان ما

Bd v Ff 1-95 (correct order 1-89, 91-95, 90), S 225 × 125 160 × 80, ll 17. Or pap Ind nast Cond good Slightly repaired

899. (منظومۀ مختصر و فایه)  
(MANZŪMA-I-MUKHTASAR-I-WIQĀYA) Ac 47

A brief versified version of the well-known treatise on Muhammadan theology, comp. in Arabic by Burhānu'sh-shai'at Mahmūd b. 'Ubaydi'l-lah, under the title وفایه البراهین فی مسائل الپیدانہ. This latter work, in its turn, is an abbreviation of the famous *Al-hudāya* of Burhānu'd-Dīn Abū'l-Hasan 'Alī b. Abī-Bakr al-Mughīnānī (d 593/1197). The author of the present Persian version does not mention his name and does not even give an introduction or a *khāṭma* to his work. This translation is apparently the same as the one described in detail in EIO 2592, and begins as there with

the chapter on ablutions Copied in 1128 AH Beg as in EIO 2502

ای د رادر د ار رو بوسو دسب ار غیر دوست پات نسو

Ff 176, S 220×120, 170×80, ll 17 Or pap Ind nast Cond good Copious notes on the margins and fly leaves On ff 175v-176 a short versified note on weights

## 900.

The same

Ac 46

Another copy of the same, dated 1136 AH transcribed by Muhammad Ali b Muhammad Ibrāhīm Isfahānī Beg as in the preceding copy

Ff 236, S 250×140, 195×90, ll 11 Or pap Bold Ind nast Cond good

## 901.

زاد الصراط

ZĀDU'S-SIRĀT

Oa 70

A short *mathnawī* treatise on various religious and moral topics, on the interpretation of some particular verses of the Coran, etc The author calls himself Shamsu'd-Dīn Muhammad, or Shams-i-Muhammad Sharif (cf ff 43 46, 46v 47v 51v 53v, 54), but does not allude to the period in which he wrote The treatise is divided into 41 *bābs* and seems to be of modern origin Copied in 1134 AH Beg

سکه د حداد د پروردگار حکیمی دیاب و آه زرگار

Bd v Ff 40-57, S 215×130, 145×75, ll 15 Europ pap Ind nast Cond tol good In some places injured by 'repairs'

## 902.

مختصر مختصر

MUKHTASAR-I-MUQTASAR

Oa 16

A versified treatise on prosody versification, etc The author, Qiyāmu'd-Dīn does not make any allusion to the date of composition He dedicates his work to a Sufic saint Shāh Fadlu'l-Jah about whom he also gives no further details Transcribed in the 24th year of Muhammad Shāh's reign i.e. 1155 AH Beg

حمد صانع را که آن داده شعور کرد شعر از فاعله مدران هجور

Bd v Ff 8v-29v, S 220×135, 185×100, ll 14-17 Or pap Vulgar Ind nast Cond tol good Very dirty, injured by repairs Copious marginal notes and glosses

903.

دیوان منزوی

DĪWĀN-I-MUNZAWĪ

F 4

A short collection of poems of Munzawī (منزوی) As all of them are purely lyrical, there are no indications which could lead to some conclusion as to the period in which they were composed The latest date before which this dīwān must have been completed is 1167/1754, which year is the date of the present copy But judging from the general impression made by language and style of the poems they may have been composed one or two centuries earlier The present fragmentary transcript contains only *ghazals* beg

‘و- - - - - کرد حاکم از طبعدن رهبری امشب’

بود اوج - - - - - رازم سایه موج ببری امشب’

Bd v Ff 42v-59v For measurements, etc, see No 357 Cond bad Worm-eaten and badly injured by repairs

904.

دیوان مکی

DĪWĀN-I-MUHYĪ

Nb 120

Poems in Sufic strain, ascribed in the colophon to the authorship of ‘Abdu’l-Qādu Jilānī (1), who died in 561/1166 The author uses the *takhallus* Muhyī, but does not give any chronograms or allusions to events or persons known from other sources As there are many poets with the same surname, it is impossible to identify the present one The present copy, referred to in Spī 501, is dated 1149 AH and this is the limit-date before which the dīwān must have been completed The transcript is a fairly good one, but incomplete at the beginning (probably only one page missing) It contains only *ghazals* in alphabetical order The *first* of them begins

ای بلبل شوریدگی دیوانه توئی نا ما، حویلی رح - - - - - خانه توئی نا ما،

Ff 21, S 215×125, 160×85, 11 19 Or pap Ind nast Cond tol good Worm eaten

905.

دیوان قادری

DĪWĀN-I-QĀDIRĪ

Nb 107

Another dīwān ascribed to the authorship of the same Abdu l-Qādu Jilānī, as mentioned in the preceding note The author uses the *takhallus* Qādirī but there are no direct indications as to his identity with any of the numerous Qādirīs mentioned in various

biographical works The date of the present copy is 1067 AH but two numerals are mutilated and altered by a later hand Therefore, if the untouched numerals may be relied upon the date should be read most probably as 1167 AH, which agrees very well with the general appearance of the copy the character of its handwriting, etc It contains *ghazals* in alphabetical order, and a *tarkīb-band* Beg

ر بحر و طرة عالم سد ر حاهب ( ? ) حرة دریا

مه ار مه ر تو یکدرة حور ار مالا و نا سودا

*Tarkīb-band* (f 97v), beg

ای حرو بمای کل یکتا، الی

Ff 107, S 175 × 115, 120 × 80, ll 11 Or pap Ind nast Cond good

906.

قصائد فرید

QASĀ'ID-I-FARĪD

Na 36

Religious *qasīdas* of Farīd, whose identity has not been established This collection of his poems bears a special title as stated in the colophon, namely *Haqā'iq-i-Jawāhri* A Sprenger, who has already described this particular MS (Spī 349) identifies the author with Attār, and apparently confounds these *qasīdas* with 'Attār's *mathnawī* poem *Jawāhri'u'l-haqā'iq* This identification is absolutely impossible from the internal evidence furnished by the work The author is an ardent follower of the Qādiri affiliation and besides the eulogies of the founder of that order 'Abdu'l-Qādir Jilānī (d 561/1166), he eulogizes in every poem 'Abdu'l-Qādir Darhamī (درهمی) (cf f 10), who had the surname Wajīhu d-Dīn Sultān Shihāb Tāju'l-awhiyā, and was apparently the poet & spiritual guide (cf f 6) Although very little is reliably known about Attār's biography, there is no doubt that such a strict Shi'ite as 'Attār could not be a follower of a Sunnite order which at that time had only been recently started The style of the work, its tone, etc, suggest its being a very late production, probably of the XIc or XIIc AH, when the Qādiri affiliation was the fashion in India The copy is quite modern, dating from the XIIIc AH There are several introductory *qasīdas* in the beginning dealing with the usual doxologies, etc The chief part of the work begins on f 11 Beginning of the first *qasīda*

ای حدائی سر هر اسال بوئی، کسه رار حقائق دان بوئی

Ff 107, S 235 × 135, 180 × 95, ll 11 Or pap Ind nast Cond tol good Injured by repairs

907.

(قصیده در تصوف)

(QASĪDA DAR TASAWWUF)

Oa 72

A long *qasīda*, dealing with usual Sufico-theological and didactic matters. Neither the name of the author nor the date of composition are given. A modern copy, dating from the end of the XIIc or beg of the XIIIc AH. Beg.

چشم نسا که جلوه دلدار، متخلص ار در و دیوار،

Bd \ Ff 126v-131, S 205×150 175×80, ll 12 Eur pap Ind nast Cond tol good

908.

(مثنوی در علم قیافه)

(MATHNAWĪ DAR ʿILM-I-QIYĀFA)

Oa 11

A short versified treatise on the methods to define the character from the examination of the peculiarities of various parts of the body, also on divination and on reading omens from the observation of various functions of the human organism. The title of the book, the author's name, the date of composition, etc., do not appear in the present copy. Transcribed in the XIIc AH. Beg.

هسب روایب ر فاطون حد ر، علم قیافه، (مدافه here) بر اهل صر،

Bd \ Ff 1-10, S 215×115, 155×75, ll 15 Or pap Ind nast Cond good

909.

ترجیع بدن وصالی

TARJĪʿBAND-I-WISĀLĪ

Oa 14

A *tarjīʿband* of Sufic contents, by Wisālī. In Spī 590 he is regarded as a modern poet. The present copy is dated 1171/1758, and this date indicates the limit of the period before which the poem must have been composed. It is of interest to mention that in Mehren 43 the same poem is ascribed to the authorship of Fārishtā (his *dīwān*, which must have been completed before 1063/1652, is referred to in Dorn C 397). Beg.

ما معیه ان کوی دلداریم، رح بدینا و دین نمی آرم،

Bd \ Ff 56-63v, S 205×145, 135×75, ll 12 Or pap Ind nast Cond tol good

910.

دبوان نمکین

DĪWĀN-I-TAMKĪN

Nb 30

Poems of Tamkīn, whose identity cannot be ascertained. There have been many known poets with this *takhallus*, at

different periods, but there must necessarily have been a great many more who have not emerged from obscurity. Special research may help to identify this author. The present copy was transcribed in the beginning of the XIIc AH. It contains

1 A *mathnawī* poem (f. 1v) apparently in imitation of Salīm and other poets of the XIc AH. Beg

‘حدادودا بدردم آشد لا کس ، مرا ار ندک بیدردی رها کس’

2 Another *mathnawī* poem (f. 8) imitating the *Qadā wa qadar* of Salīm etc. Beg

‘سدیدم روزی ار داس بروشی ، ز امواج سحر ن زره شد کوهی’

3 *Ghazals* (f. 14v), beg

‘مدار امید شمراشی ازین رحشده احترها’

‘کجا آب تشنه را سادات سار آب کوه رها’

f. 66, S 195×115, 150×70, ll 11. Or pap. Calligraphic Ind. nast. Cond. tol. good. Slightly worm eaten. Vignettes.

## 911.

(حک نامہ دلی)

(JANG-NAMA-I-ALĪ)

Na 55

A lengthy *mathnawī* poem narrating the fantastic exploits of ‘Alī, Husayn, and other Shi‘ite saints. Neither the title nor the author’s name are to be found in their customary places and it would require special research to ascertain them, if this would be possible at all. As a hero, called Zarīn, appears very frequently in the story, there may be perhaps some justification for the title given on the fly-leaf, i.e. *Zarīn-nāma*. The poem is apparently incomplete at the end. The only allusion to the period in which the author wrote, might be found in the name of the prince whom he calls Abū’l-Ghāzī (f. 5v) with a great many other titles, without giving his real name. Transcribed in the beginning of the XIIc AH. Beg

‘بر آردد کند امری ، نگارده سه ، بلموری’

S 250×145, 140×75, ll 9. Or pap. Com. Ind. nast. with pretensions to calligraphy. Cond. good. Bad vignette. Headings are not filled in.

## 912.

(مشوی در اخلاق)

(MATHNAWĪ DAR AKHLĀQ)

Na 1

The *second* volume (*maqāla*) of a long versified treatise on ethics, of Indian origin (cf. f. 144v). Neither the author’s name

nor the title of the work are given, they are all evidently already mentioned in the *first* volume. At the end there is a chronogram: پایان رسد نامهٔ احوال = 1166/1753, and the name of one Muhammad A'zam. But it is not clear whether they are the date of completion of the original and the name of the author, or the name of the copyist and the date of the transcription. On the fly-leaves the title *مظومهٔ احوال دصری* is repeated several times, but there are no explicit statements in the poem itself, corroborating it. This volume is divided into 8 *fasls*. Transcribed in the XIIc AH. Beg

تمام حکامی که شاهنشاه است در ایوان او همه میروند و همه است

Ff 145 (ff 108-109 are left blank), S 225 × 140, 165 × 75, ll 13. Or. pap. Ind. nast. Cond. good.

## 913.

دیوان نادر

DĪWĀN-I-NĀDIR

Oa 14

A short collection of poems of Nādir. The *tadhkiras* mention many poets with this *takhallus*, as for instance Shīnāzī (in XIc AH, cf *Riyādu'sh-shu'arā*, f 459-459v), Samarqandī, Shūsh-tārī, Siyālkutī (ibid, f 443), etc. But thus far the present poet cannot be identified with any one of them. The date before which he wrote is 1171/1758, in which year the present copy was transcribed. Beg

طرحه نادر حدیثک آه میل دیده ام، الح

Bd v. Ff 103-110v. For measurements, etc., see No 909. Very bad. Ind. shikasta.

## 914.

دیوان مختار

DĪWĀN-I-MUKHTĀR

Nb 121

A small collection of *ghazals* of Mukhtār, apparently a modern poet who has nothing to do with the early Mukhtārī (d 544 or 557/1149-1160). There is nothing in his poems which can help us to identify the period in which he lived. Copied in the XIIc AH. Beg

ای دروغ روی تو تاب دل بختابها، دسمل تبع نگاه حملہ شیخ و شایہ

Ff 20, S 190 × 120, 150 × 100, ll 12. Or. pap. Bad. Ind. nast. Cond. extremely bad. The paper damaged by dampness and repairs. CFW 1825.

915.

دیوان سرزری

DĪWĀN-I-SURŪRĪ

Nc 2

Fragmentary extracts from the dīwān of Surūrī There are a great many poets with the same *takhallus* and it is not possible to identify the present one without special research The present copy, dating from the XIIc AH, is very fragmentary, the folios are misplaced The poems begin abruptly on f 17

ای آنکه مرا حب دو چون حب وطن سد ، الم

But on f 25v there is another beginning

در کشتی که هست درو گفتگوی ما ، بلبل رکل همسره کند حسرت حوی ما ،

On f 31v there is a short *mathnawī* poem with the heading

صبح حکمای قدیم نکوس جان داید ستود ،

It is not clear whether it also is by Surūrī Beg

ای خردمند د عاقل و دانا ، نکته حدد سد و ارحکه ،

Bd v Ff 17-35 For measurements etc, see No 739 Some poems by the same author are given on the margins

916.

دیوان راعی

DĪWĀN-I-RĀDĪ

Nb 54

Poems of Rādī, almost exclusively *ghazals* (only a few *quatrans* are given at the end), in which there are no allusions as to the period in which this dīwān has been written The author is probably not identical with the better known poet Fasāhat-Khān Kashmīrī, who used the same *takhallus* Transcribed in 1182 AH by Imāmu'd-Dīn This copy is referred to in Spī 537 Beg

از دیر اریار ناس د روغن جان مرا ، حلوة کل تاره دارد ناع و دستان مرا ،

Ff (79), S 205 x 115, 185 x 80, ll 18 On pap Ind nast Cond tol good Worm eaten

917.

بھگوات گیتا

BHAGAWĀT-GĪTĀ

Pb 2

A versified translation of the Bhagavāt-gītā, without mention of the date of composition and the translator's name. On the fly-leaf it is ascribed to Faydī (see above Nos 692-696), but this

is entirely fictitious Transcribed in (1288)/1871 at Shāhjahān-ābād, by one Gundan(?) -La'l, surnamed Sayyār Beg

ط رارند داس ان کم ن ؛ دیدسان بدکد طرح سخن

Ff 66, S 205 × 165, 170 × 115, ll 10 Europ pap Ind nast Cond good

918.

( قصه همر و رانجهن )

(QISSA-I-HĪR-U RĀNJHAN)

Na 120

A version of an Indian love-story of Hīr and Rānjhan (or Rānjhā) Its original was composed in Hindī, by Damodar, and it was translated into Persian by Āfarīn (d at Lahore in 1154/1741), by Mansāiām Munshī, in 1157/1744 (see R 770), and also by Minnat, in 1195/1781, who dedicated it to R Johnson, see EIO 1724, R 710, Spī 317 It is sometimes also called Nāz-u Niyāz The present poem contains apparently a different version, because none of the *takhalluses* mentioned above is found here The name Fīdāi (to be found on ff 4v, 7v, etc) is perhaps that of the author. The word Sāqī is also found very frequently in the places in which the *takhallus* usually appears The copy is incomplete at the beginning and it is impossible to ascertain how much is lost Transcribed in 1248 AH, by Muhammad Akram for Muhammad-Nasī-Khān Tālpūr Begins abruptly

دربن ما حرا عمل دراک سوح ، ربن سراسمکی ناک سوح

S 310 × 185, 220 × 95, ll 18 Or pap Ind nast Cond tol good Worm eaten

919.

( مثنوی در تغای )

(MATHNAWĪ DAR 'AQĀ'ID)

Aa 14

A *mathnawī* of Sufico-theological contents, with numerous prose passages, explaining various Coranic verses, pious maxims uttered by saints, etc The author does not mention the title of the poem, nor his own name, only at the end the expression 'Abdu'l-Karīm may perhaps be an allusion to the latter The work is dedicated to Nawwāb 'Abdu'l-Wahhāb-Khān (f 2), whom a lucky chance may perhaps some day identify Transcribed towards the end of the XIIc AH Beg of the preface

اهداء هدایا در مآه مدارک الحج  
Beg of the treatise (f 3)

لله الحمد الذي لا حد له ، والتحيات التي لا عد له

Ff 22, S 205 × 115, 170 × 85, ll 14 Or pap Ind nast Cond not good Injured by repairs



4 Several *mathnawī* poems (f 601), with a few *ghazals* at the end. Some of them written in such a manner that all use of dotted letters is avoided. Beg

بعد ، مذکوریم بنی را آستاندوسس مدم ، الخ

5 Various prose invocations (f 608), without any heading, introduction, etc. They are apparently either several chapters of the same work, or separate productions in the same style. Beg

الهی نام تسب داتی هر بنده را بداد خود پروری الخ

Ff 621, S 245×150, 175×90, ll 15 Or pap Ind nast Cond good

## 922.

اسباب ، النجاة

ASBĀBU'N-NAJĀT

Na 2

A long versified treatise on ethico-religious subjects. The author, as he states in his work, intended it for the instruction of his own son. And therefore, naturally, he does not mention his own name, which, obviously, his son knew well. There are probably only very few allusions which might help towards an identification of the period when the poem was written. At all events they have not been discovered in a cursory examination. The copy was transcribed towards the later part of the XIIIc AH. Beg of a short introduction

اللام صل علی محمد الخ

Beg of the poem

بعد حمد و نعت مدح حار یار ، نکتہ جندی ، ویسم و ادکار ،

At the end there is an Arabic poem, ascribed to 'Abdu'l Qādu Jīlānī, beg

سعادتی الخ ، گسای الوصالی ، الخ

Added some *ṭilisms* and effective prayers

Ff (121), S 210×150, 180×90, ll 15 Europ pap Ind nast Cond good

## Anthologies and Poetical Scrap-books

*Note*—The majority of the poets, referred to in this section (Nos 923-951), have already been mentioned in this Catalogue with details as to the dates pertaining to their biographies and literary productions. These need not therefore, be repeated here. In order to preserve uniformity in treatment the dates of newly mentioned poets are likewise not entered here, but all are included in the indices of persons and works appended at the end of the Catalogue.

923.

(مجموعه اشعار)

(MAJMU' A-I-ASH'ĀR)

M 5

A large and valuable anthology containing specimens of poetry from almost all known Persian poets since the earliest days of Persian literature till about 1000/1592. The compiler (who at the same time is the scribe, because the volume is only a large note-book, and has evidently not been copied from an earlier original), does not mention his name, nor gives he any date of his collection or transcription. But from the internal evidence the date of the anthology can be fixed at the period between 957/1549 and about 1000/1592. The first date is that of the completion of the *tadhkira* of Sām Mīrzā, with the title *Tuhfa-i-Sāmī* (quoted here on ff 314v-315, and 391v-398 see about it GIPH 214, R 367, etc). The second limit cannot be established so precisely, but may be deduced from the consideration of various facts and allusions found in this book. The most important circumstance is the complete absence of any reference to the poets, who lived later than the Xc AH. Not a single poet from amongst those, who flourished at the court of Akbar, is mentioned here. At the same time it is clear that the compiler was connected with India. In the section on the poets of royal descent (ff 315v-319v), there are some allusions which permit us to determine his relation to the princes of that period. He gives the title of *pādshāh* only to Humāyūn (937-963/1530-1556), while Tahmāsp I the Safawide (930-984/1524-1576), is called *nawwāb*, and the Turkish Sultān Sulaymān (926-974/1520-1566) is contemptuously styled *uālī-i-Rūm*. The compiler mentions also Kāmīān-Mīrzā (d 964/1557), and many other contemporary princes and noblemen, who all lived in the Xc AH. The contents of this volume are as follows.

On ff 1v-2 there is a short passage in prose, which may be the preface to the anthology. Beg

3 - این دست ۵ ک ر آراستگی چون چمدنس  
چون صحن چمن ب ر ار کل و یا سمن اس  
معرفه (595) f  
الـ Extracts from Firdausī (f 2v)

2 Muhammad 'Assāi Tabīzī (ff 3-13), his *gasīdas*, *ghazals* and *qit'as*

3 Nizāmī (f 13v), extract from *Khusiaw-u Shīrīn* There is a prose note, and, on the margins some stray quotations from Hilālī and others

4 Kamāl Khujandī (ff 14v-16v) A short note on Adānī on f 16v

5 A few letters of two famous calligraphists, namely Kamālu'd-Dīn Bihzād, and Qāsim-'Alī Chahīa-gushā both flourished in the beg of the Xc AH (ff 17-17v)

6 Poems of 'Adānī (ff 18-19), apparently continued from No 4 (f 16v)

7 Sa'dī (ff 19v-31v) Extracts from his dīwān and the *Būstān*

8 A few lines from 'Abdu'l-lah Ansārī (see also f 284), a few verses from other poets (f 32)

9 Salmān Sāwajī (ff 32-42, also on f 203v) extracts from his dīwān

10 Hasan Dihlawī (ff 42v-43v) Extracts from his dīwān

11 Nizāmī (ff 43v-48v) More quotations from his *mathnawīs*, also on ff 64v-109 and 200-200v

12 Firdausī (ff 49-60v) Episode of Rustam's fight against Afīāsīyāb, his satire More from the *Shāhnāma* on ff 61-64 and 198v-200v

13 A short glossary to the *Shāhnāma* (ff 60v-61)

14 Amīr Khusiaw Dihlawī (ff 109-133 and 201v)

15 Anwārī (ff 133v-137) 16 Sayyid Jamālu d-Dīn 'Adud (f 137v) 17 'Unsuī (f 139v and 239 *margin*) 18 Auhadu d-Dīn al-Balkhī (f 139v) 19 Mu'izzī (f 140) 20 Mujīru'd-Dīn Baylaqānī (f 140v) 21 Falakī (f 141) 22 'Abdu l-Wāsi (Jibalī) (f 141v) More scattered quotations from Anwārī On the margins there are quotations from the modern poets (by a different hand) Tāhī Tāhīb Āmulī Hilālī, Shifāī

23 Zahīn-i-Fāīyābī (ff 141v-145, also on ff 155v-156v, and 161-161v)

24 Majdu'd-Dīn Hamgar Fāīsi (f 145)

25 Sanāī (f 145v-149) Extracts from his dīwān

26 A short extract from Yahyā Lahijī's commentary on the *Gulshan-i-rāz* of Mahmūd Shabistarī (cf above, No 555) (ff 149v-150)

27 'Attār (ff 150v-155) Extracts from his *mathnawī* poems

28 Khāqānī (ff 157-160v)

29 Kamālu'd-Dīn Isma'īl Isfahānī (ff 162-165, 186 *margin* and 212 *margin*)

30 Jalālu d-Dīn Rūmī (ff 165v-183) See also f 285v

31 Auhadī of Marāgha (ff 183v-192) Extracts from his *Jām-i-Jam* (cf above, No 574 in this Catalogue)

32 Mahmūd Shabistaiī (ff 192v-195) From his poem *Gulshan-i-iāz* (cf Nos 553-554 in this Catalogue) On the margins extracts from Bahāu'd-Dīn Muhammad ('Āmilī?)

33 An extract from the *Raudatu's-safā* (cf Nos 10-32 in this Cat.), on Luqmān (ff 201-202) Also a short extract from the *Ta'rikh-i-qazida* (f 202v)

34 Lutfu l-lah Nishāpūrī (f 202v) 35 Sadiu'l-sh-sharī'at Bukhārī (f 203) 36 Qadī Shamsu d-Dīn Tabbasī (f 203) 37 Sīmāi Kāshī (f 203)

38 Jāmī (ff 204-260) On the margins there are quotations from Mālī (f 232v cf f 277v) and Ibn Yamīn (f 251)

39 Khwājū (-i-Kumānī) (ff 260v-263) Extracts from his *Raudatu'l-anuān* (f 263), cf above No 576(3) in this Catalogue, and *Humāyī ua Humāyūn* (f 262), cf ibid No 576(1)

40 Amīn 'Alī Jelānī Tufaylī (ff 263 and 311) 41 Mīr Hudūrī (ibid) 42 Kātibī Nishāpūrī (ff 263v-264v) 43 Nihānī (f 265v) a few extracts with the heading (in a more modern handwriting) *دہائی تحلیص دحارر کسی حراسانی این طبعہ کفہ*

44 Bannāi (ff 265v-266)

45 Hātifi (ff 266v-269 and 270v) Extracts from his *Timū-nāma* and *Khusrau-u Shīrīn* (his lyrical poems on ff 313v-315, 318v) On the margins of f 288 extracts from Divāu d-Dīn Kāshī and Hakīm Ruknu d-Dīn Mas'ūd Tabīb (by a modern hand)

46 Ahlī Shīrāzī (f 269v) 47 Fakhr u'd-Dīn Iṣāqī (f 271)

48 Ahmad Fikārī (f 271v) 49 Ridāi Jurbādaqānī (i.e. Gulpā-yagānī) (f 271v) 50 'Ismatu'l-lah Bukhārī (ff 272-272v, 273)

51 Wahshī (f 273v) 52 Shāhī Sab'awāī (f 273v cf f 232v)

53 'Imād (f 273v) 54 Fighānī (ff 274-274v, 273v *margin*)

55 Lisānī (ff 275-277v) 56 Shāh Husayn Ījī with the *takhallus*

Mālī (f 277v) 57 Humāyūn (f 278) 58 Āsafi (f 278v)

59 Hāshimī (f 280v) 60 Hayratī (f 280v) 61 Ahlī Khurāsānī (f 282v)

62 Hāshimī Mashhadī (f 283) 63 Shahīdī (f 283)

64 Hayratī Qazwīnī (f 283v) 65 Zahmī (f 283v)

66 Nizāmu d-Dīn Astābādī (f 284v) 67 Ibn Hīsām al-

Harawī (f 284v *margin*) 68 Qāsim-i-Anwār (f 285) 69 Nikī

Isfahānī (f 286) 70 Sharīf Tabrīzī (f 286) 71 Pīnī (f 286)

72 Hilālī (f 286) 73 Haydarī Tabrīzī (ff 286-286v *margin*)

74 Qāsimī Jinābīdī (Gunābādī) (f 286v-288), and Ghazālī 75

Sharafu'd-Dīn Shufu'wā Isfahānī (f 288v, cf also f 285 *margin*)

76 'Ubayd-i-Zakānī (f 288v) 77 Mīr Shaykhūm Suhaylī

(ff 289-289v) 78 Ummīdī (ff 289v-293) 79 Hayrānī (f 293)

80 Hūshī Shīrāzī (f 293v) 81 Wahīdī Qumī (ff 294 and

297v) 82 Bābā Sawdāi Ābīwardī (f 294v) 83 Afdal Nāmī

(ff 295 and 318) 84 Pīna-dūz-Oghlī (f 296v) 85 'Abdu'l-

- Khālīq (ibid ) 86 Muhammad Rāzī (ibid ) 87 Muhammad Kāshānī (ibid ) 88 'Atāu'l-lah Rāzī (ibid ) 89 Damūī (f 297) 90 Sharaf-i-Jahān (ibid and f 298) 91 Afdal Kāshī (ibid ) 92 Hasratī Kāshī (f 297v) 93 Jalālu'd-Dīn Muhammad Dawwānī (f 298) 94 Tāhūī Nānī (ibid ) 95 Bīyādī (f 298v) 96 Muhtasham (f 298v) 97 Hudūrī (f 299) 98 Ashkī (ibid ) 99 Mūshī (ibid ) 100 Gulkhanī (or Kalkhīnī ?) (ibid ) 101 Rāzī 'Arab (f 299v) 102 Qaydī (ibid ) 103 Harfī (ibid ) 104 Mīr Muhammad Kaskanī ( کسکنی ) (f 300) 105 Imām Fakhr-i-Rāzī (ibid ) 106 Mīr Hmdī (ibid ) 107 Pūr-i-Jamālī Rūdbāī (f 300v) 108 Malik Uways Rustamdārī (ibid ) 109 Bannāī (ibid , and f 306v, cf also above, ff 265v-266) 110 Nikī Isfahānī (ibid , see also above, f 286) 111 Mīr Hāshim b Khwājagī Qazwīnī (ibid ) 112 Haydā-i-Kulīcha (f 301) 113 Tūsī (ibid ) 114 Sālīh (ibid ) 115 Mas'ūd-i-Turkmān (ibid ) 116 Hilālī (f 301v) 117 'Abdī-Beg (f 302v) 118 Mahmūd Sabūrī Tīhrānī (f 303v, 310v, 313) 119 Qāsim Beg-i-Habību'l-lah (f 304v) 120 Maqsūd-Beg Khākī (ibid ) 121 Salmān Jābūī (ibid ) 122 Walī-i-Dasht i-Bīyādī (f 305) 123 'Allāmī or 'Alāī Kāsh-rūdī (ibid ) 124 Safī Nūbakhsh (ibid ) 125 Qādī Yahyā Rūdbāī (ibid ) 126 'Ārifī (ibid ) 127 Nadāī Yazdī (f 305v) 128 Kākā-i-Āsh-paz Kābulī (ibid ) 129 Qādī 'Abdu'l-lah Rāzī (ff 305v-306) 130 'Abdu'l-lah Lāhījī (f 306) 131 Qāsim Beg Hālatī (ibid ) 132 Sādiqī Astābādī (ibid ) 133 Rajāī Isfahānī (f 306v) 134 Najmu'd-Dīn Baghdādī (ibid ) 135 Riyādī (ibid ) 136 Mīr Bābā (ibid ) 137 Farībī Tīhrānī (ibid ) 138 Mīr Shamsu'd-Dīn 'Alī Khwāī, surnamed Rāzī (ibid ) 139 Rāfī 'Qazwīnī (f 307) 140 'Abdu'l-Karīm Isfahānī (ibid ) 141 Sīdqi Astābādī (ibid ) 142 Sharīf (ibid ) 143 Rāfī 'Qazwīnī (ibid ) 144 Athīru'd-Dīn Abhārī (ibid ) 145 Khayālī Bukhārāī (ibid ) 146 Najmu'd-Dīn Dāya (ibid ) 147 Shāh Tāhīr (f 307v) 148 Mahdī Astābādī (ibid ) 149 Sa'd-i-gul (ibid ) 150 Sharafu'd-Dīn 'Alī Bāfqī (ibid ) 151 Mānī (ibid ) 152 Abū'l-Mafākhīn Rāzī (f 308) 153 Shaykhu'r-raīs (Avicenna) (ibid ) 154 Hisāmī Qaiākūlī (ibid ) 155 Sharafu'd-Dīn Hillī Yazdī (ibid ) 156 Ummīdī (f 308v) 157 Ādhaī (ibid ) 158 Mākī (?) Qazwīnī (ibid ) 159 Fakhrū'd-Dīn Fathu'l-lah, the brother of the well known Hamdu'l-lah Mustawfī Qazwīnī (ibid ) 160 Muhammad-Beg Sālm (f 309 and 318v) 161 Maqbūl (ibid ) 162 Riyādī (cf No 135 in this list) (ibid ) 163 Sādiqī-Beg Afshār (ibid ) 164 Shāh Mu'izzu'd-Dīn Muhammad Sadr (f 309v) 165 Wahshī (ibid ) 166 Ahmad Sabzawārī Jābū (?) or Fā'iz (?) (ibid ) 167 Mīr 'Azīzī Qazwīnī (f 310) 168 Shamsu'd-Dīn Muhammad (ibid ) 169 Nīyāzī Hijāzī (ibid ) 170

Tāhī 'Uṣṣān (Bābā Tāhī) (ibid) 171 Fudūlī Baghdādī (ff 310v and 333) 172 Muhammad Qazwīnī (ibid) 173 Qarā-Khān, son of Ja'far Khalīfa Turkmān (ibid) 174 Abū Sa'id-i-Abū'l-Khayr (ibid) 175 Pī Jamālī (Pī-i-Jamālī ? cf No 107) (ibid) 176 Malik Qumī (?) (ibid, the last two on the margins) 177 Shaykh-zāda Lāhijī (f 311) 178 Rubā'ī Mashhadī (ibid) 179 Rauhanī Samaiqandī (f 311v) 180 Yahyā Khān Tālib (ibid) 181 Dūst Muhammad (ibid) 182 Sharafu'd-Dīn 'Alī Bāfqī (ibid) 183 Sālik Mashhadī (ibid) 184 Munhī Khurāsānī (ibid) 185 Ibn-Yamīn (f 312) 186 Nasībī Gīlānī (ibid, and f 313) 187 Mānī (ibid) 188 'Aīda (ibid) 189 Qādī Nūru d-Dīn (ibid) 190 Hayatī (f 312v) 191 Khān Ahmad Walī-i-Gīlān (ibid) 192 Ghāzī (ibid) 193 Kāmī Harawī (ibid) 194 Mahdī (f 313) 195 Jafāī (ibid) 196 Junūnī Qandahārī (ibid) 197 Sālihī Mashhadī (ibid) 198 Shānī (?) (ibid) 199 'Ufī Hindī (f 313v)

200 A very short extract from the *Tuhfa-i-Sāmī*, about Humāyūn b Bābū Pādshāh (ff 314v-315, *in margine*)

201 Tahmāsp (the Safawide, 930-984/1524-1576, evidently already dead, judging from the epithets) (f 315v) 202 Sulaymān (926-974/1520-1566) Walī-i-Rūm (*sic*) (ibid), and Salīm (ibid) 203 Sultān Husayn (the Timūride, d 911/1505) (ibid) 204 Humāyūn (937-963/1530-1556) (ibid) 205 Kāmīān-Mīrzā (d 964/1557) (ibid) 206 'Ubayd (u'l-lah) Khān (the Shaybanide, 940-946/1533-1539) (ibid) 207 Muhammad-Khān Shaybānī (906-916/1500-1510) (f 316) 208 'Abdu'l-lah-Khān (also probably the Shaybanide, 946-947/1539-1540) (ibid) 209 Bābū-Mīrzā 'the father of Humāyūn Pādshāh' (932-937/1526-1530) (ibid) 210 Shāh Ghārib-Mīrzā, son of Sultān Husayn, a Timūride prince (f 316v) 211 Sām-Mīrzā, son of Shāh Isma'īl Safawī (ibid) 212 Bahām-Mīrzā, also probably a Safawide prince (ibid) 213 Shāh Shujā' (probably the son of Isma'īl II, the Safawide) (ibid) 214 Muhammad Mu'mīn (ibid) 215 Sultān Ibrāhīm, son of Bahām-Mīrzā (f 317) 216 Farīdūn Husayn (ibid) 217 Bādī'u'z-Zamān-Mīrzā son of Sultān Husayn, d after 918/1512 (ibid) 218 Ya'qūb, the Āq-Qoyūnlū prince (884-896/1479-1490) (ibid) 219 Sultān Muhammad Pādshāh (ibid *in margine*) 220 Ibrāhīm-Khān governor of Lāi (ibid, *in margine*) 221 Musayyab-Khān (f 317v) 222 Husayn-Qulī (ibid) 223 Sayyid Jalāl b 'Adud (ibid) 224 'Imādu'l-Islām (ibid) 225 Qādī 'Abdu'l-Khāliq (ibid) 226 Darangūsh (?) Tayyākī (?) (ibid, *in margine*) 227 Khidī Sultān Rūmlū (f 318) 228 Qasīmī (or Qismī ?) Astrābādī (f 318) 229 Bisātī Samaiqandī (ibid) and Yāi 'Alī Tabīb (ibid, both on the margins) 230 Wahīdī Hamadānī (f 318v) 231 Khayyām (ibid) 232 Sawābī (?) Turkmān (f 319) 233 Āghāī (ibid) 234 Kish-

walī (ibid, and 323) 235 Hilāl (?) (ibid) 236 From Jāmī's *Silsilat al-dh-dhahab* (see above, Nos 612-615) (ff 320-321v) 237 'Abdī Junābādī (Gunābādī) (f 321v) 238 Khurāmī (?) (ibid) 239 Hilālī (ff 322-322v) 240 Auhad Sabzawārī (f 322v) 241 Jahān Khātūn (ibid) 242 Hayiānī, daughter of Mīn Yādgār Gunbadī (Gunābādī ?) (ibid) 243 Maylī (f 323)

244 Mīr 'Alī-Shīr Nawāī (d 906/1501), Turkish poetry (ff 323v-325v, 326, apparently also continued on ff 329-332v where a Turkish *mathnawī* is given)

245 Yūsuf-Beg, son of Bābā Sulaymān Ustājlu, a treatise in prose and verse (ff 325v-326)

246 Nizām Astiābādī (ff 326v-328) (cf No 66, f 284v)

247 Mullā 'Alī Niyāzī (f 328) 248 Shai'f Kāshī (ibid) 249 Mahdī-Qulī Beg, brother's son of Jānībeg Wāsīlī (Turkish) (f 332v)

250 Sayyid Nasīmī (f 335v) 251 Ghadanfar-Beg Turk-mān (ibid) 252 Shāhfūr b Muhammad Nīshāpūī (with a short biographical preamble) (ff 336v-337)

253 An extract from Yāī 'Alī's commentary on the *Lama'āt* (ff 337v-339)

254 From *Majālis al-'ushshāq*, by Sultān Husayn (f 340), also from the *Raudat al-safā* (f 340), *Habību's-siyar* (f 340v and 344v-345), *Nafahāt al-uns* (ff 341v-344v), *Tadhkirat al-awliyā* by 'Attār (on Hallāj) (ff 345v-355v), Juwaynī's *Nigāristān*, Jāmī's *Lawāih*, *Nasāih* by Rashīd, etc (ff 355v-359v)

255 Poems of 'Unsuī, with a short biographical note on the author (ff 360-362)

256 Again very short extracts from the *Raudat al-safā*, *Habību's-siyar*, *Nafahāt*, *Nigāristān*, *Ta'rikh-i-guzīda*, *Akhlāq-i-Jalālī*, prayers, etc (ff 362v-391)

257 Another short extract from the *Tuhfa-i-Sāmī* (ff 391v-398, see also above No 200 in this list), with many poetical quotations from various authors

258 More extracts from *Habību's-siyar*, *Akhlāq-i-Jalālī*, etc (ff 398v-399v) On f 398v, on the margins, a note from the *Ta'rikh-i-jahān-namā* by Qādī Ahmad (probably the same as the *Nigāristān*)

259 An extract from Husayn b Mu'īnī d-Dīn Maybudī (ff 400-403v)

260 A note on Nizāmī (ff 403v-410)

261 Extracts from 'Alī Qūshchī, *Ta'rikh-i-guzīda*, *Habību's-siyar*, etc Lastly some scrappy poetical extracts from Simāī Kāshānī (f 406), Khusiaw (f 407v), Firdausī (ff 409v, 411v), Jāmī (f 409v), Ghazālī Mashhadī (f 409v), etc

Ff 412, S 230 × 170, 150 × 85, ll 17 Or pap Persian shikasta-nast Cond tol good, but some places are not legible Folios occasionally misplaced, but the rectification of the order is often impossible because the catch words are very rarely written

924.

(مجموعۂ اشعار)

(MAJMU' A-l-ASH'ĀR)

Na 99

A large album of short poetical works and treatises in prose, notes on various subjects, etc. The contents of this huge volume are not by one hand: some parts were transcribed as early as 1063 AH (cf colophons on ff 255 and 276). Other sections are dated 1089 and 1090 AH, being transcribed by Muhammad-'Alī Khāksār, or Khādim, as he calls himself (cf ff 430v, 431v, 434v, 473). And finally, there are sections written by Muhammad Ma'sūm b Mullā Muhammad Bāqī al-Karbalāī in 1126 AH (cf colophon on f 472v). There are obviously also many additions and insertions by other scribes. The folios are misarranged in many places, but it is very difficult to fix their correct order because catch-words are not always found on them.

1 (ff 1-5v) A collection of prayers and magic formulas with explanations.

2 (ff 31-31v) Prose extracts from various treatises, containing instructions as to the use of various amulets, medical advice, etc.

3 (ff 32v-33) Gulandām's preface to the *diwān* of Hāfiz, see above, Nos 587-591, on pp 255-257 in this Catalogue. Beg as in No 587.

4 (ff 33v-39v) An extract from the well known treatises of Zuhūī: *Dībācha-i-Nawās*, *Khuān-i-Khalīl*, and *Gulzār-i-Ibrāhīm* (cf above, Nos 356-361 in this Catalogue). Beg as usual, see No 356, etc.

5 (ff 39v-49) An extract from Wahshī's *Farhād-i-Shīrīn* (cf above Nos 675-676 in this Catalogue).

6 (ff 49-52v) *Husn-i-galaw-sūz*. A *mathnawī* poem by Rashīdā apparently an imitation of Zulālī's well known poem with a similar title (cf Nos 709-710), although in different metre. It was composed in 1040/1630, as stated in the chironogram:   
کم کوثر کدائی سعلہ نوسی ، لب آتخانه را الماس نوسی ،  
سخو نارنج فکرم ار کل نظم

7 (ff 52v-54v) Several *mathnawī* poems by Abū Tālib Kalīm Hamadānī (cf above Nos 754-756). The second of them (f 53v) has a heading *فی عریه العرس*. A *qut'a* at the end, comp in 1040/1630.

8 (ff 96v-116v) A portion of *Laylā wa Majnūn*, by Maktabī (cf above, Nos 640-641). Beg as in No 640.

9 (ff 117-126v) *Khulāsa-i-Khamsa-i-Nizāmī*, apparently the same as described above under No 476, but probably in an abbreviated version, because it seems here to be shorter than there.

10 (ff 127-139) An extract from the *diwān* of Sāib (cf above, Nos 783-787) containing chiefly *ghazals*, in alphabetical order Beg with those rhyming in ب

دامس از خلق کسیدن کل شهر طلبند ، الحج

11 (ff 139, 130 bis-138 bis) An extract from the *diwān* of 'Urfī (cf above, Nos 683-684) Beg

ای نه ملک ر حوشه صدع تو دانه ، الحج

12 (ff 139 bis-153v) An extract from *Markazu'l-adwān* by Faydī (cf above, No 695)

13 (ff 180v-191) An extract from the *diwān* of Qāsimī, who is *not* identical with Qāsim-i-Anwāi (see above, No 601) On ff 180v-183 there are *qasīdas*, and the rest is occupied with *ghazals*, *tanjī'bands* etc

14 (ff 191-199) An extract from the *diwān* of Nasīr, or Nasīru'd-Dīn Hamadānī, who flourished in the beg of the XIc AH See Spr 512 Chronograms for 1014 and 1015 AH on f 195 Beg.

رهی لغات تو فادوس شمع برم حصور ، الحج

15 (ff 199v-201v) A *qasīda* by Tālib Āmulī (cf above Nos 726-727)

16 (ff 202-203) A short extract from *Faḥḥād-u Shīrīn* by Raunaqī (cf Spr 49, 77, 150, etc) The name of the poet is mentioned only in the heading, and is apparently not to be found in the portions of the text given here Beg

صباحی نور حسن افروز خون می ، که م آفتاب بود در پی ،

17 (ff 203-205) A short *mathnawī* poem of Nazīrī (cf above Nos 705-707) Beg

سدى از صبح حرمت ر بگذرد ، الحج

18 (ff 205-206) A *tanjī'band* by Asīrī There were several poets with this *takhallus* One of them is the author of the well known commentary on *Gulshan-i-raz* with his original name Muhammad b Yahyā Lāhijī (d ca 912/1506-1507), cf No 555 in this Catalogue Beg

حدس نکر عسى نددا شد ، الحج

19 (f 206) A *tanjī'band* by Maghribī (cf Nos 599-600) Beg

ما مسه ، سراب لا یرالم ، الحج

20 (f 206v) *Qalandar-nāma*, ascribed to Khusraw Dihlawī (see above, Nos 558-571) His authorship is however very problematic, firstly because the poem shows a great many errors in versification, which could scarcely be expected from such a master of verse as Khusraw, and secondly because his *takhallus*

is not mentioned, but instead the name of one Husaynī appears at the end (کفّار حسینی اسب این بند). Beg

مائد م ولد دران معنی ، در لکمر حوس هوای دینی ،

21 (ff 207-216) Extracts from Sanāi's well known *Hadīqa* (cf above, Nos 438-441)

22 (ff 216-220) *Qasīdas* of 'Abdu l-Razzāq Unfortunately there is in this library no copy of his complete diwān, to make possible a final determination of the period in which he wrote. He lived, at all events, not later than the XIc and therefore may be identical with the author of *Gauhar-i-munād* (cf R 32), who used the *talhallus* Fayyād (which appears here only once, on f 219) Beg

ای بر فرار مسدد الا گرفته حا ، الح

23 (ff 220-225) A short extract from *Mahmūd-u Ayūz*, a *mathnawī* poem by Mīrzā Yūl-Qulī Beg Shāmlū with the *talhallus* Anīsī, d in India, at Bihānpūr, in 1014/1605 See GIPh 250 RS 376 Beg

نحمد الله که این دیباجه زار ، ترمیم هدایب شد سرامار ،

24 (ff 225-226) A short *mathnawī* poem by Ruknā or Masīh (cf above No 761) Beg

حداریدا مرا بردار از حاک ، الح

25 (ff 226-227) A short fragment from a *mathnawī* poem called in the heading *Khusrāw-u Shīrīn*, and ascribed to the authorship of Sinjai (cf above, Nos 703-704) Beg

سد ی تا درد حق و طاق از نور ، هم برچی در اسب رنگی و حور ،

26 (ff 227v-228) A short *mathnawī* poem ascribed in the heading to Yahyā Lāhijī (cf above, No 18 in this list)

27 (f 228) A short didactic poem by Hātifi (cf above, Nos 649-653), with the heading

هاتفی در بصصک مررد کوید ،

28 (ff 228-228v) A *mathnawī* poem by Abdu l-Razzāq Lāhijī (cf No 22 in this list) Beg

بنام آنکه نامس نامه سور اسب ، الح

29 (ff 229v-236v) More poems from 'Ufī (cf above, No 11 in this list)

30 (ff 237-249) *Sāqī-nāma* by Zuhūrī (cf No 717 in this Catalogue)

31 (ff 255-276) *Tuhfatu'l-'nāqayn*, by Khāqānī, cf above Nos 461-462 Beg as usual, apparently complete

32 (ff 277-280v) More poems of Tālib Āmulī (cf No 15 in this list)

33 (ff 281-321v) A collection of Anwarī's *gasīdas* (cf above Nos 450-454)

34 (ff 322-333v) An extract from the dīwān of Fīghānī (cf above, Nos 645-646)

35 (ff 347v-355v) More *gasīdas* of Anwarī (cf above, No 33 in this list)

36 (ff 356-363) Extracts, in prose, from various treatises dealing with the methods of divination by the Coian, various *hadīths*, quotations from the Coian, partly with translations into Persian, etc

37 (ff 383-402) Prayers, amulets, miscellaneous notes, etc

38 (ff 403-406) Notes on the chronology of various Muhammadan dynasties and individual princes, up to the Xc AH

39 (ff 414-416v) A bombastic introduction to a treatise called *Chaman-namā*, comp in 1088/1678 (chronogram کل نوی

ای نام تو دیدار عذوان سخن ، الف on f 416v) The author does not mention his name Beg

40 (ff 416v-430v) *Risāla ī-Shauq nikār* A treatise in ornate prose, by Muḥammad 'Alī Fikār, comp at the request of 'Alī-Qulī Beg in 1088/1678 (chronogram کلس قدس لا برای ناد on f 430v) It deals with the usual vague Sufic discussions of love and contains moral maxims Copied in 1090 AH by Afkār Muḥammad 'Alī Khāksār, who may be, judging from the similarity of both names, identical with the author Beg

ای صورت ووش ادای این صدعتها ، الف

41 (ff 431-436) Short poetical quotations from various authors Shaukat, Buhān, Fadīl Bukhārī (f 432), Ghanī, Khidr-Beg (Turkish, f 435v), etc A letter, dated 1089 AH on f 431v Ff 436v-437v are left blank

42 (ff 438-440) Extracts from the *mathnawī* poems of Shānī (cf above, No 708) Beg

الهی آب عسعی در کلم زبر ، الف

43 (ff 440-441) Extracts from the Salīm's *mathnawī* poems (cf above, Nos 748-752)

44 (ff 441-443) An extract from the *Qadā wa qadar* by the same Salīm Beg as usual, see No 748(2), etc

45 (ff 443-445v) A short extract from *Faḥād-u Shīrīn* by 'Aqīl Kautharī Hamadānī (comp in 1015/1607), see R 673-674, etc Beg abruptly

چون ار بر کشتگی چرخ نا سار ، الف

46 (ff 446-447) A fragment of a treatise on various questions of style in composition, poetics, etc Beg

درین مکتبه از عکاتب صنایع شعری است

47 (ff 447v-452) Some *qasīdas* by 'Alī Ridā Tajallī (cf above No 782) On f 448v begins his *mathnawī* poem with the title *Mi'āzu'l-khayāl*

در سرم دیگر همای عشق یار، اله

48 (ff 452-453) Several poems of Qudsī

49 (ff 453-454v) *Sarāpā* by Mir Sayyid 'Alī Mahdī, describing the ideal beauty of various parts of the human body Beg

ای لب حانک سدرین حرکات، حلوه نار تو حون آب حداب

50 (ff 454v-464v, and 466v-474) A collection of poems of Mukhlis Kāshī, who flourished in the beg of the XIIc AH, under Shāh Husayn the Safawide (1105 1135/1694-1722) See EIO 1687, P1 699, R 709, 1091, etc Beg

العی بر تو از نور یعدن ده سمع خادم را، نسوی از لوح ناطل یکعلم لوح بنادم را

51 (ff 465-466) A few letters ascribed to 'Abdu'l-Mu'min Khān (d 1061/1651)

Several works in this volume, i.e. the *dīwāns* of Qudsī (ff 55v-96), Radī Artīmānī (ff 154v-179v), and Fudūlī (Turkish, on ff 334-347), a medical treatise on ff 364-383, and the *Tansūq-nāma* (ff 407-413), are described separately as they possess sufficient independent interest, being of comparatively large size

Ff 473+9 (mistake in the numeration of folios), altogether 482, S 430 × 260, 335 × 160 Different number of diagonal lines in two, three, four, or five columns Ind shikasta nast, different hands Cond tol good On some folios paper decayed along the marginal lines A vignette

## 925.

(مکتبہ)

(MAJMU'A)

Oa 73

A large scrap book containing some more or less complete works (they are described in their proper places), as well as many short and fragmentary extracts, which are not worth being described separately This volume was evidently filled gradually, at different periods, as different sections in it are dated 1034 AH (f 142), 1057 AH (f 76v), 1108 AH (ff 2, 2v), the others are obviously of a still more modern origin The folios are badly misplaced and probably their more correct sequence would be 1-16, 210-349, 87-104, 21-46, 49-78, 145, 143, 79-86, 149, 150-209, 17-18, 47-48, lac, 19-20, 105-142, 144, 146-148, 77-78 An

index is prefixed, but it is useless because it gives neither the real contents of the book, nor correct references to the folios

- 1 (ff 1v-2) A bombastic preface, dated 1108 AH Beg

بنامی که سواد صحیفه رضوان مسوده الحج

2 (f 2v) ربيعة که معرف درگاه آكه منبرم سناه دانا على سناه دوسته اند  
Copied in 1108 AH by Hājji 'Abdu'l-Ghafūr (the same hand as that of the preface)

3 (ff 3-7v) A treatise in ornate prose, also apparently a kind of a preface to some poetical work

4 (ff 8v-9) اسامی چهارده معصوم ناک , etc , notes of religious contents

5 (ff 10-16) Some notes of an historical character on various events of Jahāngīr's reign They may belong to the pen of a contemporary The title

انتخاب مصوبات - صرف حب مکانی حبسی . - انکیر پادشاه

6 (ff 19-20v) Fragmentary quotations from various poets Khidī Qazwīnī, Shurbī (?) Qazwīnī (f 19v), Nauās Qazwīnī (ibid ), Ṭab'ī-Qazwīnī (ibid ), Āsafī (f 20), Kākā-i-Qazwīnī (f 20v), Shai'f Kāshī (ibid ) (continued on ff 105-115v)

7 (ff 21-22 and 101-104v) An extract from 'Attār's *Mantiqut-tayr*, dealing with the well known story about Shaykh San'ān It is called here in the colophon *Kitāb-i-Shaykh San'ān*, and begins (f 101) as usual

ساج صلعان بدر عهد - نویس نود ، الحج

- 8 (ff 22v-23) Two *qasīdas* of Mīrzā Jānī

- 9 (ff 23-24) Poems of Amīr Sahī (?)

10 (ff 24v-28) Poems of Sa'dī The first is the well known *tarjībānd*, beg.

ای رله ، نوهر حم کمندی ، الحج

11 (ff 28-34v) Poems from various authors 'Alī Kumānī, surnamed Fāid, Shuhratī, Nawidī (f 29), Shāpūr (f 29v), Ṭālīb Āmulī (ibid ), Hakīm Partawī (*Sāqī-nāma*, ff 30-35v, in *margin*), Wāhī (f 32), Auhādī (f 33v), Shānī (ibid )

12 (ff 35-42) A considerable number of poems from Rīyādī Samarqandī (see above, No 610) Beg as in that copy

13 (ff 35v-39v, in *margin*). *Sāqī-nāma* of Zuhūrī, apparently incomplete (see above, No 717) Beg as in that copy

14 (ff 39v-42, in *margin*) *Sāqī-nāma* of Abū Turāb-Beg, in the form of a *tarjībānd* Beg

سافی نده آن ناده که ماه شه ، تار اسه ، الحج

- 15 (ff 42-46v) Poems from different authors Muzaffar Husayn Kāshī, Shāpūr Tīhrānī (f 42v), Hījri Tīhrānī (f 45), Sharaf-i-Jahān Qazwīnī (ibid), Sinjai (f 46), Sāib (ibid), Nusrat (f 46v)
- 16 (ff 42v-46v, *in margine*) *Sāqī-nāma* of Ghīyāth, beg

با ای که عمرت بعلب کدشب، الحج

- 17 (ff 49-50v, *in margine*) *Sāqī-nāma* of Muhammad Jān Qudsī (cf above Nos 745-746) Beg

محمور دل سوی لب آمد نفس ما، الحج

- 18 (ff 49 53v) Quotations from various poets Muhtasham, Shāhī (f 49v), Sāib, Nādim (f 50), Nawwāb Hasan-Khān (ff 51-51v), Yūsuf, Shāpūr, Sinjai, 'Ufī

- 19 (ff 54-76v) A fragment of the dīwān of Anwārī (see Nos 450-454)

- 20 (ff 77-78) A few *taḥlīb-bands* by 'Urfī

- 21 (f 79) A fragment of a poem in praise of 'Alī, and also of a few others, which contain versified letters from the correspondence between Shāh 'Abbās, evidently 'Abbās I, the Safawide (995-1037/1587-1628), and Sulaymān of Turkey (926-974/1520-1566), who was not contemporary with the former. The contents are probably quite fictitious, and have their origin not in historical facts but in the hatred between the Shī'a and Sunnis. Folios 143 and 145 also belong to this entry. The correct order is ff 145v, 143, 79

- 22 (ff 79v-86v, misplaced) Extracts in prose, dealing with the historical events in the reign of Shāh 'Abbās I (f 149 also belongs to this section)

- 23 (ff 87-88) Extracts from 'Urfī's poetry

- 24 (ff 89-97v) Poetical extracts from different authors a poem in praise of Qutb-Shāh, poems by Abū'l-Faraj Rūnī, Azraqī (f 91v), Anwārī, Nāsir-i-Khusraw (f 92v), Sanāī, 'Abdu'r-Razzāq (ff 93v-94v), Mas'ūd-i-Sa'd-i-Salmān (f 95-97v)

- 25 (105-115v) Continuation of the collection of poetical extracts, which begins above, under No 6 (ff 19-20) Tālib Āmulī Ahlī Shīnāzī, Shānī Taklū, Ghīyāthā-i-Hulwānī (f 106), Mīzā Sādiq, Abū'l-Hasan, Salīm, Faydī, Shifāī, Abū Turāb Beg (f 107), Kalīm, Ruknā, Radī, Nizām Dast-i-Ghayb (f 108), Shu'ayb Kāshī, Khusraw, Tufaylī (?), Sayyid Muhammad Najafī (?), Mīzā Jafai (f 109v), Qādī Nūrā, 'Urfī, Khalqī (f 110), Fahmī, Nafī, Wālihi, Āsafī (ff 112-115v)

- 26 (ff 116-116v) A fragment from *Sāqī-nāma*, probably Nau'ī's

- 27 (ff 117-122) Extracts from the dīwāns of Jamshīd Qutb-Shah (940-957/1533-1550), Muhammad-Qulī (989-1020/

1581-1611), including a *gasida* in praise of God, a few *quatrains*, and a *manthryya* on the death of Imām Husayn

28 (ff 122v-127v) *Sāqī-nāma* of Nau'ī, see No 698(2), beg as in that copy Slightly incomplete F 116 apparently also belongs to it (see No 26 in this volume)

29 (ff 127v-132) An extract from Faydī's *Maḥkazu'l-adwā* (see above, No 695) Beg as in that copy

30 (ff 133-133v) Extracts from Tālib Āmulī

31 (ff 134-142 and 150-153) Extracts from Faydī

32 (f 148v) From Sa'dī

33 (f 153v) From Khusraw

34 (ff 154-154v) From Shānī Taklū and Shaydā

35 (ff 155v-168v) Short quotations from various poets, mostly the well known ones Sāib, Kalīm, Jalāl Asī, etc, princes (ff 156-156v) Shāh 'Abbās, Sultān Muḥammad, Shāh Isma'īl, Khān Ahmad, Nizām Shāh, Jamshīd-Khān, Bahrām Mīzā, Arslān Beg (the ambassador of Shāhjahān), Khalifa-Sultān, Murtadā-Qulī Khān, Lutf-'Alī-Beg Professional poets again (f 151) Tālib Āmulī, Nigāhī (f 158-159v, always with the epithet *muharrir* — perhaps the compiler of this collection?), Tāhīr, 'Arīf, Khāss(?) Qumī, Shaukatī, Nazūī, Saydī, Ibrāhīm, 'Atā Malik Hamza-Khān (f 160v), 'Alī-Taqī (or Naqī), Khāma, Shāh Fathu'l-lah (f 161), Sālik Zuhūrī, Manzūl-ī-asī(?), Salīm (a *mathnawī* poem) (f 161v), Abū'l-Hasan, Fahmī, Ibrāhīm Ad'ham, Muḥammad Bāqir Dāmād, Bahāu'd-Dīn (f 164), 'Urfī, Zāhid, Abū Sa'īd (f 164v), Sāfī, Sādiq, Tab'ī Muḥammad Qāsim, Khallāq Talqānī(?), Shīfāī, Khusraw, Jāmī, Zakī Hamadānī (f 166), Maujī, Radī Sharifī, Nizāmī, Shāpūrī, Nigāhī Mīn Mahwī (f 167), 'Izzat, Ja'far, Sa'd-ī-Gul, Sharīf, Mu'jizī, Harfī On f 167v a few chronological notes On f 168v the beginning of Salīm's *Qadā wa qadā*

36 (ff 169-170) A short story, in prose Written by the same hand as that of Nos 1-3 in this volume

37 (ff 170v-173v) Some more notes on the events in the reign of Jahāngīr, evidently a second copy of No 5 in this volume (on ff 10-16) The same heading

38 (ff 174v-209v, 17-18, 47-48) An interesting, and apparently old anthology, with the title *Natā'iqul-afkār fī latā'ifi'l-ash'ār* (f 175), by Sa'd (or, possibly, Sa'du'd-Dīn) b Abī Bakr b Sa'd al-Ilahī (? badly legible) al Harawī (ibid), who dedicated it to Jalālu'd-Dīn Shāh Fadlu'l-lah b Mawlā's-Sa'īd Qādī'l-quḍāt ash-Shahīd Fakhr u d-Dīn Muḥammad ibn al-Bīyārī (?) The date of compilation is not given Beg

الحمد لله و شكره ( لله ؟ ) والله اهل الحمد و السكر المح

The anthology is divided into several *bābs* (here only five), but, as it is incomplete at the end, it is impossible to decide what was



45 (ff 270v-271v) Extracts from various poets Khusiaw Dihlawī, Hilālī (f 271), Malik Qumī (f 271v), Shāh Isma'īl (f 271v)

46 (ff 279 295v) Part of the dīwān of Khāqānī (cf above, Nos 456-458)

47 (ff 296v-305) Extracts from Anwarī, Ummīdī (f 303v), Hātīf (f 305), Sanāī (f 299v), and Mughānī (Fighānī ?) (f 301v)

48 (ff 317-325) Extracts from Zuhūrī's works in ornate prose, and several letters by various authors Some of them are official epistles, others are private ones

49 (ff 326-349) *Qasīdas* from different authors Khāqānī, Khusraw, Salīm, Sayf Isfarangī, Anwarī, Salmān Sāwajī, 'Attār (f 332), 'Ufī (f 336) For the continuation see No 23 in this volume

Ff 349, S 280 x 160, 245 x 135 Number of lines is exceedingly varied Some pages are filled with diagonal lines in three, four, five columns, others have horizontal lines, etc Coloured Or pap Ind nast and shikasta nast, different hands Cond very bad Mercilessly damaged by a lazy and careless 'repairer'

## 926.

(مجموعه)

(MAJMU' A)

M 2

Poetical miscellanies, included in a large volume, containing a collection of different treatises in prose, poems, poetical extracts, notes etc Although it is written with care, there are no headings, or even spaces between different entries, so that it is sometimes very difficult to find where the one ends and the next begins It dates evidently from the end of the XIIc AH, because in numerous historical notes the following dates appear 1156, 1161, 1162 AH (f 193v), and even 1166 AH (f 280v) All treatises, dīwāns, and large poems, presenting some independent interest, are described elsewhere, in their proper places Here only those articles are mentioned, which do not merit being discussed separately

1 (ff 11-11v) A short *mathnauī*, called in No 925 (42) *Abdāhiyya*, of Zuhūrī, beg as there

‘اله . ابدال د ام درویشی‘ سیدہ ار داع مجلسی ریشی

2 (f 12) *Fards* from different poets their names are not given

3 (f 88) Stray verses

4 (ff 95v-109v) Short quotations from various Persian and Hindustani poets, mostly isolated distichs The names of the authors are not always mentioned There are extracts from Dānā, Sa'du'l-lah, Ārzū, Najāt, Brahman, 'Alī Naqī Kamaīāī, Asīr, Mujāhid-Khān Kalīm (ff 96-98v), Safī-Qulī-Beg, Wahdat

Yūsuf (f 98v), Waddād (?), Shānī Bayrām-Khān, Hazīn, Dārāb Jūyā, Kākā Khān Āḥnā, 'Alī-Khān Ahmad Shāhī, Āsafī, Sa'dī (f 99), Fīdāusī (f 99v), Shaukat, Sāib, Qīsmat, Bāqir Dāmād (f 103), Damīnī Isfahānī, Gulkhanī, Sharīf Kāshī and many others (f 103v), on ff 104-105v there is a treatise in prose and verse, Persian and Hindustanī, apparently a fragment only on ff 108-109v there are some more isolated verses from a great number of poets, mostly the well known ones. On f 109v at the end some medical prescriptions.

5 (ff 130v-134) A treatise in prose and verse, called *Mīrzā-nāma*, the same as described in R 826, containing rules of good manners. Before the initial words as in R 826

فلمی سر کدم بدام جدا ، میرزا نامہ کدم ادا ،

there is an introductory line, giving the name of the author

میرزا نامہ تصدیق ، میرزا محمد حلیل کہ سوانح نگار صوت حدہ اللاد  
بکالہ بود .

At the end the date of completion is given as 13 Jumādī'th-thānī 1070/1660 (the third year of Aurangzīb's reign)

6 (ff 134-135v) Again short extracts from various poets and princes (Humāyūn, Kāmīān, Ulūgh-Mīrzā, Khān-Khānān Badī'u'z-Zamān, Qutlugh-Beg, Masīhu z-Zamān, etc.)

7 (ff 136v-163, ff 160-160v blank) Extracts from various poets, mostly the well known ones, with occasional fragments in prose (as on ff 153v-155v). At the end a prose note

8 (ff 163-165v) A treatise on the *quatrains* of Abū Sa'īd, explaining their magical properties and the methods by which they may be used for the attainment of various ends. Beg

داس ایدک اللہ تعالیٰ فی الداریں کہ اربعایں الہ

At the end there is a series of *quatrains* from different authors

9 (ff 166-168) Poems of Faydī (see Nos 692-693)

10 (ff 168-187) Poetical quotations from a large number of authors, mostly modern ones

11 (ff 187-194v) Various notes and extracts: a prescription (f 187v), extracts from *Hayātu'l-qulūb* by Majlisī, concerning the legend of Alexander (ff 187-189v), a note on the date of the victory of Shāh Isma'īl over the Turks (966/1559), several letters from Sinjar and other poets, a note on the chronology of the Timurides (the latest dates are 1156-1162 AH), short extracts from *Latā'ifu't-tawā'if* (see No 297)

12 (ff 205v-206) Note on the qualities of steel, a few Hindustanī poems

13 (ff 206v-220) Various quotations from Persian poets, a few notes, in prose, of different contents (ff 213v, 214), extracts

from Sa'di's Būstān (f 216v), a chronogram for the date of the death of Jāwīd-Khān, a few stories

14 (ff 220v-229) Extracts from Hindustani poets

15 (ff 229v-232) A few notes in prose and stray poetical quotations

16 (ff 232v-233v) A brief note on Rūdagī, and a few specimens of his poetry

17 (f 234) A *tarīb-band* of 'Abdu'r-Razzāq Tamannā (?)

18 (ff 234v-243) Extracts from *Farhād-u Shīrīn* by Wahshī (cf Nos 675-676)

19 (ff 243-248v) Extracts from various early poets At the end a note of medical contents

20 (ff 249-250v) An extract in prose with the heading

ساحچہاں نامہ ، احوال مملکت ہندوستان

21 (ff 251-254v) Extracts from Hindustani poets

22 (ff 254v-275v) Extracts from a number of Persian poets, mostly the well known ones In the majority of the quotations the authors' names are not mentioned

23 (ff 276-277v) Several prose notes, prayers, etc One of these notes deals with Firdausī (ff 277-277v)

24 (ff 277v-280) Poetical extracts from Sāib, Sawdā (in Hindustani), a *tarīb-band* of 'Abdu'l- Ali Tāhī' (f 278), etc

25 (ff 280v-293v) Miscellanies a note on Shāh Madār, poems of Shaukat an extract from a book on falconry, called *Bāz-nāma-i-Jahāngīrī*, etc Ff 285-285v blank

26 (ff 294-305) Brief extracts from different poets, arranged in one alphabetical series Here only those rhyming in بـ

27 (ff 305v-310) Poems of Sharaf, cf above No 671

28 (ff 310v-314) Extracts from a *mathnawī*, in Hindustani, by Ja'far-'Alī-Khān (cf Spr 242), who was still alive in 1168/1755, also poems from Kalīm, Latif, etc

29 (ff 314-316v) Notes of historical contents, in prose Poems from Nizām Dast-i-Ghayb and others Ff 317-318 are left blank

30 (ff 360v-365) A *mathnawī* poem, by Burhān, beg

الہی شور عسقم را فروز کن ، الحج

31 (ff 368v-370v) A *mathnawī* The title and the author's name are not given

32 (ff 384v-389) A Persian *tarīb-band*, a *mathnawī* (f 386), and stray quotations from Hindustani poetry

Bd v S 435 x 260, 320 x 195, different numbers of lines, not more than 32 to a page, in four columns in the case of poetry Or pap Good Ind nast, the same hand throughout the whole volume, except in a small number of additional notes, etc Cond good

(مجموعه اشعار)

## 927.

(MAJMU' A-I-ASH' AR)

M 148

An anthology of the early Persian poets, giving more or less substantial extracts from their *dīwāns* and other poetical works. It was evidently transcribed from a defective and badly legible original, because there are many orthographical mistakes and in many places space is left blank. The copy is left unfinished and was probably prepared some 30-40 years ago. The pagination contains many mistakes and the index, given on ff 426v-429 is of no use, because the page numbers are wrongly shown. The extracts here given are from

- 1 Rūdagi (f 1)    2 Qatīān (f 2v)    3 'Ama'q Bukhārī (f 6)
- 4 Lāmī Gurgānī (f 7v)    5 Iftakhār (f 10)    6 Sayf-i-Isfahāngī (f 11v)
- 7 Mīnūchihūrī (f 13v)    8 Sharafu'd-Dīn Shufurwa Isfahānī (f 16)
- 9 Falakī Shīrwānī (f 19)    10 Buihān'd-Dīn Baghdādī (f 19v)
- 11 Sūāju'd-Dīn Qumī (or Qamarī) (f 20)    12 Bahāu'd-Dīn Muḡhīnānī (here مرعیانی) (f 21)
- 13 Shihābu'd-Dīn Mu'ayyad Samārqandī (f 21v)
- 14 Rūhī Lāhijī (f 22)    15 Zaynu'd-Dīn Sinjāī (f 22v)
- 16 Sharafu'd-Dīn (f 23)    17 Rūhī Shahrīstānī (f 23)    18 Sayfu'd-Dīn Bākhaizī (f 23)
- 19 Divāu'd-Dīn Fāisī (f 23v)
- 20 Asadī Tūsī (f 24)    21 Ibn Yamīn (f 24)    22 Fakhr u-Dīn Khālid (f 25)
- 23 Kamālu'd-Dīn Zanjānī (ff 25v and 26)
- 24 Rādiyyu'd-Dīn (cf No 40 below) (f 25v)    25 Sayyid Dhū'l-fiqāh Shīrwānī (f 26)
- 26 Nūru'd-Dīn Sundūqī (f 26v)
- 27 'Izzu'd-Dīn Shīrwānī (f 27)    28 Hasan Dihlawī (f 27)
- 29 Badī'i Sab'ī (f 27v)    30 Nāsu-i-Khusraw (ff 28v-47v)
- 31 Sanāī (ff 49-89)    32 Mas'ūd-i-Sa'd-i-Salmān (ff 91v-124)
- 33 Sayyid Hasan (ff 125v-135)    34 Zahīr-i-Fāiyābī (ff 136v-156v)
- 35 Adīb Sābū (ff 157v-161 and 406)    36 'Imādī (ff 162v-166v)
- 37 Azīzī (ff 167v-172)    38 Najīb (ff 173v-181v)
- 39 Mazhar (or Mutahhar?) (ff 182v-195v)
- 40 Rādiyyu'd-Dīn (cf above, No 24 in this list) (ff 196v-203)
- 41 Athīr Ākhsikātī (ff 204v-214)    42 Kamāl(u'd-Dīn) Isma'īl (Isfahānī) (ff 215v-252)
- 43 Mu'izzī (see also No 52 below) (ff 253v-268)
- 44 Rashīdu'd-Dīn Watwāt (ff 259v-272)    45 'Unsurī (ff 273v-277v)
- 46 Sayyid Hasan Ghaznawī (cf above, No 33 in this list) (ff 278v-295)
- 47 Khāqānī (ff 296v-328)
- 48 Mukhtāī (ff 329v-344v)    49 Jamālu'd-Dīn 'Abdu'l-Razzāq (ff 345v-373)
- 50 Abū'l-Faiḡ Rūnī (f 373v)    51 Anwārī (ff 374v-411v)
- 52 Mu'izzī (again, see above No 43 in this list) (ff 412v-425v)

Ff 425, S 310 x 215, 240 x 140, ll 25, two columns in the centre and one on the margins. Europ. pap. Modern Ind. nast. Cond. good.

928.

(مجموعه)

(MAJMU' A)

Aa 2

A large collection of various fragments, mostly dealing with theological matters. Transcribed towards the end of the XIc or the beg. of the XIIc AH. Only the versified fragments are mentioned in the present note.

1 A short *mathnawī* poem (ff 189v-217v), dealing with Muhammad's *mī'āḡ*. The name of the author is apparently not given. Beg.

بد ام خداورد حی ا-د، بکهدارء الم ارل تا اند،

2 Another *mathnawī* poem (ff 217v-230v), on fantastical exploits of Muhammad ibn Hanafiyya, the third son of 'Alī. The author's name also does not appear. Beg.

ار اول بدام یکی کردگار، که او آفریدسب لیل و دهر،

3 A *mathnawī* poem (ff 231-252) on 'Alī's fights with Zaqūm. It is very difficult to establish in how far these three fragments are connected with each other, but it seems not improbable that they were extracted from one lengthy work on these matters, because their style is almost identical. Beg.

سود حدک نامه رسول خدا، که حتم اسب بر حمله اندا،

4 Several notes on the day of Resurrection, etc (ff 252v-254), in prose.

Bd v Ff 189v-254, S 270 x 205, 200 x 130 ll 10 two columns in the centre and one on the margin. Or pap. Bad vulgar. Ind shikasta nast. Cond tol good. Dirty.

929.

(مجموعه اشعار)

(MAJMU' A-I-ASH' ĀR)

M 27

A collection of fragmentary quotations in prose and verse from various poets, chiefly of Sufic contents. Written about 1134 AH, because there are several notes dated 1132, 1133, 1134 AH. In one of them (f 12S) the copyist calls himself 'Abdu'l-lah b Fathī'l-lah Nishāpūrī. The poetical section contains:

1 (ff 1v-10) Several *taẓī'bands* and *mukhammasāt* from various poets: Ahmad-i-Jām, Nāsū 'Alī, Yahyā Lāhijī, Mahmūd, Jāmī Sa dī, etc.

2 (ff 10v-15) Stray notes, quotations, Sufic aphorisms, etc.

3 (ff 15v-22v) A long collection of *mulhammasāt* by Ṭalīb Ghazālī, Shāpūr Hāfiz (several times), Nutqī (f 19), Sa dī (also very often) Haydai

4 (ff 23-75v) *Musaddasāt* of Lisānī Halākī (Hilālī ?) Ridāī, Sharaf Hāshimī Sa dī Jāmī Damīrī (f 31) Ṭifī Asn Hāfiz Rashīdā (f 38v) Jāmī, Saīb Shāhī, Ramzī (f 44v) Ibn Yamīn Hilālī Shāpūr Nazrī etc Saqqā (f 51) Hātufī Wālih (f 54) Havīatī (f 56v), Shāh Jahāngīr Hāshimī (f 59) Ummīdī (f 60v), Tughlā, Ahlī Āsafī Zuhūrī Maylī, Muhtasham Sālīh, Ārif Īsmat Sūī (f 66v), Walī Zārī (f 67) Fighānī Wahshī, Shānī Safī (f 68) Haydai Ghavīatī (f 68), Suhaylī (f 68v), Salmān Nazrī Nāsir Ālī Sharīf (f 71v) Rāzī Ṭūsī (f 72) Īnāvat Āzīm Mufīd (f 74v) Qāsim Dīwāna Ma ānī (f 75v)

5 (ff 76-85v) Extracts from the dīwān of Nāsir Ālī

6 (ff 86-89v) Extracts from Saīb

7 (ff 90-95) Stray poems from Nazrī Lisānī Fighānī Sharaf Naigīsī etc

8 (f 95v) A poem with the heading *ترجمہ خاکسار سند احمد* *والم اس دفر الحسنى* This poem is continued on ff 103v-102v (folios in reverse order) It contains several chronograms for 1122, 1124 and 1127 AH one of them for the date of the ascension of Farrukh-Sīrai

9 (ff 96-97v) Stray notes of magical contents More of them on f 104

10 (ff 99-98v) A short fragment from the *Haft band* of Mullā Kāshī see also Nos 352, 939(2) 946(6)

11 (ff 104v-107) *Pand nāma* an admonition said to have been addressed to Ālī by Muhammad

12 (ff 107v-118v) A poem in praise of the twelve Imams also several others in praise of Ālī Some magical formulas prayers, stray poetical quotations etc

Bd v Ff 1-118v S 110x240 (*brūd*) Or pap Ind shulasta-nast different hands Cond tol good

930.

(عقود)

(MAJMU'Ā)

Oa 62

Ff 106v-129 in this volume (transcribed in 1134 AH see f 109) contain stray quotations from various poets chiefly from Jalāl Asn The poems are usually given in a fragmentary form, or even only isolated *bayts* from them appear here

Bd v For measurements, etc, see No 617 Worst possible form of shikasta

931.

(مجموعه)

(MAJMU'Ā)

M 17

Ff 1-15 in this volume (dating from the XIIc AH), contain fragmentary extracts from Bidl (f 1), Jalāl Asn (f 8) Kalīm (f 8v), Maktūbī (f 10), and several other poets

S 130 × 205, 110 × 185 (*biyūd* form) O: pap Ind nast and shikasta Cond bad

932.

(مجموعه اشعار)

(MAJMU'ĀI-ASH'ĀR)

Oa 63

In this volume, transcribed by Haydar-'Alī b Muhammad, in 1141 AH, there are several works in verse Those belonging to this section are

1 A long collection of verses, extracted from the dīwāns of different poets They are arranged under subjects praise to God, glorification of prophets, Imams, princes discussions of love, descriptions of various points of human beauty, eulogies and condemnations of various moral virtues and defects, etc The name of the compiler, and the title of this collection are not given Beg (f 104v)

صفت اسم ذات ، ابدای اسم الله الرحمن ، الرحمن المتولی الاحسان ، الحج  
(on ff 103-104, there are another copy of the initial page of this collection of quotations, a prayer in Arabic and a few stray verses)

2 Short *farhanas* to Sa'dī's *Būstān Gulistān* and Jāmī's *Yūsuf-u Zulaykhā* They explain, in interlinear glosses, the rare Persian and Arabic words, found in these works, as well as the Arabic quotations, met with in these poems The author's name is not mentioned Beg (f 212v)

مهرنگ کتاب گلستان ، رعا ، جرا ، استعداد ، الحج

Bd v Ff 103-233v (between ff 211 and 212 there are three blank leaves, left unnumbered) S 225 × 145, 160 × 80, ll 14 (partly diagonal) O: pap Ind nast Cond tol good In some places injured by worms and repairs

933.

(مجموعه)

(MAJMU'Ā)

Oc 4

Fragmentary poems and quotations contained in this collection of various treatises, which is dated 1155 AH

Ff 1v-11 A versified treatise on methods of divination by the Coran Its title apparently is *Fāl-nāma* Beg of the introduction

چندین آمده است در اخبار که چون مردم را الحج

Ff 11v-12 are blank, f 12v contains various notes, f 13 notes and some prayers, ff 13v-14 a short poem in Hindustani by 'Amir-i-Hindustānī, and a number of stray quotations from 'Alī, Mushfiqī, and other poets

Bd v Ff 1-20v, S 240×130, 165×85, ll 13 Or pap Ind shikasta-nast, different hands Cond tol good

## 934.

(مجموعۂ اشعار)

(MAJMU' A-I-ASH' AR)

M 4

A very large album of poems from more than 200 authors. There is apparently no definite system in the arrangement of the extracts. Some poets are quoted repeatedly, others only a few times or only once. The poems are not given in full, and usually two or three *bayts* from them are reproduced. The sole complete poetical work of comparatively large size is the *Haft jān*, by Fudūlī Baghdādī, described separately above, under No 667 in this Catalogue. The collection was transcribed about the middle of the XIIc AH. Here follows an alphabetical list of the poets quoted in the album: 'Abbāsī, 'Abdu'l-lah Ansārī, Abū 'Alī Sīnā, Āfarīn, Afsah, Ahlī, Ahmad-i-Jām, Ahsan, 'Ālī, Mīn Sayyid, 'Alī Sabzawānī, Qādī Amīn Darzanī, Ansab, Arfa', 'Ārif Lāhūrī, Asad, Āsaf-Khān Ja'fari, Āsafī, Ashraf, Ashraf Isfahānī, 'Askari, Auhadī, Āzād, 'Azīm Nīshāpūrī, Bādhl, Badī' Ahmad, Bahāī (Bahāu'd-Dīn 'Āmilī), Bīnīsh, Bīrhan, Dā'ī, Dāim ('Abdu'l-lah), Fadl-'Alī Fāidā-i-Astīlādī, Fāiz, Fanāī, Fasīhī, Fātih, Fauqī Fīghānī, Fikrāt, Fursatī, Ghanī, Ghazālī, Ghayāthā, Ghubāī, Gūyā, Habib-Khān, Hādhlq, Hādī Hakīm-Kuchūk, Humāyūn, Hamīd, Haqī, Haqīrī, Hājī Hasan, Hasiatī, Hātī, Havīat, Hujjat, Ibn-Yamīn, I'jāz, 'Ināyatu'l-lah, Inshā, 'Inwān, 'Ishrat Istighnā, Jam (Muhammad-'Alī), Jāmī, Jui āt, Jūyā, Kalbī, Kalīm, Karīm ('Āshūrā-Beg), Khāksārī, Khāqānī, Khāshī, Khātī, Khusrāw, Lāmī, Lāsānī, Madhūsh, Majdhūb, Malīk, Manshūrī, Maqsūd, Masīh, Ma'sūm, Mufrīd, Muhammad-i-'Abbās, Mu'jīz, Mukhlis, Munāsīb, Munim-Khān (nawwāb), Mun'imā, Munīz, Muntakhab, Muqīm, Mūsawī, Mush-tāq, Muslim, Mustaghni, Muwaffaq, Najīb, Nāmī, Nasī, Nāsī-'Alī, Nau'ī, Nawā, Nazhī, Nī'matu'l-lah, Walī, Nīshātī, Nīyāzī, Nīzām, Dast-i-Ghayb, Nīzūī (twice only), Nusrat, Bukhārī, Partaw, Qābul, Qāmī, Harawī, Qāsim, Qāsimī, Qassāb, Qizilbāsh-Khān, Rābitā, Rādī, Rāghīb, Rāfī, Rafī, Rangīn, Rasā, Rūhu'l-Amīn, Sābir, Mirzā Sa'dī, Sādīq, Safā-Khān, Safī-Qulī-Khān, Sāghar, Sāib, Sa'īd, Salīm, Salīm Shāh, Sāmān, Sāmī, Saqqā, Sātī, Sawdā, Sayyid, Shahīd, Shams-i-Tabīz, Sharīf, Shāriq, Shaukat, Shaydā,

Shifāī, Shifta, Shujā'at, Sili, Sinjar, Sīpāhī, Sīyādat, Tā'at, Tahsīn, Tajallī, Tāhī, Tāhī Harawī, Tālīb Āmulī, Tamannā, Tamkīn, Tanhā, Tasallī, Taskīn, Thāqīb, Tughrā (besides other quotations from this poet, on ff 64v-70 his *mukhammasāt* are given under the title *I tīqāḍryya*, cf No 935), Tūsī, Ulfat (Abū'l-Hasan), 'Ulwī (Muhammad-Rīdā), Ummīd, 'Ufī, Wādih, Wahīd, Wahmī, Wahshī, Wā'iz, Wajdī, Walī Dasht-i-Bīyādī, Wāhīhī, Wāqifī, Waqārī (or Waqqārī), Wāsif, Waysī, Yūsuf, Zahīr-i-Fāyābī, Zuhūrī

Towards the end there is a section on satires, extracted from various dīwāns Also *Dībācha-i-Mwaqqa'* by Nasirā-i-Hamadānī, and a series of poems in praise of coffee by Muhammad Tāhīr, 'Ulwī, Sāib, Bābā Ibrāhīm, Qalandar-Beg, and others

S 260 × 240, 210 × 110, ll 15, two columns in the centre and one on the margins  
Or nap Comparatively good Ind nast Cond tol good

## 935.

(مجموعۂ اشعار)

(MAJMU A-I-ASH'ĀR)

M 6

A large collection of poetical extracts from a great many ancient and modern authors There are also many fragmentary notes, magical formulas, prayers, etc, and a number of extracts in Hindustanī and Dak'hanī This album dates apparently from about the middle of the XIIc AH Some entries of larger size, possessing independent interest, have already been described separately in their proper places

1 (ff 21-26) Poems from different authors such as Bū 'Alī Qalandar, Radī (with the heading دیوان روضه) (f 24v), Zību'n-Nisā, etc Ff 23-24 are left blank

2 (ff 30-32v) *Fards* from various poets, on ff 31v-32v there is the *Sāqī-nāma* of Mullā Muṣṣid, beg

بهار اسب و دل مس و می در حمار، الح

3 (ff 38-45) Various notes and poetical quotations On ff 40-45 there is the will of Aurangzīb (*Wasīyyat-nāma-i-'Ālamgīrī*), composed in 1119/1707

4 (ff 45v-66v) Minor quotations from various poets, sometimes even isolated verses without any indication as to the name of the author Of the rarer ones there are Badī', Bikhūd, Amānī (*ghazals* on ff 46v-47), Sawdāī, Bahjatī, Bismilī (f 47v), Laysī (f 48), Adia'ī (?), Mustafid, Fūsatī (f 49v), Wahdat (f 52), Bahādūr (f 53), Nigāhī (f 53v), Yahyā (f 54v), Ja'far (f 55), Jamālī (f 57v), Shāh Bāyazīd Haqqānī (f 58v), Mīr Ilahī (f 60v), Zību'n-Nisā (f 63), 'Ālamgīrī (f 65), etc

5 (ff 67-69) *Itiqādīyya* of Tughlā, in *mukhammas* verse (cf No 934)

6 (ff 69v-99) Another collection of short poetical extracts. The authors of some of them are not mentioned. The rarer poets quoted here, are Gadā (f 69v), Afdal (f 73v), Sābir (f 76v), Asnī (f 81), Fāiq (f 82), etc

7 (ff 99v-122) A series of verses describing the beauty of the parts of an ideal human body, it may be the production of one author and belongs to the type of *Sarāpā*

8 (ff 122v-124) A short series of *mu'ammās*

9 (ff 125-126v) The well known humorous vocabulary of Mullā Dūpriyāza

10 (ff 127-134) A number of poems from Sāib

11 (ff 134v-137) Poems of Saimad, and of a few other authors

12 (ff 137v-160) Poems of Muhammad Isfandiār-Beg, and others

13 (ff 160-190) A fragmentary series of stories and anecdotes, in didactic strain

14 (ff 190v-202) A collection of letters chiefly from Aurangzib Nasīā (or Nasīlā), Bīdīl, and others

15 (ff 203-236) A collection of Hindustani poems, by different authors, several stories (ff 207-219) more poetic, in Hindustani and Dak'hanī some of them by Qutbu'l-Mulk and Shāh Mazhar

16 (ff 237v-243) A *mathnawī* poem by Nī'matu'l-lah a few poems by Asnī, and several quotations in Hindustani

17 (ff 243v-264) Miscellaneous poems in Persian, Arabic and Hindustani, chiefly of religious contents an Arabic poem with Persian explanations (f 243v), some prose notes of a religious nature (f 259v), etc

Bd v Ff 264, S 230 x 115. The number of lines is very different. Or pap Ind shukasta-nast. Cond bad. Injured by dampness and repairs.

## 936.

(مسعودی و شمس)

(MAJMU' A-I-ASH'AR)

M 21

A scrap-book, containing stray quotations from different poets, Persian and Hindustani, prayers, magical formulas, etc. Copied apparently in the XIIc AH. Many folios are left blank (21-22, 26, 28, 40, 42, 77-78, 81-82, 91). The entries in Hindustani and Dak'hanī will be summarised separately, and here only the Persian and Arabic scraps will be mentioned. The Persian poets, who are chiefly quoted here, are Auang (f 6v), Hilālī (f 7v, etc), Sa'dī (ff 9, 27, 30, etc), Jāmī (ff 12, 29v, 46 etc), Hāfiz (f 19v),

Khāqanī (f 19v), Khusraw (ff 43v, 85v, 90, 92, 93, etc), 'Irāqī (f 48), Rājā (ff 50v, 61, 67-66v, 84-83, etc), Hasan, Shams-i-Tabriz etc There are prayers, notes, etc, on ff 1v-6, 53v, 54v 58-60 (an *ajṣūn* incantation, by 'Abdu'l-Qādir Jilānī), ff 69v-69, 79-80, etc On ff 30v-33 there is a note with the heading (*sic*?) حدک نامه 'ورکل' در فتح نواب و هریمب نایوب باعی, relating to 1081 AH

Ff 97, S 120 × 240 (*biyād*) Or pap Ind nast and shikasta, different hands  
Cond rather bad Dirty

937.

(مجموعه)

(MAJMU' A)

On 72

A volume consisting of several MSS of different origin, bound together Some portions are dated 1163 AH (cf f 110), others, of earlier date, 1132 AH (cf f 168) It contains a number of prose works on Sufico-theological topics, and also others, in verse, which are as follows

1 (*Mathnawī-i-nshād*), on ff 1v-43 A long *mathnawī* poem of usual theosophic matters, dealing with the question of the substance of God, etc Many glosses and notes on the margins The exact title, as well as the name of the author, or the date of composition are not mentioned Beg

می ندودم چه د آن حلاق را ، آنکه ر احمد صاحب این آوازا

2 A *tarjīband* of Sufic contents (ff 132-135, the correct order of the leaves being 134v, 135, 132, 133, 133 *bis*) The author's name is not mentioned Beg

ای فادر و درت توئی وی و اهب نظر توئی ، الهم

3 A *mathnawī* in Hindustanī (ff 177-180), of religious contents The author's name is not given

S 205 × 150, 175 × 80, ll 12 Europ pap Vulgar Ind nast Cond tol good

938.

(مجموعه)

(MAJMU' A)

Na 50

A volume containing several poetical and other works by different authors Transcribed about 1167 AH, because several entries in it are so dated There are

1 A collection of *bayts*, from different poets, but only such in which the initial letter is the same as the last letter at the end, forming the rhyme They are arranged alphabetically (ff 1v-44v).



‘Ismat, Khidrī (f 141v), Jāmī ‘Kirmānī (f 143v), Khayyām (f 144v), Radī (f 145), Nūrā (f 146v), Qlich-Khān-Beg Shāmlū (f 146v), Muhammad-Qulī-Beg (f 147), ‘Alī Naqī (ff 147v, 149), Abū Turāb (f 147v), ‘Arshī Kāshī (f 149), Sa‘īdī (f 149v), Tāhir Mashhadī (f 150)

Ff 150, S 205×115 Or pap Ind shikasta-nast Cond generally tol good, but in some places the MS is injured by worms and dampness In various places paper is decayed

940.

(مکتوبهٔ رباعیات)

(MAJMŪ A-I-RUBĀ‘IYYĀT)

M 3

A collection of about 2,000 *quatrains*, alphabetically arranged, without any indication as to their authorship There are apparently no poems containing the authors' names They may belong to the pen of one poet, or to the pens of several authors Only a detailed study would enable us to identify their origin Transcribed towards the end of the XIIc AH Slightly incomplete at the end Beg

ای حس تو سمع محل هستی ما ، الح

S 275×175, 220×130, 9 *quatrains* or 18 *bayts* on a page Ind shikasta Cond tol good In some places worm eaten

941.

(مکتوبهٔ )

(MAJMŪ‘A)

Poetical scraps which still remain in this *būyād* after the description, elsewhere in this Catalogue, of every other separate entry of some independent interest The whole book must have been transcribed by one ‘Izmatu’l-lah about 1176 AH, because some entries, written by the same hand, are so dated There are

1 Amulets, versified medical prescriptions, magical tablets, stray quotations from various poets, etc (ff 35–39v)

2 A letter from Āsaf-Jāh to ‘Abdu’l-lah-Khān (ff 42–41v)

3 Three *mathnawī* poems of Hāfiz (ff 50v–48v, reverse order of leaves) The first is called here *Sāqī-nāma* Beg (as in EIO 1246, EB 815, etc)

‘الا ای آهوی وحسی کجائی ، مرا تا تسب سبار آشدائی

4 Magical prayers, formulas, tablets, stray verses, etc Many short religious poems from different authors in strict Shi‘ite spirit, some of them in Urdu A poem in praise of ‘Alī is given on f 92, by Wā‘iz, on f 91v *munārat*, in Arabic, with an Arabic prayer at

the end, on f 80v a *qasida* by Nizām Astiābādī (ff 94-74v the order of the leaves being reversed)

Bd v S 130×205, 120×185 ll about 18 Or pap Bd Ind shikasta-nast  
Cond rather bad Dntv, many places illegible owing to repairs

942.

(مجموعۂ اشعار)

(MAJMU' A-I-ASH 'ĀR)

M 36

An album of poetical extracts copied without any system. It dates apparently from the XIIc AH and contains very short quotations from *Hasht bihsht*, *Laylā wa Majnūn*, etc. the poem attributed to 'Alī ibn Abī Tālib's authorship. stray quotations from *Maktūbī*, *Hāshimī Buhān*, etc. On f 12 a short prose extract. On f 16 prayers (*munājāt*), ascribed to 'Abdu l-Qādir Jilānī, f 17 *munājāt* of Shams-i-Tabrīz, f 19 *munājāt* by Nesīm-'d-Dīn, f 20v *munājāt* by Sa'dī f 21 *munājāt* by Jāmī, f 23v quotations from 'Attāi, etc.

Ff 25, S 90×165 (*biyād*) Or pap Ind shikasta, in some places almost illegible  
Cond tol good

943.

(مجموعۂ اشعار)

(MAJMU' A-I-ASH 'ĀR)

M 107

An album of poetical quotations from authors of different periods. It is incomplete at the end, and in many places rendered illegible by 'repairs,' but on the whole it seems to be more valuable than many other similar albums in this library. It quotes many rare Persian poets, but unfortunately their names are frequently written in a bad form of shikasta, and therefore undecipherable. Written apparently in the middle of the XIIc AH by the same hand from beginning to end. On one of the fly leaves in the beginning the title of this collection is given as سعدی و متاخرین اشعار سعراى متقدمين و متاخرين, apparently written by the same hand as that of the rest of the album.

On ff 1v-2 there is a short prose preface, mentioning various utterances ascribed to Muhammad concerning his admiration for poetry and poets, beg

در قصه ایسا علم اسلام مسطور است

The poets, quoted here, are (f 2v) Nizāmī (f 3) Jalālu'd-Dīn b Nasī, Khusrāw, Faydī (f 3v) Nāsir-'Alī (f 4) Jalālu'd-Dīn Rūmī (f 5) 'Attāi, 'Irāqī (f 5v) Khāqānī (f 6) Qādī 'Alāī Tābī Khwānsārī, Khidī Khwānsārī, Pī Dihqān, Dā'i

al-Khadānī (?), Shāh Ridā Nūrbakhshī, Fahmī Taisī (?), Bannāi Astrābādī, Wāqifi Mashhadī (f 6v) Raunaqī Mashhadī, Kalbī Afshār, Shu'ūnī Nishāpūrī, Ghazālī, Mawālī Tūnī, Mahdī Shīrāzī, Hakīm, Sāhirī Gunābādī, Shādmān Ridāi Jurbādaqānī, Āshūbī Nazī (?), Mūzā Ahmad Qumī (f 7) Muhammad Bāqī Tabrizī, Mī Ya'qūbī Qumī, Fīdāi (Nīdāi ?) Kirmānī, Lutfu'l-lah, Mullā Nizām, Kalānī Sultān Mustafā Mūzā, Mukhtāi Sīwistānī (?) (f 7v) Nizāmī, Kamāl-i-Khujand, Dharia Isfahānī, Mīrzā Nizām Shīrāzī (f 8) Khalīl-Beg Gīlānī, Mīrzā Muhammad Ja'far (illegible) Qazwīnī (f 8v) Khwājū-i-Kūmānī, Nau'ī (f 9) Nazīrī Mashhadī, Ya'qūb Kashmīrī, Mulkī Sukānī (f 9v) Hasiatī, Aqdasī, Sharāī Hamadānī, Mīrzā Nizām Shīrāzī (f 10) Khāqānī, Anwarī, Kamāl-Isma'il, Majd-i-Hamgar, Qāsim (f 10v) Fakhr-i-Gūgānī, Shāh Nī'matu'l-lah (f 11) 'Imād Faqīh (f 11v) Nizārī Qubistānī, Ahlī Khurāsānī (f 12) Bannāi, Sūzī Sāwajī, Maqsadī Sāwajī, Salmān Sāwajī, Saifi Sāwajī (f 12v) 'Ahdī Sāwajī, Mulla Wahshī (f 13) Mīrzā-Qulī Tasallī (?), 'Abdu'l-lah Maiwārīd, Fakhr-i-Rāzī, Qausī Tabrizī (f 13v) Khurāsān-Khān Māzandarānī, Mirak Mir 'Abdu'l-lah, Mīrzā Fasihī, Mir Safī Nishāpūrī, Sayyid Bāqī Samnānī, Mīr Hīsābī Nishāpūrī, Mīr 'Azīz Qalandar, Sayyid 'Atāi, Mir Hāshimī, Mir Wālihi, Mīr Abū'l-Fath Junābīdī (f 14) Mir Hasan Fandīriskī, Shāh Safī Nūrbakhsh, Mīrzā Asghar Ridawī, Mir Kamālu'd-Dīn Hasan Khalqī, Mīr Hādī Mūsawī, Mīr Abdu'l-Bāqī, Hasan Qudsī, Sa'id Khālkhalī, Shu'ayb-Khān (f 14v) Khān Mūzā Sīfwat, Manūhai Rāy, Isma'il Unsī, Hasan Beg Rafī, Muhammad-Amān (?) Lāhijī (?), Hājji Sar-faiāzī, Suhayli Samnānī, Hāfiz Mahabbat-'Alī Harawī Dilū-Khān (?) Beg Karīm, Hātīmī Harawī Bektāsh-Beg, Mīr Muhammad Amān Sīstānī, Shamsī (?) Baghdādī, Dallālī (Zulālī ?) Hījābī (f 15) Mīrzā Hājji Ghaiqī, Mīrzā Abū'l-Hasan Farāhānī, Khwājū, Ashkī Hamadānī Hājji Hasan-Khān, son of Mullā Jānī (?) (f 15v) Zulālī Khwānsārī (f 16) Mūzā 'Arab Nāsīh Tabrizī, Zamānā, Mīrzā Jalāl (f 16v) Muhammad Fārūq, Mullā Hayātī, Nāzīm Tabrizī, Sayyid Muhammad Khayr, Ghāfilā (f 17) 'Attār (f 17v) Isma'il Unsī, Qhch-Khān Shāmlū, Mīr 'Īsā Yazdī 'Alī-Beg Shukī-i-A'lā (?), Muhammad Ja'far Tālqānī, Qādī Muhammad Rāzī, Ansāi Qumī Mir Safī Nishāpūrī, Piyāmī, Mir 'Atāi Hakīm, Qubād-Beg Kūkī (Kaukab ?) (f 18) Mullā Muhammad Amīn Jurbādaqānī, Mullā Anwar Hamadānī Ad'hamī Samarqandī, Muḡrimī Aīdabīlī, 'Alhmī Dārābjrdī, Hamtā, Nik'hat Ardabīlī, Asīrī Qānī, Mīrzā Tāhir Wahīd, Mir Khusrawī Qānī, Aflākī, Qānī Hamadānī (f 18v) Karīmā Nishāpūrī, 'Aynī Harawī, Mullā Abdu'l-Karīm, 'Abdu'l-lah Marwārīd, Hasan-Beg (Kūāmī ?) (illegible), Saydī (illegible), Taqiyyā Auhadī, Mullā Nadhārī, Āqā 'Alī Supurda-dih (?) Walī, Tab'ī Tihriānī (f 19) Mir Asrār Rāzī, Qarārī Gīlānī, Fakhrū'd-Dīn, Mūzā Dā'ūd, Furū'ī Qazwīnī, Qādī 'Abdu'l-lah, 'Aīf Lāhijī,

‘Ijzī, Dāiūi (?) Aīdabilī, Salīb Rīdawī, ‘Abdī Abarqūhī, Kātīb Haiawī (f 19v) Jalāl ‘Adud Nūi, Mushfiqī, Muhammad Mīrak, Hāmīdī Bahbahānī, Mīr Zamānī, Mīrzā Muqīm, son of Tabrizī, Mīr Sakhī Kāshī, Bayām-Khān, ‘Ālmī Dārābjurdī (f 20) Hayātī Gilānī, Mīr Muhammad Sālī, Mīrzā Badī‘ Sarāfrāzī, Hakīmī Ardabilī, Hīlālī, Mullā Muhammad Husayn Nahwī (2 illegible) (f 20v) Shaukat, Dāsmūi (?) Beg Mawzūn, Sālī, Būdāq-Beg Nasīm, Allah-wīdī-Beg Kuāmī (?) Ad’ham, son of Muhammad Mu’mīn-Beg Karakhān, Sālik Yazdī, Nāmī Langai-rūdī, Asdaqā, Halākī Hamadānī (f 21) Muḥīd Hamadānī, Suhbat Shīrāzī, Pī Dihqān, Muhtasham, Hātīm Kāshī (f 21v) Haydar Khisālī, Samā’ Kāshī, Bāqī Khwāja Kāshī, Sa d Haiawī (f 22) Mīr Sinjai (?) Kāshī, Mīr Yahyā Kāshī, Mīr Ma’sūm Kāshī (f 22v) ‘Ārif Ījī (2 illegible), Mīr Suhayl Kāshī (f 23) Khwāja Nī’mat (?) Jūfānī (?), Qāsimī Kāshī, Rīdā Kāshī, Shāhīdī Qumī (f 23v) Mullā Wārasta, Sa’īd Naqqashband, Quis, Wahshī (ff 24–25) Tabīr Wahīd (f 25) Nīzāmī, Mīrzā Akbar, son of Dābīt Yūnus, Āsaf Qumī, Kāmī Sar-Kalākī (f 25v) Mīr Wāhī Qumī, Mīrzā Isma’īl Īmā (ff 26–31v) Mullā Muhammad Sa’īd Ashraf Māzandarānī (ff 32–32v) Mīrzā Abū Tālib, Mīr-Khatt Yūnus surnamed Jīnāb (f 33) Isma’īl Īmā, Mahdī ‘Ālm, Brahman Hindū, Mahīamī (f 33v) Isma’īl Īmā, Āqā Rīdā Sabā Kāshī, Sāib Tabrizī, Farāghī, Jalāl Asī, Shānī Taklū, Shaykh ‘Alī Taqī (f 34) Mīrzā Sinjai, Līsānī, Mīr Ma’sūm Kāshī Sāib (ff 34v–40v) Muhammad Mukhlis or Mukhlisā Kāshī (with the epithet *marhūm*, ‘deceased’, he died ca 1150/1737) (f 40v) Shafī’ā-i-A’mā or Athai (ff 41–43) Mullā Hājji Muhammad Gilānī (f 43) Hājji Muhammad-Khān, Tabīr Wahīd, Ghanī Kashmīrī, Tālib Kalīm, Abū Tālib Yūnus (f 43v) Sayyīd Muhammad, surnamed Taqsī (f 44) Abū Sa’īd (f 44v) Abū Tālib Yūnus, Sāib, ‘Alī Nāqī (ff 45–51v) Ashraf again (cf ff 26–31v) On ff 51–51v, there is the beg of his poem *Qadā wa qadā* (f 52) Nīzārī Quhistānī (f 52v) Halākī Hamadānī (f 53) Zamānā-i-Naqqāsh Aīdistānī, Mullā Haydar ‘Alī Dihlawī, Malik Sīrrī (?), ‘Ināyat-Khān, Mīrzā Nūiā (f 53v) Qāsim-Beg Hālatī, Zafai-Khān (f 54) Mullā Dhauqī Aīdistānī, Dāwīsh Duhukī, Hudūrī, Mullā ‘Arshī Yazdī (f 54v) Fasilī, Zamānī Yazdī, Haydar Mu’ammāī, Hīsābī, Zuhūrī Turshīzī, Mullā Ganjī Ardīstānī (f 55) Ghāzī Qalandar Isfahānī, Diyāu-d-Dīn Kāshī, Abū Turāb-Beg Kāshī (f 55v) Muhibb-‘Alī Sīndī, Malik Qumī, Kamāl Khujandī, Haqīū Tabrizī, Kalb-Husayn Rāghīb Tabrizī (f 56) Āhī, Muḥīmī Tabrizī, Rahīm Tabrizī, Shāif Tabrizī, Chalabī ‘Allāma Tabrizī (f 56v) Hasan Beg ‘Ijzī Tabrizī, Mahmūd-Beg Fauqī (or Fusūnī ?) Tabrizī, Tauqī Tabrizī, Sabūrī (?) Tabrizī, Khwārī (?) Tabrizī (f 57) Nādīm Lāhijī, Qādī Yahyā Lāhijī, Muhammad Amīn Dhauqī Tūnī (f. 57v) Shānī Taklū, Mīr Mīhmān (?) Qazwīnī, Qādī Ahmad Fīkānī (?), Pahlawī,

Mullā Muhammad Sūfī (ff 58–58v) ‘Attāī (f 58v) ‘Uīfī (f 59) ‘Alāu’d-Daula Samnānī, Darwīsh-i-Duhukī (f 59v) Hakīm Ruknā, Tālib, Qāsimā Ardīstānī, Auhadī Mullā Nazīrī (f 60) Ibrāhīm Jāmī(?), Muhammad Mu’min Gunābādī, Shāh Isma‘il, Haydar Zahī(?), Sanāī, Sayyid Muhammad Shai‘f ‘Allāma, Mullā Muhammad Sabūī (? illegible) (f 60v) Qādī Kūr(?) Isfahānī, Yūsuf-Beg Kūsa Qarābāghī, Mullā Subhānī (ff 61–61v) Fīghānī Shīrāzī (f 61v) Zaynu’l-‘Ābidīn (b) Tāhūr (f 62) ‘Ābid Sābūī, Shaykh Bahāu’d-Dīn, Sa‘dī Hāshim Mu‘jīm, Shaukat, Jalāl Sīpīhrī, Najaf Qulī-Beg, Amīnu’d-Daula (? illegible), Faujī Nīshāpūrī (f 62v) Āqā Ridāī, Dauī Tīhrānī, Muhammad Muhsin Kāshī, Saydī Tīhrānī, Haydar, Wārasta, Fakhrū’d-Dīn(?) Naīb Tāfīshī(?), Jūbūgh(?) Shūstārī (f 63) Muhammad Dihdāī, ‘Alī Khāwand Māzandarānī Muhammad Sa‘id Māzandarānī, Akbar, son of Nasir-i-Dābita, Darwīsh Wālih Haiawī, Āsafī Qumī, ‘Abdu’l-Khālīq Damāwandī, Zulālī, Faydī, Qāsim Ardīstānī, ‘Atab Nāsīh Tabīzī, Abdāl Isfahānī, Muhammad-Khān Yūnus, Muhammad Ja‘far Talqānī, ‘Ārif Tabīzī (f 63v) Khusrāw (f 64) Anonymous poets (f 64v) Ākhūnd Masīhā Fasāī, Salīm (f 65v) Ashraf (f 66) Muhammad Qāsim Kāshī also called Mashhadī (f 67) Mansūrī, Ja‘far (f 67v) Rafī‘ Makhmūrī, Bābur Qalandarī, Tālib Isfahānī, Jalāl, Mu‘min Amīnā-i-Daqqāq, Nauūz-‘Alī-Beg Shāmlū, Muqīmā-i-Ihsān (f 68) Sāib, Isma‘il Īmā, Wahīdu’z-Zamānī (f 68v) Sa‘id Tabīb, Tanhā Qumī (f 69) Mukhlis Hamadānī (f 69v) Again Sa‘id Tabīb, Fārīgh Kāshī ‘Abdu’r-Razzāq Fayyād, Mīzā Muhammad (f 70) ‘Alī Naqī Kamaraī, Qāsimī Ardīstānī, Ghadanfar Kalkhārī(?) (f 70v) Sultān-‘Alī-Beg, Mī Abū’l-Hasan (f 71) Again Muhammad Sa‘id Ashraf (f 71v) Isma‘il Īmā (f 72) Wahshī, Fīghānī, Khusrāw Dihlawī, Majdhūb (f 72v) Sadī Tīhrānī, Nauias, Khāzin (f 73) Wahīd, Darkī Qumī (f 73v) Fātīma-i-qawwāla, surnamed Mushkī, Najībā, Tamannā (f 74) Sa‘idā Qassāb, Najāt Sāib (f 74v) Najāt, Hīlālī (f 75) Walī, Khwāsān-Khān Māzandarānī, ‘Atāī (f 75v) Abū’l-Hasan Husaynī, Qudsī, Rūmī (f 76v) Shāh Tahmāsp (f 77) ‘Abdu’l-‘Azīz-Khān Aurang (f 77v) Nazīrī, Ghanī Kashmīrī, Hījri Qumī, Nazmī Nīshāpūrī, Qāsim-Khān, Hātīf Shīrāzī (f 78) Rūmī, Shaukat Bukhārāī, Nīshāt, Qāsim, Saydī (f 78v) Wahīdu’z-Zamānī, Ta‘thīr, Bīyānā, Najāt, Himmāt (also f 79) (f 79v) A letter, and a few poetical quotations (f 80) Sanāī Auhadī (ff 80v–85v) Continuation of the *Qadā wa qadā*, by Muhammad Sa‘id Ashraf (see above, ff 51–51v) (f 85v) Himmāt, Sahābī, Sūr(?) (ff 86–87) The end of the *Qadā wa qadā*, by Ashraf, see above, ff 51–51v, 80v–85v (f 87) Qassāb (ff 88–88v) Sayyid ‘Alī Mahdī (f 89) Bīyānā-i-Hamadānī, Tālib Āmulī, Masīhā-i-Fasāī, Sāib, Khwāja Darwīsh, Wahīd, Shahīdā, Radī (or Ridā), Sa‘id Hakīm, Tāhūr, Ghanī, Suhbat (f 89v) Sāib, Barkhūrdār-Beg, Athar,

Wahīd, Sayyid Muhammad, Ghanī, Kātībī Ahlī Shīnāzī, Muhammad-Qāsim Mashhadī, Muhammad Amin-Khān Bīyān, Haydar, Nusiat, Rāqim, Ādhai (آدھائی) Masihā Kāshī (f 90) 'Inwānī, Wahīd, Muhsin Ta'thīr, Safī-Qulī-Beg, Ghanī, Sāib, Kamāl-i-Khujand, Sayyid 'Abdu'l-lah Hālī, Shahīdā, Bahāyandar (?) Khān Sajāwand (?), Sābiq, Wā'iz, Nusiat, Sa'īd Hakīm, Rūhī (?) Nazīnī, Zakī Lāī, Ulfat, Āqā Ridā (f 90v) Wahīd, Sayyid 'Abdu'l-lah Hālī, Sāib, Sāmit, Ghāzī Qalandar Isfahānī, Muhammad Sālī Ridawī, Taqī (?) Māzandarānī 'Ālī, Ghanī, Shāhī, Muqū (?) Dihistānī, Humāyūn Isfarāinī, Ulugh (?) Qalandar, Muhammad Sa'īd Hakīm (f 91) Īmā, Hasan Sāhib Raqam, Ad'ham Kamāl Isma'īl, Karīmā-i-Nishāpūrī Bāqna Najāt, Sāib, Wahīd, 'Ishq, Munsif Tihirānī, Sa'īd Hakīm Rāqim, Nithārī Tabrizī (f 91v) Sa'dī, Wahīd, Nazīnī, Shīr-maidān (here سیر مریال) Beg, Ghanī, Sa'īd Auiang, Muhammad Sa'īd, Kalīm Hasan Sāhib-Raqam, Wā'iz Mu'izz, Rahīm Farīash, Saydī Tihirānī, Hīlālī, Hasan Dihlawī, Sāmit Ta'thīr (f 92) Abū Tālib Fanduskī, Wahīd (f 92v) Shaukat (f 93) Zāhid Isma'īl (?), Badī', son of Wā'iz, Āqā Sa'īd Shīnāzī Matīn, Bīyānā-i-Hamadānī, Sa'īd Hakīm Ulugh 'Āqīl, Wā'iz, Muhammad Sādiq Ridawī Mu'min, Wahīd, Mukhlis, Rahīm 'Ishqī, Husayn Khatīb, Ghanī (f 93v) Qāsim Mashhadī, Wahīd Shaukat, Taqī Nishāpūrī, Sāib Nusiat, Nādim Lahujī, Fighānī, Dhauqī Ardistānī (f 94) Sāib Favyād, Hasan-Khān Shāmlū, Ghanī, Sa'īd Hakīm, Ādhai (آدھائی), Wahīd, Āqā Radī (or Ridā), Tālib Āmulī, Rāqim, Ulfat, Mīzā Dā'ūd Mutawallī, Mu'izz (f 94v) Sāib, Rāqim, Mahdī, Wā'iz, Muhammad Sādiq Shaykhul-Islām Khāfī, Īmālat, Sāmit, 'Abdu'l-Muhsin Salīm (f 95) Sāib, Hāmid, Wā'iz, Shaukat, Salīm Dhauqī, Mīzā Dā'ūd Ābid Shīnāzī, Shaukat, Ādhai (آدھائی) (f 95v) Sāib, Wahdat, Wā'iz, Wahīd, Muhtasham (Qāimī ?-illegible), Bīgāna (f 96) Sayyid 'Abdu'l-lah Hālī, Aislān-Beg Balkhī (?) Hindī, Tāhī Harawī, Sāib, Nau'ī, Hasan-Khān Shāmlū Fath-'Alī-Khān Qūshlāi-āqāsī, Hīlālī, Farajul-lah Shūshtarī, Ghanī 'Abdu'l-'Azīz-Khān Najāt (f 96v) Wā'iz, Muhammad Sa'īd Hakīm, Ādhai (آدھائی), Rāqim Asū, Wahīd, Sāib, Kamāl-i-Khujand, Najāt, Shams-i-Qumī, Abū Muhammad, Athar, 'Alī (f 97) Sa'īd Hakīm, Wahīd, Sāmit, Shāh Sulaymān, Mahdī, Rāqim, Ghanī, Shaukat, Kalīm, Isma'īl Īmā, Dā'ūd Mutawallī (f 97v) Ibrāhīm Hamadānī, Qāimī (?) Sarfī, Saydī, Wā'iz, Rafī'a Awliyā-bāshī (? illegible), Mū Taqī, Isma'īl Īmā, Nazīnī, Ghayāth, Ghanī, Āqā Ridā, Wāthūqī, Malik Hamza-Khān, Rūmī (f 98) Najāt Wā'iz, Ta'thīr, Ma'sūm, Miskīn, Kamāl Isma'īl, Brahman, Sābiq, Fudūlī, Sa'īd Hakīm, Asū Sāib Shifāī, Shahīdā, Sahābī (f 98v) Wāista Wā'iz, Ta'thīr,

Wahīd Bāqu Qumī Muhammad Qāsim Sāib, Abū Ṭālib Mahmūd, Najāt Rāqim Dā'ūd, Munsif Ṭihānī (f 99) Sāmī (?), Jānī, Sa'īd Hakīm surnamed Tanhā Shāh Mīr Hamadānī, Wahīd Mu'izz Kāshī, Rahīm Chahabī (?), Hasan Sāhib-i-aqam Ṭa'thū Nusrat, Rāqim, Sāib Zuhūrī Aqā Ridā, Ghanī, Muqīm Hummat (f 99v) Minshū (or Manthū ?) Isfahānī Munsif Ṭihānī, 'Alī, Sāib, Zuhūrī Ghanī, Muqīm Hummat Wahīd 'Abdu'l-Manāf Qumī, Ādhai (جی), Isma'īl Īmā, Nusrat Shafī'ā-i-Atharī, Mu'izz, Dalīl, Malīk Mashūqī, Mulhumī (f 100) Īmā Sāib Ṭa'thū, Sāmī, Muqīm Sayyid Mubārak-Khān, Muhammad-'Alī-Beg, Mīr Samandar, Inwānī Muhammad Husaynī Ma'lūm Wā'iz Khusrāw Ashraf, 'Abdu'l-Hayy Qumī (f 100v) Ghanī, Qāsim-Khān, Shahīdā Ibrahim Mutawallī Bāqu Wazū, Hājji Muhammad, Sāib Wahyī (Wasī ?) Saydī, Mahdī, Sahābī, Brahman, Bāqu Qādī-zāda, Mahdī (f 101) Masīhā-i-Kāshī Zamānā-i-Zarkash, Atharī, Bigānā Nizāmī, Sharīfā-i-Qannādī, Mullā Kūndī (?), Shaukat, Wahīd, Sāib Sharīf-Hāfiz Ādhai (جی), Mahdī-Qulī-Khān, Mahdī Tabātabāi (f 101v) Shahīdā Muṭadā-Qulī-Khān Sāmī, Īmā, Wahīd Ghanī, Ṭa'thū, Sa'īd Hakīm, Nizām Dast-i-Ghayb, Asī, 'Alī-Qulī-Khān Shāmlū, Sāib, Dā'ūd, Fighānī (f 102) Ādhai (جی), Zinatī, Sādiqā surnamed Gāw Hājji Muhammad, 'Ishratī Isfahānī, Zuhūrī, Hasan Wazū-i-Nawwāb, Wahīd Hājji Hasan-Khān Ulfat, Najāt Muqīmā-i-Kāshī (f 102v) Wahīd, Masīhā-i-Kāshī Sāib Sāhib-i-aqam, Nik'hat Qumī Kalīm Aqā Ridā Sayyid Mubārak-Khān (f 103) Sa'īdā Shāhmū Shīrāzī, Wārasta, 'Izzat Wahīd Hasan-Khān Shaydā, Rāqim Khudī Qazwīnī Qāsim Mashhadī, Muqīm I'jāz Qādī Yahyā Lāhūjī, Muhammad Sādiq Mashhadī (f 103v) Sāib, Ghanī, Fatwā (?), Fāid Abharī, Bī'ānā-i-Hamadānī Nusrat, Masīhā-i-Kāshī, Sa'īd Hakīm, Nāzim Fakhr-i-Rāzī, Salīm, Wahyī Radī Artūmūnī (?) (f 104) Wahyī (or Wasī), Wahīd, Shafī'ā-i-Atharī, Mīr Ilāhī, Ghanī, Sāib, Rashīd Zaigar Hasan-Beg Rafī', Ṭa'thū, Muhammad Sāmī Nisbat, Khālis, Ruknā-i-Yazdī, Fayyād, Sāhib Ṭabīzī, Wahīdu'-zamānī, 'Abdu'l-'Azīz-Khān Amang (f 104v) Wahīdu'-zamānī, Ghanī, Ṭa'thū, Sāib, Abū'l-Qāsim-Beg, Muhammad Sa'īd Hakīm, Hamīdā-i-Hamadānī, Radī Artūmūnī, Asadu'l-lah 'Abbāsābādī, Hasan-Khān Ulfat, Abū'l-Hasan Farāhānī (f 105) Khusrāw, Hakīm Ruknā, Wā'iz, Nusrat, Wahīd, Hasan Kalīd-Dār, Fayyād Harawī, Wahīd, Kalīm, Wahyī, Hakīm, Shānī Taklū, Mīr Hudūrī Qumī, Ghanī, Sāib (f 105v) Wahīd, Muhammad Qāsim Mashhadī, Ghanī, Rāqim, Bāqu Qādī-zāda, Nāzim, Shāh Yahyā Shaykhu'l-islām, Ṭa'thū, Najāt, Nazhī, Sa'dī, Nau'ī, Ridā, Najībā-i-Kāshī, Sāmī (f 106) Mahmūd-Beg Matīn, Ashkī Hamadānī, Shaykhu'l-islām-i-Khāfī Kalāmī, Wahīd, Ādhai (جی), Nusrat, Sa'īd,

atībī Ahlī Shīrāzī, Muḥam-  
Sāib, Mahdī, Safī-Qulī-Beg, Mu'izz, Ghī<sup>in</sup>-Khān Biyān Haydar,  
Kāzīmā-i-Tabrizī, 'Abdu'l-Rahīm Kashmīshī (f 90) 'Inwānī,  
Athar, Sāib, Ja'far-Beg, Ta'thūn, Rūmī, S. Sāib, Kamāl-i-Khu-  
Ashnā, Wahīd, Muhtasham, Fātima-i-qawwāla wandaī (?) Khān  
Wālihī Nāẓim Hārāwī, Dānish, Ghānī (f 107) Wāhī (?) Nāẓīnī,  
Asīn, Sa'īd, Fayyād, Hasan Wā'iz Shīrwānī, Sāmī, bdu l-Jah  
Tihānī, Sāib 'Abbās-Khān Āshnā Wahīd, Qāsimī Qumī<sup>qālī</sup>  
Tabīb, Haydar Rāqim Tauqī Tabrizī Āqā Ridā, Salīm (f 107v)  
Shafī'ā-i-Athar, Sāib, Wahīd, Ibrāhīm Ad'ham, Wārasta Athar,  
Imā, Rūmī, Tālib Āmulī, Muḥammad Amīn-Khān (illegible),  
Rāqim (f 108) Sāib, Wahīd Athar, Hasan-Khān Ulfat, Rāqim,  
Dā'ūd, Khālīs, Qādī Yahyā, 'Azīmā-i-Daurī, Sa'īd, Shaukat, Sayyid  
'Ātūnī (?) (f 108v) Athar, Mukhlīs-Khān (illegible), Ghānī,  
'Abbās-Khān Āshnā, Zāhid, Shafī' Mutawallī-i-mawqūfāt Wahyī,  
Khayāl, Sabūn Baghdādī, Nadīnā (?) -i-Shūstārī, Hāmid, Nusrat,  
Wahīd, Sābiq Safī-Qulī-Beg Hidāyat, Mahdī Fayyād, Brahman  
Hindū

Ff 108, S 230×135, 180×90 Different number of diagonal lines Or pap  
Persian shikasta nast Cond rather bad Strav notes on the additional leaves in  
the beginning

## 944.

(مجموعه اشعار)

(MAJMU' A-I-ASH'ĀR)

M 18

An album of poetical quotations originally probably intended  
to be written by a good calligrapher, because the paper is of  
good quality, painted with gold. It is however filled with poeti-  
cal and other scraps, in different and mostly vulgar handwritings.  
Transcribed apparently about the middle of the XIIc AH,  
because the dates 1135 AH (f 19v) and 1140 AH (f 38) are  
found here. The poets, quoted are Zību'n-Nisā (f 4v), Kalīm  
(f 4v), Sa'īd (f 4v), Mullā Shāh (f 9), Munīr (ff 9 34, 69, 79v,  
etc), Kamāl Khujandī (ff 9v, etc) Shaydā (ff. 9, 28v. 46, etc)  
Qausī Multānī (ff 9v, 36v etc) Sāib (very frequently), Bīdīl  
(also frequently), Qudsī (ff 10, 12, etc) Zulālī (f 10), Jalāl  
Asīn (f 10 etc), Qāsim (Dīwāna?) (ff 13-11, 69), Fīrīat (ff 13-  
11, etc) Sālik (ff 12 78) Nāsu 'Alī (ff 12v 79), Unsī (ff 16,  
etc), Mahk Qumī (ff 29v, etc, frequently), Hasan (f 29v)  
Zarī (?) (f 29v), 'Ufī (f 28v), Ruknā, Tālib Āmulī, 'Alī Naqī  
Kamarāī, etc (ff 28v-19), Mufīd Balkhī (sic) (f. 35) Wahshī  
(f 35), Sahābī (f 36v), Hindū 'Atā (f 38v), Ghānī, Musawī  
Khān (f 39), Fīghānī (f 44v), Mullā Hayātī (f 45), Tajallī  
(f 48), Fasīhī (ff 49v, 72), Rāy Gopī Nāt'h (f 59), Abū  
Turāb, Shauqī (f 63), Shīfāī, Bihishtī Fānī, Nutqī, Badī' (f 72  
sq), Āshūb (f 78), Qādī (f 78v), I'jāz (f 79), Sayyidī, Tāhū  
(ff 79v, etc)

Prose articles prayers, names of God, letters, etc , on ff 1-4, 14-15, 19 (a letter concerning some aphrodisiac), 41-44 (didactic stories, etc ), 47-47v, 52-57v (a fragment of the *Nawbāwa*, see above, Nos 366-367), 62 (preface of Nāsūā-i-Hamadānī to his own *dīwān*), 66, 68 (a letter), 75, 83-89

On ff 30, 32-32v, and 61v there are short fragments from well known Sanskrit poetical works, in Nagari characters

Ff 89, S 115×220 (*biyād*) Or pap Ind shikasta and nast , different hands  
Cond tol good

945.

(مجموعۂ اشعار)

(MAJMU' A-I-ASH' AR)

M 25

A collection of quotations from various poets, almost all very short, consisting of a few *bayts*, frequently even only *farids*. This *majmū'a* has been made towards the end of the XIIc AH. On f 60 the date 1179 AH is given in connection with one of the entries, and the poets, whose verses are reproduced, belong to those who flourished about the middle of the XIIc AH. The largest and the original portion of this album is formed by a collection of quotations from different authors, arranged under a great variety of subjects (the index is given on ff 77 and 91-91v). They deal with the most different religious and Sufic ideas, poetical figures, etc. They occupy ff 1v-75v, 96v-103, 108-162v, 164v-165v, 194v-270v. The poets who are quoted most frequently are usually the modern ones. Jalāl Asnī, Kalīm, Ghanī, Sāib, Shaukat, Nāsū-'Alī, and Wahīd. The early poets are represented by only a few short quotations, mostly isolated *bayts*. Fūdausī, 'Abdu'l-lah Ansārī, Anwārī, Khāqānī, Nizāmī, Kamāl-Isma'īl, Rūmī, Sa'dī, Nizārī (ff 32v, 51v), Hāfiz, etc. The poets of the middle period are also not very numerous. Jāmī, Fighānī Hātifi, Hilālī, Fudūli, 'Urfī, etc. The modern poets form the majority. Nau'ī, Shāpūr, Bahāu'd-Dīn 'Āmilī Rūhu l-Amīn, Salīm, Qudsī, Fasihi, Nazīlī, Tughlā Nāzīm Harawī, Shaydā, Zuhūrī, Mahmūd, Bikhūd, Muhsin Fānī, Mīnzā Ibrāhīm, Munīr Muhammad Muqīm, Nizām Dast-i-Ghayb, Mihī, Najāt, Rafī, Majdhūb Jūyā, 'Ālī, Ummid, Wādih, Dānish Mukhlis-Khān Fītrat, Saydī, Wālih, Mashrab, 'Atāi Jaunpūrī, Rāqim, Munshī, Tāhīr Wahīd, Hasan-Khān Shāmlū, Qāsim Dīwāna, Safī-Qulī, Murtadā-Qulī, Khushhāl, Nawāzish-Khān, etc. It is interesting to find many quotations (ff 6v, 31v, 39v, 61v, 107v, 139v, 153v, 156v, 197v, 198v, 213v, 225v, 233v, 237v, 241v, 251v) of verses by a certain Mufīd Balkhī. Most probably this is merely a mistake for Mufīd Bāfqī (see above, No 790), who flourished towards the end of the XIc AH.

On ff 25, 138v, 143v, 158v, 206v quotations are given from

Mu Hayūn (?), میر حنون In some of them the epithet 'the compiler,' *muḥarrir*, is added, so it is possible that he is the compiler of this anthology

The folios are badly misplaced and it is very difficult to restore their correct sequence because there are no catch-words on them. The additional entries found in this volume are on ff 76-88, poetical fragments, some of them in Hindustani, medical prescriptions, fragmentary notes and letters, etc., on ff 88v-93v there are several letters, one of them from Aurangzib to his son Muhammad Akbar, etc., on ff 94-95v, 102, 163, 166 167 171-177, there is a *mathnawī* poem, very fragmentary, belonging apparently to the type of *Qadā na qadā* on ff 103v-107 there are two compositions in ornate prose the first is called مناظره طاب علم یا کونور نار, the second has the heading مناظره سبع میزور نا on ff 168-170 and 173-193 there are poetical fragments, etc

Ff 270, S 105 × 220 (*biyād* form) Irregular number of lines the original part is written in good Ind shukasta nast, the additions by different hands Or pap Cond not good Dirty, injured by worms etc

## 946.

(مجموعه اشعار)

(MAJMU' A-I-ASH'ĀR)

M 26

A collection of stray quotations from various poets mostly modern and well known. There are also a few prayers, notes of magical contents etc. Copied apparently towards the end of the XIIc AH

1 (ff 1-8v) Extracts from Rūmī, Jāmī, Hāshimī Sa'dī, etc. On ff 5-6v there are a few quotations in Dak hanī, some of them from Farrukh (f 6v)

2 (ff 11v-19v) More extracts, from Sa'dī Saib Dānish, Shavdā, Asī, Ja far Isfahānī (f 17v), 'Ufī, etc

3 (ff 23-26v) Fragments of treatises in ornate prose

4 (ff 27-39) Extracts from various poets. Those less known are Makhdūm, Āzād, Khānkhānān (f 38) Rustam Qandahārī (f 38v), Ibn Mun'im (f 38v)

5 (ff 47v-72) More similar extracts. The later poets quoted here are Nizām Dast-i Ghayb, Abū Tūnāb-Beg (f 61), Saifī (ff 61v-62v), Khidī, Maktūbī (f 68v), Mūsawī-Khān Jāmī, Muhammad-'Alī-Khān

6 (ff 72v-76) *Haft band*, by Mullā Kāshī, see also Nos 552 and 929 (10), 939 (2)

7 (ff 79-80) More poetical quotations from the same well known authors of the XI and XIIc AH

- 8 (ff 80v-81v) A letter of Munī, and miscellaneous fragments  
 9 (ff 82-84v) More poems from 'Āqil-Khān, Bīdīl, Sāib, and Asīr  
 10 (ff 91-91v, 93, 97-97v) A few prayers, in Shi'ite strain

Ff 108, S 115×250 (*bīyād*) Or pap Ind shikasta nast Cond bad Very dirty Ff 9-11, 20-22, 39v-47, 76v-78, 85-90, 92, 93v-96v, 98-108 are left blank

947.

(مجموعۂ اشعار)

(MAJMU' A-I-ASH'ĀR)

M 40

A *bīyād* containing stray quotations from various poets, in Persian (chiefly from Jāmī, Sāib, and Tughīā, who is called here Tughīāi), and in Hindustani (some poems are by Walī) There are also a great many notes of a religious, medical, judicial, etc nature Several poems in Arabic, quite fragmentary Some business letters, also given here, are dated 1191 and 1192 AH, and therefore the album must have been copied after those dates, probably just at the end of the XIIc AH

Ff (193), S 75×160 Different paper, different handwriting Cond tol good The majority of folios are badly misplaced, and a considerable number of them are left blank Cond tol good

948.

(مجموعۂ اشعار)

(MAJMU' A-I-ASH'ĀR)

M 29

A highly fragmentary, dirty, torn quite worthless *bīyād*, containing stray poetical quotations, prayers, various notes, etc The longest of the poetical quotations (in Persian and Hindustani) is a fragment of a versified treatise on interpretation of dreams, in Persian This volume dates from the beg of the XIIIc AH

S 115×200 Or pap Ind bad shikasta nast Cond hopeless Very badly 'repaired'

SVS  
٥١٢

(مجموعۂ اشعار)

(MAJMU' A-I-ASH'ĀR)

M 24

A scrap book of miscellaneous poetical and other quotations chiefly from the poets who flourished at the court of Tipū, nawwāb of Mysore There are some chionograms for 1198 AH, also many others for 1217-1226 of the Mawlūdī era Therefore it is obvious that this album was prepared by a poetically inclined

subject of Tīpū, and dates from the beg of the XIIIc AH It contains

- 1 (ff 2-5) A *mathnawī* poem is praise of Muhammad
- 2 (ff 5v-7) A short treatise on the methods of annihilating the effects of the evil eye etc
- 3 (ff 8-9v) Poems by Hāfiz (probably Hāfiz Habību'l-lah, but by no means the famous Hāfiz Shūāzī) comp in 1226 of the Mawlūdī era
- 4 (ff 12v-23) Miscellaneous poetry A chronogram for 1224 Mawlūdī, a list of the Coranic verses which are particularly suitable and auspicious for being written on various buildings, more chronograms by Zaynu'l-'Ābidīn Shūstari (f 14v), Mahdī 'Alī-Khan (f 16v), Hasan-'Alī (f 20v), etc, numerous *mathnawīs* with laudatory descriptions of various palaces etc, on ff 17-17v, 18, 19v-20, 21v-23
- 5 (ff 23v-24) Several *dābitas* (army regulations)
- 6 (ff 26-30v) A treatise, in prose, on the magical importance and influence of miscellaneous Coranic verses, chiefly dealing with those which secure victory Beg

حواس این چند آیات کلام الله الح

7 (ff 31-32v) A note on the magical meaning of some isolated letters found in the Coran On ff 33-35v more notes of similar contents

8 (ff 38v-40) Some *dābitas*, dealing with the organisation of cavalry Dated 1217 of the Muhammadī era

Ff 71, S 115x200 (*biyād*) Coloured Or pap Bad Ind nast, different hands Cond tol good Ff 10-12, 24v-25v, 36-38 41-71 are left blank

## 950.

(مجموعه اشعار)

MAJMU' A-I-ASH'ĀR)

M 9

An album of poetry chiefly from the authors who lived at the time of Tīpū, nawwāb of Mysore There are many chronograms ranging up to 1220 of the Muhammadī era It dates from the beg of the XIIIc AH

- 1 (ff 1v-8v) Poetical scraps, in Persian and Hindī, in Qandahār magical formulas, effective prayers, etc On ff 2-4v a p Hāfiz Habību'l-lah
- 2 (ff 9v-34v) Poems of Zaynu'l-'Ābidīn Shūstari, chiefly chronograms ranging up to 1220 Muhammadī A *taḥlīb-band* in praise of Tīpū Other poems by the same author are found on ff 35v-37, 39v, 43v-47, 52v-59, 62v, 106v-107v
- 3 (ff 37v-38v) Poems of Hasan 'Alī 'Izzat, also on ff 40-43 47-50 51v-52, 54v-57, 72v-95v, 103v-107, 111v-114

- 4 (f 39) Chronograms by 'Abdu'l-Khālīq
- 5 (ff 58-61v) A prose introduction and a *mathnawī* poem  
The author's name is apparently not mentioned
- 6 (ff 63v-65v) A poem and a passage in prose, both in  
praise of Tīpū, by Hāfiz Habību'l-lah Other poems by the  
same author on ff 107v-110v
- 7 (ff 96-96v) *Qasīdas* and other poems of Mahdī 'Alī-  
Khān More of them on ff 102-102v, 137, 142
- 8 (ff 97-98, 140) Poems by Khalīlu'd-Dīn On f 98v  
poems of Āghāhī, and on f 99 of Lutfu'l-lah-Beg
- 9 (ff 118v-119v) Poems of Sayyid 'Alī Qādī
- 10 (ff 120v-123) A fragment of a treatise on some select-  
ed Coranic verses
- 11 (ff 126v-133) On tobacco and other matters
- 12 (ff 133v-135, 137) Poems by Mīn 'Abbās 'Alī
- 13 (ff 135v-136v 137v-138) Stray notes on various  
subjects
- 14 (ff 138v-153) Chronograms by Lutfu'l-lah-Beg and  
others, some quotations from Khusiaw Sa'dī, etc
- 15 (ff 153v-156 178-181) Fragmentary quotations from  
Hindustani poets
- 16 (ff 158-159) Chronograms for 1178 AH, the date of  
an earthquake at Shāhjahānpūr
- 17 (f 176v) A table of the names of months according  
to various eras

Ff 181 S 200 × 140 Different number of lines Eutop pap Ind shikasta Cond  
good Folios 66-69, 114v-118, 123v-125, 159v-176 are blank

## 951.

(مجموعۃ اشعار)

(MAJMU'Ā-I-ASH'ĀR)

M 31

A collection of Persian and Hindustani poems, mostly of  
religious contents and in a Shi'ite spirit It seems to be quite  
modern, dating from the end of the XIIc or beg of the XIIIc  
AH In a short note in the beginning, which may be a sort of a  
preface, the album is called *Mu'ātu'l-murīdīn* (f 1) There is no  
system in the arrangement of the quotations

- 1 (f 3) Poems of Sālim, in praise of the Shi'ite Imams
- 2 (f 13) A short prose note containing the date 1184  
AH, by Shāh Ghulām Hadrat b Shāh Ghulām Husayn, at  
Haydarābād
- 3 (f 14) A Shi'ite *mathnawī* poem, and a few *ghazals*
- 4 (f 22) Hindustani poems in praise of Muhammad  
More on ff 26-27v
- 5 (f 23) Persian poems by 'Alī Shamsu'd-Dīn (f 25 is  
blank)

6 (ff 28-31) Several Shi'ite *qasīdas* in Persian, one of them by Mīr Azīmu'd-Dīn Also a *tañjī'band* in the same style

7 (ff 31v-51v) A collection of quotations from various Hindustani poets Shāh Sādiq (cf Spī 216), apparently the same as Sādiqī (ff 13, 16v 47v) Sayyid Muhammad Sadiu d-Dīn (f 35v), Ahmad (cf Spī 198-199) (ff 36 13v) Sayyid Mīrān (cf Spī 268) (f 39), Karīm (cf Spī 217) (f 10v) Bābā Shāh Husaynī (cf Spī 239) (f 11) On ff 44v-51v there are *quatrains* and *fards* from different authors

8 (ff 52-104) Another series of Persian Shi'ite poems, chiefly from Tughrā, Ahmad-i-Jām Nī'matu'l-lāh Bāyazīd Bistāmī (?) (f 74), Shams-i-Tabrizī Rūmī, and others (probably many poems are apocryphal)

9 (ff 104v-109) Notes on astrology and other cognate matters, in Hindustani

Ff 109, S 100 × 200 (*biyād*) Europ pap Ind shikasta-nast Cond tol good

## 952.

(مجموعۂ اشعار)

(MAJMU'Ā-I-ASH'ĀR)

M 7

An album of Persian and Hindustani poems collected by Datarām Nundī There are several notes regarding the place and the date of copying, or compilation giving 1815 Shihāmpūr others 1224 of the Bengali era Sīwāmpūr It contains chiefly very short fragments of poems On ff 1-6 there is a preface in highly flowery style

1 (ff 7-18) Very short extracts from Khāls Sadi, Wāqif Sāib, Qatīl Jaunpūrī, Asafī, Kalīm Ālī Qudsī, Fāiz Fighānī, Bikhūd, Muhsin Fānī, Muhammad 'Alī Māhu, Ghanī, Siyādat, Ya'qūb, Ghanīmat Tughrā, Tajallī, Halākī (f 10) 'Ālam-gīr (f 12), Mīr Murādā Haydar Ghāzī Qalandar Isfahānī (f 13), Gulshan 'Alī Jaunpūrī 'Abdu'l-Mawlā Isfahānī Abū'l-Hasan Farāhānī (f 13v), Hakīm Sādiq, Ghadanfar Gulkhārī, Āsafu d-Daula, and others

2 (ff 18v-24v and 29v) Some longer extracts from a number of poets Datarām (f 18v), the compiler of this album Tārī (f 19v), Sāmu'd-Dīn 'Alī Tanika (f 24v), Afdal Tanika On ff 29v-33 extracts from Khāls, etc

3 (ff 27-27v 34-51v) Extracts from various Hindustani poets Khirad, Iftikhāru'd-Dīn 'Alī-Khān Shuhriat (f 31) and others

4 (ff 55-62) *Qasīdas* of 'Ufī (see above Nos 683-685)

Bd v Ff 1-67, S 290 × 195, 235 × 80, ll 21, two or three columns in the centre and one on the margins Europ pap Bad Ind shikasta Cond tol good Ff 22v, 26v, 28v-29, 38v-40v, 45v-46, 52-54v, 61-67, are left blank

953.

(مجموعۂ اشعار)

(MAJMU' A-I-ASH' AR)

Nb 88

A short collection of poetical extracts, on additional leaves attached to a copy of the *dīwān* of Saydī, see No 766 The folios are not numbered There are quotations from Qizilbāsh-Khān Ummīd, Sāib, Sharaf, Sayyid 'Alī 'Arab with the *takhallus* Mahdī, and a few others This section of the volume is of much more modern origin than the rest, dating apparently from the XIIIc AH

Bd v For measurements, etc , see No 766 Cond bad Worm eaten

954.

تکفۂ سلووبه

TUHF A-I-BAYLAWIYYA

Na 18

A collection of poetical quotations from various early and modern authors These quotations are short, and arranged under very different subjects, in 92 chapters There is no system in the arrangement, either of the poets or the topics, and therefore the collection is of little use Its title is to be found on f 7 As stated in the preface, this album was compiled for John Baillie , the compiler's name is not given As the present copy was transcribed from the original in 1224/1810 (for Henry Boileau), the compilation must have been completed before that year This particular copy is already described in Spr 164-165 Beg

تکفۂ حمد و سناسی کہ دیکتۂ سیدکان جهان السج

Fr 259 S 260 × 200, 195 × 135, ll 13 Or pap Ind nast Cond good

## VII. MUHAMMADAN THEOLOGY.

### A. Works belonging to the Sunnite schools of Islam.

#### 1 Commentaries on the Coran.

955.

ترجمہ تفسیر طبری

TARJUMA-I-TAFSĪR-I-TABARĪ

Aa 19

The *first* volume of the earliest known commentary on the Coran written in Persian. It is an abbreviated translation of the voluminous *Tafsīr* composed in Arabic by Muhammad b. Jarīr at-Tabarī (d. 310/923) (see concerning it C. Brockelmann, *Geschichte der Arab. Lit.*, v. I, pp. 142-143). As explained in the preface, the original work, in 10 volumes, was brought to Bukhāra under Mansūr b. Nūh, the Samanide prince (350-365/961-976). A special committee was appointed consisting of the leading divines of Bukhāra, Samarqand, and Fughāna, such as Abū Bakr Muhammad b. al-Fadl, Abū Bakr Muhammad b. Isma'il, Abū Bakr Ahmad b. Hāmid, Muhammad b. 'Alī, and others. They prepared this condensed translation. The work was first only known in one MS. in Europe, i.e. Add. 7601 in the British Museum, briefly described by Rieu in R. S.-9, there is another one in Paris, see Bl. I 25, cf. also G. Ph. 366. The present MS. is very defective at the beginning and contains only the commentary to *sūras* 2-18. But it is much older than the British Museum copy and preserves intact all the peculiarities of the archaic language and orthography. It dates apparently from the end of the VIIc. or beg. of the VIIIc. AH, and probably comes from Khorasan.

Amongst the peculiarities of the language there are the following: very frequent use of forms of the perfect tense with the prefix *bi-* and suffix *-ī*, many cases of archaic usage in connection with the auxiliary verbs, the particle *ma* is almost invariably prefixed to the names to which *īā* is added, the particle *hamī* occurs often, the enclitics *ās* (here mostly written *کی*) and *چ*, when written together with a pronoun, appear in the forms of *ک* or *ح* (as in *آنک* and *آنچ*), *ās* is frequently joined not to the preceding word, but to the following, as in *کُخواب*, 'کُخدا' etc. The preposition *bi-* always retains its archaic *ب* before the forms of pronouns which begin with a vowel, *ب* is generally written as *و* after simple vowels.

The initial leaves are lost, and the book opens abruptly in the middle of the Arabic preface, reproduced from Tabarī's original (f 1)

الاناس فاعرفوهم بصعائهم الحج .

There are evidently many lacunas in the beginning and the considerable portion of every page is badly injured or entirely destroyed by dampness. The chapter explaining the circumstances of the translation, etc., is better preserved and begins (on f 3)

فصله کتاب، و این کتاب تفسیر در رکب است از روایات محمد بن حریر الطبری رحمه الله علیه ترجمه کرد بزبان فارسی است و این (کتاب ؟) را بناوردند از تعداد چهل مصدح، بود الحج

Of the remaining part of the introduction, the original index of the *sūras*, and the first chapter of the Coran there are only isolated leaves of which the order is confused. The *second* chapter begins on f 11 (Arabic text, with interlinear literal translation). Contrary to the shorter chapters, the longer ones in the beginning are split up into several sections, each explained separately. The headings given in R 9 do not coincide exactly with those in this copy, where they are more concise. The other chapters begin

III ( آل عمران ) on f 104v IV ( النساء ) on f 147v V ( الاعراف ) on f 183v VI ( الانعام ) on f 212v VII ( الاحزاب ) on f 236 VIII ( الانفال ) on f 264v IX ( التوبة ) on f 272 X ( يوسف ) on f 295v XI ( هود ) on f 309 XII ( الحجر ) on f 322v XIII ( الزمر ) on f 345v (only the translation) XIV ( المائدة ) on f 350v XV ( النحل ) on f 358v XVI ( النمل ) on f 365v XVII ( القصص ) on f 378v XVIII ( الشعراء ) on f 389v It breaks off in the beginning of the Persian translation of this chapter. The last folios must be in this order 395, 400, 396-398. F 399 apparently belongs to the beginning of the book.

Ff 400, S 230 × 140, 175 × 100, ll 25-26 Old Or (Samarqandī) paper. Calligr old naskh of Khorasani type. Cond. rather bad. Injured by water.

## 956.

( تفسیر قرآن )

(TAFSĪR-I-QUR'ĀN)

Aa 7

An early Persian commentary on the Coran, apparently an original composition, not a translation from the Arabic. The name of the author is evidently Muhammad (b) Mahmūd Nishāpūrī, judging from an allusion on f 360 محمد محمود نیشابوری. Unfortunately the present copy is very

fragmentary and contains only a small portion of the whole work, i.e. 15 incomplete chapters. There is no introduction or *khātima*, where usually all the details as to the author, title, the prince to whom the work is dedicated, etc., are given. The references to a few persons, found in the text are not sufficiently complete, and therefore shed no light on the question of the period in which the work was composed. On f. 356v the author mentions that he personally heard the matter, which he discusses, from Abū'l-Mu'ayyid, evidently a Sufic shaykh (judging from his epithets *shamsu'l-'ārifin*, etc.). He was still alive at the time of composition, because after his name there is added *إدام الله بركة إيّمه* (probably the same person is also alluded to on f. 297). On f. 304 the author refers to his relation, 'Abdu's-Salām (or 'Abdu'l-lah ?) Ridwān (که حویش ما بود). Twice (ff. 182v and 230) the author mentions one Bīyānu l-Haqq, whom he calls *اكرمه الله بحواره*, who was already dead (که حواره). He may perhaps be identical with the author of a *Tafsīr*, Shihābu'd-Dīn Mahmūd b. Abī'l-Hasan Nishābūrī, who flourished about the middle of the VIc AH / XIc AD and possessed this surname (see Hājji Khalifa No. 3243, or vol. II, p. 356). Other persons mentioned are Jamālu'd-Dīn Ahmad Saghānī (f. 293), Mas'ūd with the titles *sadrul-islām qādī'l-qudāt*, whom the author calls *استاد ما*, Bū Ayyūb Ansārī etc. The language is archaic and may date from the VI or VIIc AH. The copy itself an excellent specimen of the calligraphic art of Khorasan from the VIIc AH, is dated 685 AH, written by an expert scribe (as his title Sayyidu'l-Khuttāt implies), 'Alī b. Muhammad b. Ahmad al-adīb al-Bukhārī. The date, however, is somewhat suspicious, probably added by a different hand, but the period in which the copy was prepared seems to be as indicated, i.e. the end of the VIIc AH.

The author uses many expressions and forms which had become obsolete long before the time of Jāmī. *Hamī*, and the particle *ma* are fairly often used. The orthography is very peculiar although very often the most common words not only have their diacritical dots, but are even vocalised, many others are left entirely dotless. *که* is mostly written as *کی*, *آنکه* and *آنچه* always as *آنک* and *آنچ*. It is very interesting to note that although there are a great number of occurrences of words like *حد*, *برادر*, etc., there are, on the other hand, as many cases of spellings like *بدروس*, *کدسی*, etc.<sup>1</sup>

<sup>1</sup> There are several instances of a very peculiar ligature of the letters *ک* and *س*. The latter, if occurring before *ک*, is joined not to its foot, but to the *top stroke*, forming its continuation.

This volume contains the commentary on the *sūras*

XVIII, verses 8-12, 16-end (f 1) Beg abruptly

... مِنْ آيَاتِنَا عَذَابٌ عَدِيدٌ اللَّهُ عَزَّ وَجَلَّ رَضِيَ اللَّهُ عَنْهُ الْحَمْدُ

XIX, verses 1-57 (f 42) Beg of the Persian text (f 42v)

درین قرآن کی ازین حمزه ، مؤلف است و در آن معروض نتوانسته  
است ناد کرد خداوند سبحان و بخشایست مریدان خود است

XXI, verses 13-end (f 58) Beg abruptly

کی مکررید و بار کردید سوی جان و مال خویش است

XXII, complete (f 92) Beg of the Persian text (f 92v)

این مالک و حاضر است عدد الله رضى الله عنهما روایت کردند کی  
بمعامله است

XXIII, verses 1, 3-11, 14-39, 41-end (f 131) Beg of the Persian text (f 131v)

درستی و راستی کی رسیدند (یا آمدند) آنچه می هستند و هستند  
از آنچه می ترسیدند است

XXIV, verses 1-61 (f 160) Beg of the Persian text (ibid)

این سوره است ما آردا فرستادیم و مریضه کردیم کار کردن بدان و درین  
سوره آیه های بددا فرستادیم است

XXVI, verses 71-102, 105-end (f 199) Beg abruptly (ibid)

، گفتند ما نشان را می فرستیم همواره فرستش ایسان معیم می نامیم است

XXVII, verses 1-68, 70-77, 80-end (f 224) Beg of the Persian text (f 224v)

اندک آیه های قرآن و کتاب آن کتاب کی بدید کننده است حق را از  
باطل است

XXVIII, complete (f 257) Beg of the Persian text (f 257v)

خداوند تعالی سوگند بفرمود یعنی بصل خود است

XXIX, complete (f 300v) Beg of the Persian text (f 301)

گویند مردی بود نام او عباس بن ابی ربيعة المخزومی و او برادر  
بوحیل بود است

XXX, verses 6-54, 56-end (f 334v) Beg abruptly (ibid)

کافران مکہ می داند طاهری ار حنوة دنیا الحج  
XXXI, complete (f 355v) Beg of the Persian text (ibid)

حداوند تعالی سوگند کعب بالا و لطف محمد خود کی این سورة الحج  
XXXII, complete (f 371v) Beg of the Persian text (f 372)

بخدائی که من حدایم و می دایم هر چه بوده است و هست الحج  
XXXIII, verses 1-2, 73-end (f 382v) Beg of the Persian

text (ibid)

کلی رحمة الله زوایب کرد کی دعا من دعا الله who was a ...  
مدة بود الحج الله بحواره ...  
with the ... Tafsīr, Shihāb-

XXXIV, verses 1-24, 26-32, 36-end (f 384v) Beg of the Persian text (f 385)

سدس و ستائس مرحدای را تعالی مران حدای را کی مر اورا سب

هر چه در آسمانها الحج

There are two additional leaves (not numbered), one in a modern handwriting containing an index to *Tafsīr-i-Husaynī* and another, written by the same hand as that of the whole of the MS. The latter contains the commentary to XVIII, 23, which already occurs in its proper place in the book. The text is different in both.

Ff 408+2 (loose) S 285×220, 210×145, ll 19 (of the Persian text) or 7 (of the Arabic text). Old Samarqandī paper. Calligraphic Persian naskh, bold and clear. The Arabic quotations are written in very large letters. Many marginal illuminated rubrics, also ornamented headings in every chapter. Cond of the bulk of the MS is fairly good, but the initial leaves are injured by worms, dampness and repairs and much worn out at the edges.

957.

تفسیر یعقوبی، چرخى

TAFSĪR-I-YA'QŪB CHARKHĪ

Aa 17

A portion of the commentary on the Corān by Ya'qūb b 'Uthmān b Mahmud b Muhammad al-Ghaznawī al-Charkhī, an eminent member of the Naqshbandī affiliation, d in 838/1434-1435. See EIO 2678, R 1078, Aum 127, etc (GC I 219). It is also sometimes called *Tafsīr-i-kalām-i-rabbānī*. Although copies are rare in the European collections of MSS, they are found in great numbers all over Turkestan. The present copy was transcribed in 1082 AH (the 15th year of Anangzib's reign), by La'l-Beg b Hāfiz Sādiq. It contains a short Persian introduction after

which there are several paragraphs dealing with the most remarkable verses in the Coran, etc., incomplete, with many lacunas. Then follow *sūras* 67-77 the 67th on f 19v, 68 on f 53v, 69 on f 97, 70 on f 139v, 71 on f 155v, 72 on f 170v, 73 on f 199v, 74 on f 222, 75 on f 241v, 76 on f 252v, 77 on f 272v.

As in EIO 2678, the work is divided into two halves, the *first* up to *sūra* 77 and the *second* containing chapters 78-114. In the present copy the *second* half, although called *Tafsīr-i-Charikhī* in the colophon, is in fact taken from the *Tafsīr-i-Husaynī* (see below, Nos 959-967). It is described separately, see No 967. At the end (ff 281-282v) there is a sort of expanded colophon with a few verses in praise of the author. Beg of the Tafsīr is different from that in EIO 2678.

اک الکمد یا من ندده الماک اما بعد ، وبقول الممد . یعوف بن  
محمد العربی بم الکرحی الح

Bd v Ff 1v-282, S 155×100, 100×60, ll 9 Or pap Vulgar Ind nast Cond  
tol good

958.

نکر مواج

BAHR-I-MAWWĀJ.

Aa 1

The *second* vol (*sūras* 19-114) of a large commentary on the Coran, by Shihāb(u'd-Dīn b ) Shams(u'd-Dīn) 'Umar Dawlatābādī az-Zāwalī Dihlawī, d in 849/1445-1446. See EIO 2679, cf Pr 567, St No 23 on p 171, etc. It is dedicated to Ibrāhīm Shāh Sharqī of Jaunpūr (804-844/1401-1440). This copy, dated 1187 AH, coincides exactly in measurements, number of lines, and date of transcription with the *first* vol, described in EIO 2679. Therefore it seems probable that both belong to a same original set. Beg

سورة مزیم ، تمامی مکی است ، بود و هفت آیت است الح

Ff 582, S 350×235, 250×140, ll 23 Or pap Ind nast Cond tol good, only  
'repaired' in a few places

959.

تفسیر حسینی

TAFSĪR-I-HUSAYNĪ.

Aa 10

The well known commentary on the Coran, composed between 897 and 899/1492-1494 by Husayn b 'Alī al-Wā'iz al-Kāshifī d 910/1505. See GIPh 366 Bl I 27-28, EIO 2681-2690, Br 13-15, RS 1, EB 1805-1808, R 9-11, Mehren 3, Leyden C IV

39, Fleischer 390, etc *Ind lib* Bh 147-148, Madr 104-107, St No 13 on p 170, etc It also has the title *Mawāhib-i-‘alīyya* or *Al-Mawāhibu’l-‘alīyya*, and appears to be the most popular Sunnite *Tafsīr* written in Persian The present copy was transcribed in 1048-1049 AH, by Qādī Hāfiz b Qādī Yūsuf, in the two usual parts (chapters 1-18 and 19-114), here bound together Before the usual beginning

بعد از تمديد فواعد محامد الـى و تأسس مبادئ دنا حوائى الـى

there is a short invocation

و دستعن بالرب الكريم تم و يسر ولا تعسر

Ff 507, S 275 × 160, 195 × 105 ll 27 Or pap Calligraphic Persian naskh Two vignettes (ff lv and 242v), also many ornamental marginal rubrics Cond tol good A few places injured by dampness and repairs

## 960.

The same

Aa 9

Another complete copy of the same work, dating from the middle of the XIc AH Beg as in the preceding copy (but without the invocation)

Ff 603, S 275 × 165, 185 × 95, ll 27 Or pap Good Ind nast Vignette Cond tol good In some places slightly injured by repairs

## 961.

The same

Aa 8, Aa 12 and Aa 13

Another complete copy of the same work, bound in four volumes, transcribed by the same hand but slightly different in the size and number of lines The colophon of the last volume gives the date of the transcription as 1153 AH The scribe was Hāfiz Muhammad Taqī b Muhammad Husayn The volumes contain

- |     |                 |                 |                                 |
|-----|-----------------|-----------------|---------------------------------|
| I   | (Aa 8, ff 210)  | Chapters 1-6    | (S 255 × 160, 185 × 95, ll 21)  |
| II  | (Aa 12, ff 198) | Chapters 7-18   | (S 290 × 165, 210 × 110, ll 23) |
| III | (Aa 8, ff 184)  | Chapters 19-37  | (S 270 × 160, 210 × 110, ll 23) |
| IV  | (Aa 13, ff 202) | Chapters 38-114 | (S 275 × 170, 210 × 110, ll 23) |

Beg as usual, see No 959 (without the invocation)

4 vols Or pap Ind nast Cond tol good

## 962.

The same

Aa 6

Another complete copy of the same work, dating from the end of the XIIc AH, in two vols (chapters 1-18 and 19-114) Beg as usual, see No 959 (without the invocation)

2 vols Ff 463 and 428, S 290 × 170, 200 × 105, ll 23 Or pap Ind nast Cond tol good Bad vignettes

## 963.

The same

Aa 3

The *first* vol of the same work, copied in 1140 AH by Mihr 'Alī b Kalb 'Alī b Muhammad Isfahānī, who wrote it for nawwāb Nāhīr-Khān Ghūī Beg as usual, see No 959 It contains only *sūras* 1-18

Ff 416, S 415 × 245, 295 × 160, ll 21 Or pap Large Ind nast Cond good The initial pages are illuminated, a mediocre vignette

## 964.

The same

Aa 5

The *second* vol of the same work, containing chapters 19-114 An old transcript, probably dating from the beg of the Xc AH Beg as usual

کبعض، در مواهب صوفیان الحج

Ff 410, S 290 × 185, 215 × 115, ll 27 Or pap Peculiar Ind shikasta ta'liq Cond not good Many places injured by dampness and repairs

## 965.

The same

Aa 4

Another copy of the *second* vol of the same work, transcribed in 1089 AH, by Sayyid Sharīf This date, however, seems rather in contradiction with the general appearance of the copy Beg as in the preceding copy

Ff 458, S 315 × 205, 245 × 130, ll 19 Or pap Ind nast Cond good

## 966.

The same

Aa 11

Another copy of the *second* vol of the same work, transcribed in 1095 AH Beg as in No 964

Ff 481, S 270 × 155, 175 × 95, ll 21 Or pap Ind nast Cond good Vignette

## 967.

The same

Aa 17

A small portion of the same work, only containing chapters 78-114, corresponding to ff 486v-507 of No 959 In the colophon, dated 1082 AH the copyist, La'l-Beg b Hāfiz Sādiq, wrongly calls it *Tafsīr-i-Charkhī* (see above, No 957).

Bd v Ff 285v-460 For measurements, etc see No 957.

## 968.

(تفسير قرآن)

(TAFSĪR-I-QUR'ĀN)

Aa 18

A commentary on the Coran, in Persian Neither the author's name nor the title, or the date of composition appear in it In a brief preface the compiler mentions only a few well known Arabic *Tafsīrs*, such as the *Kashshāf* (to which he refers by the letter ك), *Tafsīr-i-Zāhidī* ( , ), etc The copy itself may date from the beg of the Xc AH It is written in that peculiar Indian form of handwriting, in which a very bad and illegible shikasta is intermixed with the monumental characters of the Maghrib The extant folios are badly misplaced, and many others are lost What apparently is a copy of the same work is noticed in Bh 151 under the title 'موضح بتفسير' The title *Tawdīh* appears also here on the fly-leaf Besides in the preface the author gives it the epithet 'واضح قرآن' Cf also St No 19 on p 171 It is slightly incomplete at the end Beg

حمد آن حدای را که مرستاده بر دعامدران ما قرآن الهم

Ff 498 S 290 × 185, 225 × 125, ll 25-29 Or pap Cond tol good The approximately correct order of the folios 1-4, lac, 5-25, lac, 26-30, lac, 31-59, lac, 61, 60, 63-65, 62, 66-92, lac, 93-127, lac, 128-134, 136-139, 135, 140-151, lac, 152, 154, 153, lac, 155-178, lac, 179-208, lac, 209-226, 228, lac, 227, 229-239, lac, 240, lac, 241-246, lac, 247, lac, 248, lac, 249-251, lac, 252, lac, 253-268, 272, 269, 270, 274-277, 271, 273, 278-279, lac, 280-322, lac, 323-327, 329, 328, 330-365, lac, 366-401, 412, 402-411, 413-498 Primitive 'invān, peculiar ornamental rubrics

## 969.

تفسير شاه

TAFSĪR-I-SHĀH

Aa 21

A portion of an extensive commentary on the Coran comp in 1057, 1647, as given in the chronogram شاه بناسر, on f 2

تفسير شاه يكعدد ك م آمد، كه اين دل من شاه بناسر كو،

The author calls himself Shāh Muhammad b 'Abd-Muhammad b Sultān-'Alī b Fathī'l-lah Arakānī Rustāqī Badakhshī Cf St No 15 on p 170 The present copy, dating from the end of the XIc AH, contains only the commentary on four chapters the *first* (incomplete, beg on f 2v), the *second* (f 9v), the *third* (f 140), both complete, and the 12th (f 173v), slightly incomplete at the end Beg

الحمد لله الذي له كلمات لطيفة و فيها نكات بعينه الحج

Ff 264, S 230×110, 130×65, ll 17 Or pap Good Ind nast Cond good  
Good vignettes on f 1v, 9v, 173v After f 8 there is a lacuna

970.

( مکتوبه )

(MAJMŪ'A)

M 146

Two treatises, chiefly dealing with comments on the Coran, both by Abū'l-Isamat Muhammad Ma sūm b Bābā Samaiqandī He dedicated them to a nawwāb Khānkhānān, whose original name he does not mention The best known officials who possessed this title were 'Abdu'l-Rahīm (d 1036/1627) and Mīr Jumla (d 1073/1663), it is impossible to determine precisely, who is alluded to here The copy itself dates evidently from the end of the XIc AH

1 (f 1v) (*Risāla-i-abhāth*) A treatise in Arabic, divided into nine *bakhs*, dealing with 1 (f 2v) تفسير , 2 (f 4v) فقه , 3 (f 11) اصول الفقه , 4 (f 12v) عربيه , 5 (f 14) كلام , 6 (f 15v) منطق , 7 (f 19) علم الحکمه , 8 (f 20v) هندسه , 9 (f 23) نكو Beg

الحمد لله. اما بعد فعول العدد المتوكل على الملك العنوم الحج

2 (f 24) (*Tafsīr-i-sūra-i-innā a'taynāka*) A Persian commentary on the 108th chapter of the Coran, giving eight different interpretations Beg

حامدًا لله رب العالمين و مصلينا على نبيه الحج

Ff 1v-38, S 195×110, 125×60, ll 11 Or pap Good Ind nast Cond good  
Two vignettes

971.

( مکتوبه )

(MAJMŪ'A)

Aa 2

A scrap-book of religious contents, in Persian and Arabic, dealing with various Coranic legends and also containing a commentary on some *sūras*, in prose and verse It is very

fragmentary, the titles and the names of the authors are not given, no dates. The poetical fragments have been already described under No 928, the fragments in Arabic will be mentioned in their proper place, here only the Persian extracts, dealing with Coranic matters, will be described. The copy dates from the beg of the XIIIc AH, and was transcribed by Sayyid Makhdūm b Khwāja (written حوجه ' حواج ' حواج) Mahmūd (cf ff 186, 214, 227, 233v). There are

1 (ff 1v-10v 58-59v, and 98-101) The Arabic text of extracts from the *second* and other *sūras*, with an interlinear Persian translation. The author, an Indian, perhaps identical with the scribe, mentioned above, cherished a particular passion for nasal sounds. He almost invariably writes *سمانرا، مرسماں*, and even *ستمکاراں* (ستمکاراں).

2 (ff 10v-11) A brief, or fragmentary, version of the well known series of questions and answers on different religious matters, in the form of a dispute between the Jews and Muhammad, cf further on, Nos 1013-1017 in this Catalogue.

3 (ff 11v-98, except ff 58-59v) Part of a *Tafsīr*, in Persian, on *sūras* 28 (f 11v), 36 (f 20), 50 (f 24v), 56-58 (f 29), 62-71 (ff 39-57v), 73-114 (ff 60v-98).

4 (ff 58v-60v) A short fragment from the *Qissa-i-Daqqānūs*, dealing with the story of the seven Ephesians (probably continued from f 11).

5 (ff 252v-254) A fragment of a treatise on the events which will take place on the day of Resurrection. Here only two *bābs* are given, the *first* *در علامات آخر الزمان* and the *second* *مولود دجال*.

Bd v S 270×205 200×130, ll 10 (and more). The text when poetry, is arranged in two or three columns. Sometimes a column is added on the margins. Europ. pap. Vulgar Ind. nast. Cond. not quite good. Dirty, injured by dampness, etc.

## 2 *Treatises on the correct methods of reading, reciting, etc the Coran*

972.

FARĀ'IDU'L-FAWĀ'ID

فرائد الفوائد

Ob 7

A Persian version of the Arabic treatise on *taqwīd*, by Muhammad b Muhammad al-Jazarī (in this copy his name is incorrectly written), who died in 833/1425. Most probably the title of the original treatise, not mentioned in this translation, was *Al-muqaddima al-Jazarīyya*, see Brockelmann, *Gesch d Ar Lit*, II 202 (8).

The name of the translator, and likewise the date of completion of this Persian version, do not appear. Transcribed in 1191 AH by one 'Abdu'l-lah (see f 144, in the colophon of another treatise, written by the same hand). This copy is incomplete at the end. Beg

سلسلہٴ معناس منکلمی را سراسر کہ عنائد لآئیں الغلط الح

Bd v Ff 36v-79v, S 220 × 125, 155 × 70, ll 15. Or: pap Ind nast Cond tol good. Slightly worm eaten.

## 973.

قواعد قرآن

QAWĀ'ID-I-QUR'ĀN

Ae 9

A treatise on the proper methods of reading the Coran composed by Yāi Muhammad (b) Khudādād Samaiqandī. The latter dedicated it to the Shaybānī prince 'Ubaydu'l-lah (940-946/1533-1539), as stated in EIO 2703. In this copy, however, his name is given as 'Abdu'l-lah. There were two princes in the Shaybānī dynasty with this latter name, the *first* reigned 946-947/1539-1540, and the *second* 991-1006/1583-1598. Without special research it is impossible to determine which of the three is really alluded to. See EIO 2703, cf R 803, St No 39 on p 174, (GC I 770), etc. The work is divided into 12 *bābs* (the headings are given in EIO 2703). Copied in the XIIc AH. Beg

حمد بی حد و بنای تعدد سرب فادریا الح

Ff 55, S 170 × 105, 115 × 65, ll 11. Or: pap Ind nast (diff handwriting) Cond good.

## 974.

The same

Ob 7

Another copy of the same work, dating from the XIIc AH. It is defective at the beginning (opens in the middle of the *second* *bāb*, f 4 in No 973). The first folio contains an index.

Bd v Ff 1-29v. For measurements, etc., see No 972.

## 975.

تجوة شاهی

TUHFĀ-I-SHĀHĪ

Ae 1

A treatise on the correct methods of reading, reciting, etc., the Coran, composed by 'Imādu'd-Dīn 'Alī ash-Sharīf al-Astrābādī, who dedicated it to the Safawī prince Tahmāsp, who reigned during 930-984/1524-1576. It is divided into a *muqaddima* 12

*bābs*, and a *khātima* according to the index. But the 12th *bāb* and the *khātima* are not contained in this copy. Transcribed in the XIIc AH. Beg

حمدی که فارسی و آن می سبب الایسبح بحمدہ الع

Ff 29, S 240 × 135, 165 × 80, ll 15. Or pap Persian nast Cond tol good

976.

حیوة العواد

HAYĀTU'L-FUĀD

Ac 4

A treatise on the rules for the correct recitation, etc., of the Coran, by Muhammad b. Hasan 'Alī Kūsā'ī, surnamed 'Alī a'-Qa'ī. The date of composition is not given, but the work must have been compiled not later than the beginning of the XIIc AH, from which period the present copy dates. See EIO 2704, cf St No 35 on p 173. The work is divided into 17 *fu'ads* and a *khātima*. Beg

الحمد لله العلی الیدی رجع اهلہ و حاصہ قرآء القرآن الع

Ff 76, S 195 × 115, 150 × 75, ll 14. Or pap Good Persian nast Cond good. Some scriappy notes in the beg.

977.

بحوم العرقان

NUJŪMU'L-FURQĀN

Ac 10

A detailed index to the Coran with special reference to the verses after which when reciting them one must bow, etc. Comp by Muhammad Sa'id (b.) Mustafā in 1103/1691-1692 (chronogram), and dedicated to Amangzīb. For details see EIO 2707, cf St No 30 on p 173. Transcribed towards the end of the XIIc AH. Beg

حمد و سندس متعالی از معدس فہاس سراوار حداب احديثس الع

Bd v Ff 21v-219, S 255 × 150, 160 × 85, ll 11. Or pap Ind nast Cond good

978.

فہرس سورھا

FIHRIST-I-SŪRAHĀ

Ac 8

A short list of the chapters of the Coran, giving brief information as to the place of revelation, number of verses, etc., of each. The author's name is not mentioned. Prepared for Tīpū, nawwāb of Mysore. See EIO 2711. Copied in the end of the XIIc AH. Beg

فہرس سورھاہی کتاب اللہ الع

Ff 6 S 300 × 215, 265 × 195 ll 19. Or pap Bad Ind nast Cond hopeless. The paper is thoroughly decayed.

979.

جواهر القرآن

JAWĀHIRU'L-QUR'ĀN

Ae 2

A treatise on the various observances which have to accompany the recitation of the Coran, with a detailed indication of the places where one must stop, or bow, etc. It was composed by order of Tīpū, nawwāb of Mysore, in 1223 of the Mawlūdī era (probably about 1210 AH) (see f 16), by Ghulām Ahmad and Sayyid 'Alī Qādī. See EIO 2709, of St No 32 on p 173, etc. The present copy is also dated 1223 of the Mawlūdī era. It is evidently written by two different persons, and in the colophon one of the scribes calls himself Sayyid 'Alī. Therefore the possibility is not excluded that we have in this MS the original copy of the work. Beg

الحمد لله الذي ارسل على عدة الكتاب الحج

Ff 153, S 245 × 155, 185 × 95, ll 15 Or pap Bad Ind nast Cond good

980.

The same

Ae 3

Another copy of the same work, evidently a transcript of the preceding MS, because it reproduces literally the colophon of No 979. Transcribed towards the end of the XIIIc AH. Many blank spaces. Beg as in the above-mentioned copy.

Ff 147, S 260 × 200, 210 × 100, ll 17 Or pap Bad Ind nast Cond good

981.

ركوعا ، قرآن

RUKŪ'ĀT-I-QUR'ĀN.

Ae 7

Another treatise on the same customary bowings, etc., practiced whilst reciting the Coran. It was also composed by order of Tīpū, nawwāb of Mysore, and constitutes an abbreviated version of an earlier and larger work, *Nuḡūmu'l-Qur'ān*. The name of the compiler is not mentioned. See EIO 2710, of St No 41 on p 174. Copied in 1223 of the Mawlūdī era by Muhammad Nasir Ahmad. Beg

الحمد لله رب العالمين . . . اما بعد سبب تكرير ركوعات قرآن. مكيد الحج

Ff 29, S 180 × 110, 135 × 70, ll 11 Or pap Clear Ind nast Cond bad

## 982.

The same

Ac 16

Another copy of the same work, apparently also dating from the same time as that of the preceding one. Beg. as in No 981.

Bd v Ff 1v-17v (ff 18-20 are left blank). For measurements, etc., see above, No 977.

## 983.

(مجموعه)

(MAJMU'Ā)

Oa 48

A collection of treatises dealing with the proper methods of reading the Coran, etc. They are all composed in the time of Tipū, nawwāb of Mysore. The whole volume was evidently transcribed by the same hand of Sayyid Husayn, at Patan and is dated 1222 of the Mawlūdī era. The volume contains:

1 *Qawānīn-i-Hafsiyya* (ff 1v-77v), a treatise on the various schools of Coranic readers (فراء سبعة), and the reasons why the one of Abū Hafṣ 'Umar should be given preference. It is dedicated to Tipū (f 3), and composed in 1208/1791. See EIO 2708. It is divided into 14 *bābs* (for their headings see EIO 2708). Beg.

الحمد لله العلم العالم الذي يرل العرفان الحق

(On f 1 there is the beginning of a versified index to the *sūras* of the Coran)

2 *Rukū'āt-i-Qur'ān* (ff 79v-99). Another copy of the same treatise as above, Nos 981-982. Beg. as in those copies.

3 *Asmā-i-sī-juz'-i-Qur'ān* (f 100v-108). A list of the titles of the 30 sections (*juz'*) into which the Coran is usually divided. Slightly incomplete at the end. Beg.

حمد مجدد مرء تكلمى را كه زبان الحق

4 *Risāla-i-tawaqquf dar ayzā-i-Qur'ān* (ff 109v-118). A list of the passages after which one may interrupt the reading of the Coran in recitation. The compiler's name is not mentioned. Beg.

حمد مددعى كه سرستة ودرتس الحق

Ff 118, S 180 × 105, 135 × 70, II 9. Europ. pap. (different). Bad Ind. nast. (by different hands). Cond. bad. The paper is entirely perished.

## 984.

مختصر در علم نحو

MUKHTASAR DAR 'ILM-I-TAJWĪD

Ac 6

A brief exposition of the system of *taqwīd*, in three *bābs* and a *khātima*. The author mentions his name in a versified passage,



b Ahmad b Bāyazīd Kalyānī The time of composition is not given Beg

الحمد لله الذى فصل العلم فى الاعصار و اصلاح عافيه امور الحج

4 (ff 79v-100, ff 100v-103 blank) An extract from a larger work, the title of which is not mentioned It deals with the orthography of the Coran

5 (ff 111-113) An Arabic versified index of the *sūras* of the Coran, in their traditional sequence The author's name does not appear Beg

يا طالبا نظم شعر بجمع السور ، الحج

6 On ff 114-116 there are stray poetical quotations, a note on the number of verses of a few selected *sūras*, etc

Ff 116, S 165 × 105, 110 × 60, ll 9 Or pap Ind nast Cond tol good

## 986.

(مكتوبة)

(MAJMŪ'A)

Ae 5.

A small collection of short treatises on *taḥwīd*, etc copied in 1228 AH, by Muhammad Husayn It contains

1 (*Risāla dar qarā'at*) (ff 1-12v) A short treatise on the observances connected with the recitation of the Coran The author's name is not given Beg

الحمد لله الذى جعلنا من امه محمد الحج

2 (ff 13-14) Poetical fragments, an amulet, chronograms, etc

3 (*Risāla dar taḥwīd*) (ff 14v-20v) A short treatise in prose and verse, also dealing with the rules of recitation It is called in the colophon

اين قانون سجادى ار نسخه حافظ شاهوار ملتانى الحج

Beg

سكان من بوجد بعمه حاله الحج

4 (ff 21-22v) Scrappy notes, a list of months, etc

5 *Hikāyat* (ff 23-26v) A short *mathnawī* poem in Hindustani, of religious contents, ascribed to Qādī Mahmūd Bahrī Beg

کنک دن سکهین پیر کر بار مبدج ، الحج

Also several quotations in Persian

Ff 26, S 205 × 150, 150 × 100, ll 23 Europ pap Bad Ind nast Cond good

3 *The Sunnite Tradition*

987.

لبا ، الاخبار

LUBĀBU'L-AKHBĀR

Oc 4

A collection of the most important *hadīths*, arranged in 40 *bābs*, dealing with different subjects, and containing 10 Traditions each. They were originally selected by an early author, Ahmad b 'Abdī'l-lah (see Loth, Arabic Cat., p. 48), but were afterwards several times translated into and commented upon in Persian. The present version contains the original Arabic text together with a Persian paraphrase and explanations, compiled by Muhammad b Mahmūd, for the use of people who do not know Arabic well, as he states in the preface. He does not mention the date of the composition. See EIO 2639 (where the complete list of the headings is given), etc *Ind lib* Bh 140, cf St No 44 on p. 164 (GC I 849). The copy dates from the middle of the XIIc AH. Beg

حمد سعد و بدایى سعد حدایرا عرو حل الح

Bd v Ff 21v-65v, S 240 × 130, 165 × 85, ll 13 Or pap Ind nast Cond good

988.

لبا ، الاخبار

LUBĀBU'L-AKHBĀR

Ab 14

Another version of the same work, slightly different from the preceding. It opens, without Persian introduction, with the original Arabic preface. The Persian text of the paraphrases of the *hadīths* does not coincide entirely with that of the preceding copy, but at the same time does not differ so much as to make it certain that the two are quite independent versions. Transcribed in the beg. of the XIIIc AH by Faqīr Muhammad *bint* (sic) Mullā Ahmad, in one of the districts of Bījāpūr. Beg

الحمد لله رب العالمين قدوم السموات و الارضين الح

On ff 40v-44v there are two prayers in Arabic, with Persian explanations and a note of Sufic contents, in the same handwriting as that of the remainder of the volume.

Bd v Ff 1v 44v, S 200 × 150, 150 × 85, ll 13 Europ pap Ind nast Cond tol good Stray notes on the fly-leaves

989.

(مجموعه)

(MAJMU'Ā)

Nc 29

The Arabic text, a Persian translation, and a Persian commentary on the famous Arabic *qasīda* in praise of Muhammad,

usually styled *Qasīda-i-Burda*. Its full title is *Al-Kawākibu'd-durriyya fī madh khayr i'l-barriyya*, and it was composed by Sharafu'd-Dīn Abū 'Abdī'l-lah Muhammad b Sa'īd al-Būsīrī, who died sometime between 694 and 697/1295-1298. See Brockelmann, *Gesch d Arab Lit*, v II, p 264. The original poem was edited and translated many times by S de Sacy, in *Garcin de Tassy's Exposition de la foi Musulmane*, pp 127-148, by Rosenzweig, *Wien*, 1824, by Ralfs, *Wien*, 1860, etc. Both parts of this volume are copied at Aikāt in 1169 AH.

1 (*Tarjuma-i-qasīda-i-Burda*) (ff 1-31v), here with the title

اسناد وصدده نردۀ ترجمه ، شرح محمد موصلی (sic)

It contains the original Arabic text, beg

ا من تذكر حبران ندي سلم ، الحج

with an introduction in Persian, and an interlinear translation. There are many explanatory notes and glosses on the margins. The name of the translator is not mentioned. The work may be the same as the one described in EIO 2647-2648. Beg

دداکه این وصدده منارک شرح محمد موصلی (sic) الحج

2 *Sharh-i-qasīda-i-Burda* (ff 35-end). A paraphrase and a detailed commentary in Persian on the same poem. It was composed in 921/1515 (cf ff 36v and 37, *امروز که دی العده سه احدى*), by Fadlu'l-lah b Rūzbihān, surnamed Khwāja Mawlānā-i-Isfahānī. He made a detailed study of it under various famous traditionalists, whom he enumerates in the introduction, together with their *isnāds*. Beg

الحمد لله ..... قال العفیر الى لطفه ، الله السحابی الحج

240 × 135, 160 × 85, II 13. Or pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Many notes on the margins and fly-leaves.

990.

شرح قصده نردۀ

SHARH-I-QASĪDA-I-BURDA

No 30

Another copy of the same commentary on the *qasīda-i-Burda*, as (2) in the preceding No. Transcribed about the middle of the XIIIc AH. Beg as in No 989 (2). At the end a note of religious content, in Arabic.

160 × 95, 115 × 60, II 15. Or pap. Ind. nast. Cond. tol. good.

991.

شرح قصيدة نونية

SHARH-I-QASĪDA-I-BURDA

Nc 28.

Another commentary on the same poem, different from both Nos 989 (2), 990, and EIO 2650-2652. The name of the commentator is not mentioned. The work is dedicated to a prince who is called Ghīyāthu'd-Dīn Sultān Muhammad Bahāduī. He cannot be identified at present, but he reigned at all events not later than the XIc AH, because the present copy dates from the end of that century. The MS is incomplete at the end. Beg

الحمد لله رب العالمين داناى توانا تبارك و تعالى اله

Ff (128), S 185 × 100, 160 × 65, ll 13 (and a column on the margins in the first half of the volume). Or pap. almost entirely perished in the middle of the book. Ind nast Cond bad. Folios are almost all loose. CFW 1832.

992.

ترجمة حسن حصن

TARJUMA-I-HISN-I-HASĪN

Ab 7

A Persian paraphrase, with explanations, of the Arabic work on the tradition concerning Muhammad, with the title *Al-Hisnu'l-hasīn min kalām sayyidi'l-mursalīn*. The original was composed in 791/1389 at Damascus, by Shamsu'd-Dīn Abū'l-Khayr Muhammad b Muhammad b Muhammad b 'Alī b Yūsuf al-'Umarī ad-Dimishqī, surnamed Ibnu'l-Jazā'ī, d. 833/1429-1430. (Cf Brockelmann, *Gesch d Arab Lit*, v II p 203.) The name of the Persian translator is not mentioned in this copy. According to EIO 2641 where another transcript of apparently the same work is described, he was Abū Bakr b Muhammad Bihrūjī, who wrote his work for Abū'l-Fath Mahmūd-Shāh of Gujrat (863-917/1458-1511), and completed it in 910/1505. Cf St Nos 2 and 3 on p 175. Copied in the beg of the XIIc AH, incomplete at the end. Beg

اللهم صلى على سيد الخلق اله.... تمام حدائق (sic) نزار بخسده

اسد اله

Ff 190, S 240 × 140, 185 × 100, ll 14. Or pap. Calligraphic. Ind nast Cond good.

993.

شرح حسن حصن

SHARH-I-HISN-I-HASĪN

Ab 12

A Persian commentary on the same work, composed in 996/1587, in Kashmīr at the *khānqāh* of Sayyid 'Alī Hamadānī, by

Hājji Muhammad Kashmīrī This commentary is the same as the one described in EIO 2642 In a special epilogue the author enumerates his other compositions The list of them is given by H. Ethé (loc cit) Copied in the beg of the XIIc AH On ff 202-206 there are stray poetical quotations, some prayers etc Beg

اللهم لك الحمد حمداً اما بعد تر ارباب صائراً صائداً و افعام راکنه الح

Ff 206 (in the beginning the correct order of folios 6, 8, 7, 9, etc, after f 87 there is a lacuna, f 201 is misplaced, and apparently belongs to the middle of the book) S 250 × 140, 180 × 85 ll 21 Or pap Good Ind nast Cond tol good

994.

شرح دلائل حیرا

SHARH-I-DALĀ'ILU'L-KHAYRĀT

M 135

A Persian translation of and a commentary on the Arabic treatise, dealing with the Tradition concerning Muhammad, which has as its full title

دلائل السعادات و سوارق الانوار فی ذکر الصلوة علی النبی المختار

It was composed by Abū 'Abdī'l-lah Sulaymān al-Gazūlī (الکزولبی), who died in 870/1465 (see Brockelmann, Gesch d Arab Lit, vol II, p 252) The name of the Persian commentator is given on f 2 as Muhammad Fādīl b Muhammad 'Ārif Safīdanī Dihlawī (cf also Brockelmann, op cit, p 253), but the date of completion of his work is not mentioned Cf St No 4 on p 175 Copied towards the end of the XIIc AH Beg

حمد و ثناء کونا کون و سپاس و ستائش افروز الح

Ff (224), S 240 × 125, 200 × 80, ll 17 Or pap Ind nast Cond tol good In some places slightly worm eaten

995.

مناقب، الکملعاء و تكملة السعداء

MANĀQIBU'L-KHULAFĀ WA TUHFATU S-SU'ADĀ Ad 21

A short treatise on the Sunnite tradition about the first four Khalifs and 'Ā'isha, in four *fasls*, a *tahmila*, and a *khātima* The latter deals with the forms of punishment prepared in the future life for the Shi'ites and Khārijites (در عقوبات روافض و رارج), but its heading is omitted in the text The treatise is incomplete at the beginning, and the name of the author does not appear The title and the date of composition are given on f 2 It was composed in or shortly after 937/1530 (chronogram شتم سنه رسال),

when it was commenced The author gives also the date of completion, after the same model as the former chionogram, but the number of the day is here omitted and there is only *دى العدة*, which makes only 920 Transcribed in 1086 AH by Hasan-Beg Maymanagī, at Jahāngīr-nagār, or Dacca (?), as stated in the colophon of another entry in the same volume, written by the same hand Beg abruptly

.... سرا منعتقد و تراهل اسلام استنلى تمام يافته الح

Bd v Ff 1v-44v, S 295 × 165, 255 × 110, ll 26-27 Or pap Vulgar Ind nast Cond tol good

996.

(رسالة احوال بيعامبر)

(RISĀLA-I-AHWĀL-I-PAYGHĀMBAR)

D 176

A treatise containing Traditions concerning the chief events of the life of Muhammad and the principal religious institutions of Muhammadanism, without a title, in ten *bābs* It was composed in 941/1534 by Sayyid 'Abdu'l-Awwal b 'Alīyyī'd-Dīn b Hasan al-Husaynī, an inhabitant of Gujrāt, and is chiefly based on *Sufar u's-sa'adat* of Majdu'd-Dīn Fīrūzābādī (see further, No 1002-1003) As the compiler explains in his preface, he wrote this treatise for the purpose of averting the invasion of the 'troops of Khorasan' which were marching from Dehli, i.e. the armies of Humāyūn, as well as of stopping the plague which evidently was epidemic in Gujrāt Copied in 1084 AH Stray notes and poetical quotations at the end and on fly-leaves Beg

حديثى صحيحى كه سلسله اسناد آن بعمل و بعمل متصل كسته الح

Ff (64), S 275 × 160, 220 × 105, ll 17 Or pap Ind nast Cond tol good Some places injured by repairs

997.

اسعة المعاني، فى شرح المسكوة

ASHI' ATU'L-LAMA'ĀT FĪ SHARH'L-MISHKĀT

Ab 2

The *first*, *third*, and *fourth* vols of the well known compendium of Muhammadan religious tradition It is a commentary on *Mishkātu'l-masābīh*, which was composed in 737/1336 by Walīyyu'd-Dīn Abū 'Abdī'l-lah Muhammad b 'Abdī'l-lah Khatīb Tabīzī The latter work is itself a commentary and a revised edition of the *Masābīhu's-sunnat*, the celebrated collection of 4,719 traditions collected by Abū Muhammad al-Husayn b Mas'ūd al-Fairā

al-Baghawī, d 510-516/1116-1122 (see Brock, *Gesch d A Lit*, v I, pp 363-364) The present commentary was composed between 1019-1025/1610-1616, by the famous divine of Dehlī, 'Abdu l-Haqq b Sayfī'd-Dīn at-Tuik ad-Dihlawī, d ca 1052/1642 In this transcript (as in R 14), in the *fourth* vol (f 399v) there is an additional note by the author of the work who states that he revised it several times, the last revision being completed in 1045/1634-1635 He also refers to another work by himself *Lama'ātu't-tanqīh fī shakh Mishkātī'l-masābīh* Other copies are described in EIO 2654-2655, R 14 The list of renowned ancient traditionalists, mentioned in the preface, is reproduced in EIO 2654 For other works of the same author see above, Nos 65-67 Copied by Abdu'l-Rahman b Jamāl Muhammad Qurayshī 'Alawī (see the colophon of the *first* vol) The *fourth* vol was transcribed in 1075 AH, the *first* in 1076 AH, the third is not dated The *first* and the *third* vols contain indices

Vol I (f 397) Contains also the preface to the whole work The commentary begins with كتاب الإيمان Beg of the preface

الحمد لله اكمل الحمد على كل حال و في كل حين الح

Vol III (f 343) Begins with كتاب السور Beg

كتاب السور، بيع كاهي بمعنى عدد آيد الح

Vol IV (f 399) Opens with كتاب الآداب Beg (the first folio is of more modern origin)

كتاب الآداب، طبعي (?) كفته ادب اسمي اسب كه وابع ممدود الح

3 vols S 255 × 170, 200 × 105, ll 27-29 Or pap Ind nast Cond not quite good, especially of vols I and IV, which are injured by repairs and worms Many marginal glosses Vignettes in vols I and III

## 998.

The same

Ab 1

Another copy of the same work, covering vols I, II and the beginning of vol III (the end corresponds to vol III, f 51v of the preceding copy) Beg as in No 997 There is no division into separate volumes On ff 587v-600v there is an extract from a brief Arabic *tafsīr*, dealing with the *sūras* 78-89 (the latter breaks off at verse 21) The title of the original work, to which this fragment belongs, the author's name, etc, are not mentioned Beg

عم اصله عن ما و في بها الح

Ff 600, S 320 × 200, 250 × 125, ll 32 Or pap Ind nast Cond good

## 999.

The same

Ab 3

Another copy of the *first* vol of the same work, transcribed in 1095 AH Beg as in the preceding copies

Ff 757, S 235 × 135, 170 × 80, ll 19 Or pap Coarse Ind nast Cond good

## 1000.

The same

Ab 2

A copy of the *second* vol of the same work, dating from the XIIc AH It opens with كتاب الركوة Beg

ركوة در لعب معدى دطهر آيد الس

Ff 293 S 280 × 185, 220 × 110, ll 27 Or pap Ind nast (different hands) Cond tol good Glosses on the margins

## 1001.

The same

Ab 4

Another copy of the *fourth* vol of the same work, dating from the XIIc AH Incomplete at the beginning (which corresponds to f 10 in No 997)

Ff 494, S 235 × 165, 190 × 115, different numbers of lines Or pap Ind nast (different hands) Cond not good Injured by repairs Fol 368 must be placed after f 382

## 1002.

شرح سمر السعادة

SHARH SUFARI'S-SA'ĀDAT

Ab 11

A Persian commentary on *Sufarū's-sa'ādat* (otherwise styled *Sirātu'l-mustaqīm*), a collection of Traditions relating to Muhammad's customs and teachings The original Arabic work was composed by Muhammad b Ya'qūb b Muhammad b Ibrāhīm, surnamed Majdu'd-Dīn al-Fīūzābādī, d 817/1415 The author of the present Persian commentary is the same 'Abdu'l-Haqq Dihlawī, as mentioned under Nos 65-67, 997-1001 See Brockelmann, *Gesch d Arab Lit*, vol II, p 181, EIO 2656-2657 (where a complete index of the chapters is given), R 15 Ind libr Madr 110 Transcribed in 1087 AH by Muhammad Ashraf b 'Abdī'r-Rahman Khwāja A detailed index is appended on ff 502v-510v Beg

سبحانک لاعلم لنا الا ما علمنا انک ادب علم الس

Ff 510, S 275 × 155, 215 × 105, ll 25 Or pap Good Ind nast Cond tol good Many marginal glosses Lacunas after ff 136, 137, 138, 139, 141, 186, 346, 352, 382

1003.

(مختصر شرح سحر السعادة)

(MUKHTASAR-I-SHARH-I-SUFARU'S-SA'ĀDAT)

Ab 10

Another commentary on the *Sufaru's-sa'ādat*. It seems to be an abbreviated version of the preceding work. The beginning corresponds to f 4 in No 1002. The Persian text is not as complete, but in the sections which are reproduced here it is almost the same in wording. Unfortunately the headings are not properly marked, so that a comparison of these two versions would necessitate a thorough collation of the two bulky volumes. The name of the abbreviator is not mentioned. Copied towards the end of the XIIc or the beg of the XIIIc AH, by a very bad scribe.

Ff 190, S 280 × 200, 160 × 95, ll 15-19 Europ and Or pap Bad Ind nast Cond tol good Lacunas after ff 40 and 46

1004.

دستور وائض النور

DASTŪR-I-FĀ'IDU'N-NŪR

E 68

Traditions concerning Muhammad's dress collected by the same 'Abdu'l-Haqq Dihlawī. In the colophon this short treatise is called *Risāla-i-libās-i-ān Hadīyat*. In the next copy the same work is called 'رسالة در بیان آداب لباس حضرت سید البشر'. It largely covers the same ground as the *Matāli'u'l-anuān* (see above, Nos 66, 67 on p 21 in this Cat), which is originally an extract from the *Madāriqu'n-nubuwwat*, by the same author (see above, No 65). See EIO 2658, P1 41, 111, R 863, etc. Copied towards the end of the XIIc AH. Beg (as in EIO 2658)

بعد از حمد و ستائش الهی و پس از تعویذ و تحف الهی

Ff 20, S 170 × 105, 115 × 60 ll 10 Or pap Ind nast Cond good

1005.

The same

Oc 5

Another copy of the same work, dating from the end of the XIIc AH. Beg as in the preceding copy.

Bd v Ff 32v-40v For measurements, etc, see No 66

1006.

تألیف ، قلب ، الالیه

TA'LĪF QALBI'L-ALĪF

M 41

A detailed list of 'Abdu'l-Haqq Dihlawī's works, of which a number were mentioned in the preceding Nos, by himself, written,

as he states in the introduction, to avoid annoying questions from disciples and friends as to the contents and titles of his compositions. It gives the titles of the treatises, together with some information as to the subjects, and sometimes other details. Unfortunately very little attention was paid to chronology or dates in general. Copied in 1150 AH by Abū'l-Khayr Nāsiru'd-Dīn Muhammad b Ahmad Nizāmī d-Dīn Beg

الحمد لله منزل الكتب السمويه والصحه ، المكرمه الحج

Ff 22, S 175 × 110, 115 × 60, ll 10 Europ pap Ind nast Cond bad The paper is decayed

1007.

مجمع العلم

MANBA'U'L-ILM

Ab 16

A Persian commentary on the *Sahīh*, the celebrated collection of *hadīths* of Abū'l-Husayn Muslim an-Nishābūrī, who died in 261/875. See Brockelmann, *Gesch d Arab Lit*, vol I, p 160. The author is a grandson (cf f 2) of 'Abdu'l-Haqq Dihlawī (see Nos 65-67, 997-1006), Fakhru'd-Dīn Muhibbu'l-lah, who completed this work commenced by his father. The latter's name is not given, but perhaps he is identical with the author of a commentary on the *Sahīh* of Bukhārī, cf EIO 2659. Copied in the XIIc AH. The present transcript is quite fortuitously bound into two volumes, but there is no division in the text. Beg

حمد بسعد و سباس بناس و بنای بی انتها الحج

2 vols Ff 456 and 464, S 240 × 150, 185 × 105, ll 18-19 Or pap Good Ind nast Cond good The correct order of the folios in the *first* vol 1-5, 7, 6, 8-11, 13, 12, 14-239, 241, 240, 242-456

1008.

رسالة ابن سلام

RISĀLA-I-IBN SALĀM

Ob 14

One of the numerous versions of a most popular book, otherwise styled *Hazār mas'ala-i-'Abdu'l-lah ibn Salām* (cf No 1009), or *Snānu'l-qulūb* (cf Nos 1010-1011), etc. It contains a series of questions put by learned Jews or Christians to Muhammad (or, sometimes, 'Alī), and triumphantly answered by the latter. The subjects discussed are usually various topics relating to cosmogony, eschatology, religious and moral philosophy, Biblical and other legends, etc. These speculations may be of very early origin and undoubtedly contain important materials for the study of the folklore of the Muhammadan nations. In the present version the questions are attributed only to 'Abdu'l-lah ibn Salām, and the

replies to Muḥammad Cf EIO 2625 Copied at كلمور by Maḥmūd  
(b) Bahār'd-Dīn Kalyānī, in 1082 AH Beg

الحمد لله . . . در حدیث اسب که ( ار in the next copy ) حاضر بن  
عبد الله اوساري الحج

Bd v Ff 165v-178v, S 285 × 170, 150 × 90, ll 21 Or pap Ind nast Cond tol  
good Notes on the margins

## 1009.

The same

Oa 7

Another copy of the same version, copied in 1176 AH by  
Shāh Kamtar-i-Qādūyya (*sic*?) In the colophon it is called  
*Hazār mas'ala-i-'Abdu'l-lah b Salām* Cf St No 68 on p 153  
Beg as in the preceding copy

Bd v Ff 1v-80, S 230 × 120 165 × 80, ll 11 Or pap Coarse Ind nast Cond  
tol good Slightly repaired in some places

## 1010.

سراج العلوی

SIRĀJU'L-QULŪB

D 213

Another version of the same work, in which more attention is  
paid to the legendary element, in 72 sections The authorship  
is attributed to Khwāja Imām Abū Nasr Sa'd b Muḥammad  
'Atāī Probably either this or the following version is mentioned  
in R 17, of which the author is there called Abū Mansūr Sa'īd b  
Muḥammad al-Qattān Ghaznawī, cf also BII 41-43 RS 3, P 1 263  
St No 17 on p 86 The different names of the authors are  
apparently merely variants of each other, the difference most pro-  
bably being the result of misreading in bad and careless copies  
Transcribed towards the end of the XIIIc AH Beg

الحمد لله العالی العظم الجود (*sic*) الکریم الحج

Ff (117), S 215 × 170, 175 × 120 ll 11 Or pap Vulgar Ind nast Cond bad  
Injured by dampness, worms, and repairs Marginal notes

## 011.

سراج العلوی

ĀJU'L-QULŪB

D 212

Still another version of the same work, divided into 70 ques-  
, and differing in its wording from the preceding one The

بِرَحْمَتِ اللَّهِ الْكَلِيمِ

1012. (رسالہ درہ نکل دینی)  
(RISĀLA DAR MASĀ IL-I-DINI) F 82

وَاللّٰهُ مُفْتِحُ السَّرَائِرِ وَاسْتَدْرَجَ السُّدُودَ، سَوَالُ، حَبْرُ كِي مَارِ السَّيْمِ

1013.	مولود عباسی
MAWLŪD-I- ABBASI.	Ob 11

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bd. v. Pl. 1-21v For measurements, etc., see No. 1005

1014.

(مستوفى)

(MAJMU' A)

Oa 61

Two short treatises on traditional matter included in the *maymū'a* which was transcribed in 1196 AH (the 38th year of Amangzib's reign), by Wisāl-Beg, at شدلی.

1 (*Risāla-i-qiyāmat*) (ff. 69-73v). A short narrative about Muhammad's own explanation of some verses of the *Qur'an*, concerning various eschatological conception. The author's name, the title, date of composition, etc. are not mentioned. Beg abruptly

وایست میکند محمد بن حدیث (معك بن حدیث) روى الله عنه

2 (*Dar ālāh-i-dastār, bastan-i-ān Haybat*) (ff. 73v-74v). A short note on the tradition concerning the way in which Muhammad used to wear his turban. The compiler's name is not mentioned.

Pd. v. ff. 69-73v. S. 20 x 125-170. 85 ll. 11. Or. pap. Inl. text Cond. tol. good.

1015.

وایست نام

WARA'AT-NAMA

Oa 70.

Legends and traditions pertaining to the circumstances of Muhammad's death-time. The name of the author is not given, and the work seems to be of popular origin. Copied in 1171 AH, at Arkāt. At the end, on ff. 65v-67 some questions and replies are given, concerning various religious matters. On ff. 67-69v two (Arabic) prayers with Persian introduction and explanations of the beneficial results to be expected from their recital. Beg of the chief treatise

وایست نام حضرت رساله پناه و الحمد لله بدانکه اسعدک الله تعالى السج

Bd. v. ff. 57-69v. S. 215 x 110-115 x 75. ll. 15. Europ. incl. Or. pap. Inl. text Cond. tol. good.

Inj

16.

(رساله در نصیحت رسول)

1011.

DAR NASHIAT-I-RASUL

Oa 51

traditions (see above, No. 1015) dealing with the *SIRAJU L-QUR'* Muhammad and the admonitions uttered by him on

Still another. The compiler's name is not given. Copied approximately in 1171 AH, although on f. 134v, in the handwriting

of the same scribe ('Abdu'l-Karīm تمرنی) the date of copying is given as 1048 AH (very suspicious) Beg

داندکه دوری رسول علیه السلام تا یاران دستته دود الح

Bd v Ff 1v-Sv, S 200×130, 150×85, ll 13 Or pap Ind vulgar nast Cond good

1017.

(ترجمه کنا ، حدیث ،)

(TARJUMA-I-KITĀB-I-HADĪTH)

Ab 8

A large work on Traditions concerning Muhammad, evidently a portion of a translation of an early Arabic work. It opens with information concerning Muhammad's military undertakings, his last pilgrimage, and other matters. But the greater part of the book is devoted to Traditions concerning the origin, etc., of every separate *sūra* of the Coran. There is no introduction, and likewise no colophon as the copy is incomplete at the end, and therefore neither the name of the translator, nor the title of the original work are given. Transcribed towards the end of the XIIc or the beg of the XIIIc AH. Beg

کتاب المعاری ، در صراح گفته عرو با دسمن دین الح

Ff 329, S 340×195, 250×140, ll 22 Or pap Good Ind nast Cond rather bad Much injured by worms dampness and especially repairs Fol 31 must be placed after f 27

1018.

هادی السالکین الی بلد الله الامین

HĀDĪ'S-SĀLIKĪN ILĀ BALADĪ'L-LAHĪ'L-AMĪN

Ac 49.

A detailed account of religious Traditions about the places of pilgrimage in Mekka and Medina, with explanations of the observances prescribed for pilgrims. It was composed, in 17 *bābs*, by 'Abdu'l-Jah b Sayyid Muhammad Tālib Husaynī, evidently a fairly modern author. The date 1135 AH, given in the colophon, most probably refers to the completion of the work itself, and not to the writing of the present copy. Beg

الحمد لله الذي اذهب عنا الرجس و عباده الاصنام الح

Ff 184, S 205×125, 150×80, ll 11 Or pap Ind vulgar nast Cond good

1019.

چهل حدیث ،

CHIHIL HADĪTH

D 338

Forty selected Traditions of Muhammad, in the original Arabic with a Persian paraphrase and explanations. The work is

incomplete in the beginning, and the compiler's name does not appear. Transcribed in 1140 AH, by a juvenile scribe, as mentioned in the colophon

بسموحب ورموده وبلغ حق پدرم منكه عدد الصمد ام در سن دوازده ساله  
(sic) بودم نوشته ام

It opens abruptly with

...و تفسیر از آلودگی حلال گناه پاک سود الهی

Bd v. For measurements, etc., see above No. 131

## 1020.

(رساله در حدیث)

(RISĀLA DAR HADĪTH)

Ab 11

A short treatise on Traditions of Muhammad. It is evidently an extract from a larger work, of quite modern origin, because among others, 'Abdu'l-Haqq Dihlawī (see above Nos. 65-67, 997-1006) is frequently referred to. Copied towards the end of the XIIIc AH or even later by Muhammad b. Mullā Ahmad. Beg

عن حاکم بن سمرة قال کان رسول الله الهی

Bd v. Ff 46v-72v. For measurements, etc., see No. 985

## 1021.

(مجموعه)

(MAJMU'Ā)

Ab 9

Two short treatises, dealing with Traditions of Muhammad's food and drink, composed at the court of Tipū, nawwāb of Maysūr, eulogies of whom occupy the greater portion of these meagre compositions. They were transcribed in the beg. of the XIIIc AH, by 'Abdu'l-Qādir Thanākhwān (who may perhaps also be the author).

1 *Ahādīth dar bāb-i-mā kūl wa mashrūb* (ff. 1v-31-38v f. 39 is left blank). Traditions on the question of food, compiled in 1202/1788. Beg

حمد حکیمی که عظم قدرته که بدن انسان را الهی

2 *Risāla-i-mā'lūl wa mashrūb* (ff. 2v-33v, 40-40v). Another similar treatise, not so much dealing with Traditions, as with general reflections on the requirements of hygiene, etc. The author is Hāfiz Muhammad b. Hābībī'l-Jah. Beg

بعد از کشفای معانی ربکی حمد ایرد دادار الهی

Ff. 40, S. 150 × 100, 120 × 65, ll. 6. Europ. pap. Ind. nast. Cond. not quite good. Worm eaten. Folios are misplaced.

1. Works on *Fiqh* and cognate matters

1022.

ترجمة غاية الاختصار

TAPJUMMA-I-GHAYYATU'L-IKHTISĀR

Ac 53

A Persian version of a concise exposition of the system of *fiqh* from the point of view of the Shafi'ite school. It is also known under the title *At-taqīb fī l-fiqh* and in the colophon of the present copy this Persian translation is called *Sharh-i-Isfahānī*. The Arabic original was composed by Abū-Shuja' Ahmad b. Husayn b. Ahmad Isfahānī who flourished most probably in the VIc-XIIc; see Brockelmann *Gesch. d. Arab. Lit.* v. 1, p. 392 (some authorities, however, give a much earlier date). The name of the translator is not mentioned and there are no indications as to the period in which this Persian version was prepared. Copied in the XIc-XIIc. Beg.

الحمد لله ابن كتاب غاية الاختصار الف

If 65 x 8.20 x 12; 170 x 50, ll 17. Or: pap. Ind. mast. Cond. not quite good. Injured by repair. Note and quotation on the fly leaves.

1023.

ملوة مسعودى

SALAT-I-MAS'UDĪ

Ac 25

A treatise on the system of *fiqh* by Taqī Mas'ud (as he is called in the colophon). The work is apparently of very early origin and is referred to as an authority in various compositions of the VIIIc-XIIc (cf. *Miftāḥ al-jamān* in EIO 2565 etc.). It is impossible to gather more information about the author without undertaking special study because the present copy contains only the *second* volume of the treatise. This second volume is divided into 40 *bābs* dealing with the usual topics of *fiqh*. Transcribed towards the end of the XIc or the beg. of the XIIc. XIIc. Beg.

الحمد لله الذي وعد الحجة للمطيعين بمرمى الف

If 326 x 8.20 x 130; 170 x 90, ll 17. Or: pap. Ind. mast. Cond. good. A few marginal notes. Index. CIW 1825.

1024.

حيرة المعجماء

HAYRATU'L-FUQAHA

Ac 15

A collection of complicated and difficult questions regarding the application of the principles of *fiqh* to life. It contains many historical anecdotes and is of great value to the historian of the

economic and social conditions of mediæval Khorasan, because it contains many interesting allusions to local practices and customs. The author states that after having received a sound education at Bukhārā from the best theologians of his time, he was for ten years a *mufti* in that city, and afterwards for 22 years a *mufti* in other places of Khorasan. He mentions his own name only incidentally on f. 109, in a short piece of poetry by himself

لعبت لاسب مروارا و نام او عمه راسب  
درین زمانه چو او مفتی دیگر (دکر read) نابد

Therefore he was probably called 'Alāu'd-Dīn 'Umai Bukhārī who is alluded to in some later works. He dedicated his book to Nawrūz-Beg, whom he styles *سپه سالار خراسان و عراق* and who was apparently a governor of one of the provinces of Khorasan. The author complains of the very great degeneration of the ancient piety, *qaht-i-musalmānī*, which came about towards the year 695/1296. There are no direct indications as to the reasons why exactly this year is referred to, but most probably it was the time when the compiler was busy over his book.

There is no systematic division into chapters, and the various matters, which are dealt with, follow in chaotic sequence. On ff. 4-4v there is a long list of the literary sources on which the book is based, containing about 100 titles. The latest work mentioned probably is No. 41 in the list, the *Fatāwī* of Abū'l-Makāsim Zahīnū'l-lah Ishāq b. Abī Bakr al-Walwālījī, d. 710/1310, see Block, v. II, p. 78. These references are very interesting because they may be of some help in that most difficult question of settling the chronology of Muhammadan theological literature. Here follows the list of titles in alphabetical order:

- 1 احكام الصديان (by عصمه)
- 2 احكام الدسوان
- 3 اسوله و احونه
- 4 (الله اندا) اعجونه العقه
- 5 اصحنه رعراني
- 6 اصحنه نمرتاسي
- 7 نكهه العقه
- 8 اصاح
- 9 نچندس شبح الاسلام
- 10 ام الفتاوى
- 11 (؟) حبل الخطاب
- 12 جامع الوسط
- 13 جامع شمس الدين اسروسي
- 14 حذب اصفياني
- 15 حقائق المظومه
- 16 حصص الاعياء
- 17 حربه
- 18 حراره العقه
- 19 حلاصه
- 20 دحيره
- 21 سرح سعدي
- 22 سواد اعظم
- 23 سرح سراحي
- 24 سرح فاعدي
- 25 صبحر حاحي
- 26 (فاضي محمود مرنداني by) عمدت المعنى
- 27 عمدت المعنى
- 28 عالم المتعلم
- 29 صراط الاكمام
- 30 فتاوى دنداري
- 31 فتاوى تاتار حاحي
- 32 اب المتعنى
- 33

- (b) فتاویٰ فاضلہ ان 36 فتاویٰ سرحدی 35 فتاویٰ رکعی 34  
 39 فتاویٰ کسی 38 فتاویٰ کسری 37 (طہر الدین مرعینانی  
 42 فتاویٰ ولوالجی 41 فتاویٰ مسعودی 40 فتاویٰ محدوی  
 45 شرح فرائض ندوی 44 فرائض ندوی 43 فرائض رستعلی  
 48 فرائض عثمانی فراہی 47 فرائض رکعی 46 فرائض حدولی  
 51 فروع دینوری 50 فروع عمادی 49 فروع ابو حنیفہ  
 55 کتاب استحکام 54 کامل علمانی 53 ودوری 52 اکبری  
 57 منسوط ابو شجاع 56 (سمس الدین حلوانی by) کتاب رزینی  
 60 منسوط امام محمد 59 منسوط سرحدی 58 منسوط واہررادہ  
 معنی ملتقط سموندی 63 مباح 62 مرارۃ تہذیبی 61 مصحح  
 نافع 67 منسورۃ 66 (ملازم المقتی 65 معوصات حنطی 64  
 وصول اسرار 71 رافعہ صدرشہید 70 دہم القعہ 69 رسالہ 68  
 and , ہدایہ (امام برہان الدین مرعینانی by) 73 وصول عمادی 72  
 a few others, whose titles are not properly legible

Its full title, as given on f 3 is *Hayatü'l-fuqahā wa hujjatü'l-fudalā* Cf St No 69 on p 153 Copied towards the end of the XIc or beg of the XIIc AH, by Muhammad (b) Nūrī'l-lah Beg

الحمد لله چون حق سبحانه و تعالی بعد از تاریخ هجرت الح

Ff 134, S 240 x 135, 180 x 80, ll 15 Or pap Good Ind nast Cond good

## 1025.

The same

Oa 54

A short extract from the same work (according to the statement in the colophon), dating from the XIIc AH Beg

این مسائل چند از کتاب معتبر الح

Bd v Ff 25v-35v For measurements, etc, see No 1016

## 1026.

ترجمہ کنز الدقائق

TARJUMA-I-KANZU'D-DAQĀ'IQ

Ac 5

A Persian version of the well known exposition of the principles of *fiqh* according to the views of the Hanafite school It was originally composed, in Arabic, by Abū'l-Barakāt 'Abdu'l-lah b

Ahmad b. Mahmūd an-Nasafī, surnamed Hāfiz u'd-Dīn, who died in 710 or 711/1310-1311 (see Brockelmann, *Gesch. d. Arab. Lit.* v. II pp. 196-197). The Persian translation was compiled by Nasir u'd-dīn b. Muhammad b. Hammād al-Azdī (written in various copies as Jammād, Jamālī, etc., and Indī Azī, etc.), surnamed al-Kirmānī. The exact period in which he lived is not known. See Bl. I. 68. EIO 2575-2579 (where the complete list of headings is given). B. 22. P. 250, etc. Cf. St. No. 20 on p. 117. Copied towards the end of the XIc. or the beg. of the XIIc. AH. Beg. as usual.

الحمد لله الذي اوضح هذا الفتح الشريعه و السلام اليه

Ff. 166, S. 10 × 180, 215 × 120, ll. 21. Or. pap. Good. Ind. nast. Cond. good. Vignette.

## 1027.

The same

Ac. 8

Another copy of the same work, dating from the XIIc. AH, incomplete at the end. An index is appended to it. Beg. as in the preceding copy.

Ff. 141 (loose), S. 250 × 150, 180 × 100, ll. 13. Or. pap. Clear. Ind. nast. Cond. good. Slightly worm-eaten. Notes on the margins.

## 1028.

The same

Ac. 7

Another copy of the same work, dated 1161 AH, transcribed at Sūrat by Muhammad Qāsim b. Walī Muhammad. Beg. as in the preceding copies.

Ff. 149, S. 280 × 180, 230 × 110, ll. 19. Or. pap. Ind. nast. Cond. good.

## 1029.

The same

Ac. 9

Another copy of the same work, incomplete at the beginning. It dates from the XIIc. AH, and opens abruptly with كتاب الطمار. The wording in the beg. of this chapter is slightly different from the usual one. Beg.

فرائض در وصو حمار جدر اسب اليه

Ff. (190), S. 270 × 175, 201 × 120, ll. 15. Or. pap. Ind. nast. Cond. not good. Injured by dampness.

## 1030.

The same

Ac 6

Another copy of the same work, dating from the beg of the XIIIc AH incomplete at the end It is a huge volume, in which the treatise in question was transcribed in large letters, only five lines to the page, with wide space left between them to be filled with an intended commentary Such interlinear notes occur, however only as far as f 75 On the other more than 900, folios the space is blank The author of these notes does not mention his name The text of the original work begins as in the preceding copies

Ff 999, S 310 × 210, 230 × 130, ll 5 Europ pap Large Ind nast Cond good  
Lacunas after ff 530, 613 The order of folios must be 1-913, 915-920, 914, 921-999 Index on the last two leaves

## 1031.

کشف الحقائق

KASHFU'L HAQĀ'IQ

Ac 39

Another translation of and commentary on the same *Kanzu'd-dagā'iq* (see f 5v), as referred to in the preceding Nos, by Kaīm b Nasū al-Hāfiz al-Hanafī al-Yamanī (cf f 2v) He dedicated it to Muhammad Shāh of Dīhlī (1131-1161/1719-1748) (see f 5) The present copy, dating from the XIIc AH, is incomplete at the end A note on f 227, and index on ff 228-229 Beg

الحمد لله... (toin) الملع من سماء العلى سموس العلماء الحج

Ff 229, S 350 × 235, 250 × 170, ll 21-28 Or pap Ind nast (different hands)  
Cond good

## 1032.

ترجمہ ، الصلوۃ

TARGHĪBU'S-SALĀT

Ac 11

A treatise specially devoted to the various details of prayer, and all matters connected with it The author calls himself Muhammad b Ahmad Zāhid, surnamed Zayn Cf St No 67 on p 153 and Hājji Khalīfa, vol II, p 282 The work must have been composed at all events not later than the middle of the Xc / XVIc, because the present copy was prepared in 988 AH, at Damascus, by Muhammad Sālīh In fact, it may have been completed much earlier before that date The treatise is divided into 67 *fasls* arranged in three *qisms* the *first* در مرتب صلوۃ, the *second*

The sources are در بیان احداث و انجاس , the *third* در انواع طهارت given on ff 2-2v Beg

الحمد لله الذي جعل السبله وسيلة الى الدخالة الى

Ff (291), S 215×145, 160×85, ll 15 Or pap Calligraphic Herati nast (an apparently different hand towards the end) Cond not quite good, paper is decayed in some places. Fine vignette injured by the 'repairer'

## 1033.

مجموعه حانی

MAJMU' A-I-KHANĪ

Ac 44

An exposition of the system of *fiqh*, by Kamāl (evidently Kamālū'd-Dīn) Karīm Nāgūrī, who dedicated it to probably a local governor or nobleman here called 'Izzu'd-Dīn Ulugh Qutluḡ (ابن قتلغ) Bahām-Khān, who cannot be identified. The work was composed before 1000/1592, which is the date of a copy in the Bodleian library (EB 1782), but it must have been written after the *Targhibu's-salāt* (see No 1032), because the latter is referred to amongst the sources. Other authorities are chiefly the well-known works on *fiqh* *Salāt-i-Mas'ūdī* (see No 1023) *Jāmi'-i-Saghīr-Khānī*, *Umdatul-abrār*, *Fatāwī-i-Huḡḡat* *Fatāwī-i-Hisāmī*, *Shur'atu'l-Islām*, *Umdatul-s-salāt*, *Khulāsa*, *Kāfi*, *Mudmuvāt Sharh-i-Hidāya*, *Khizānatul-fiqh*, *Fatāwī-i-Sunājī*, *Hisnu'l-īmān*, and others. The author states on f 3v that in his book he deals with 250,000 (!) different questions. The title of this treatise is sometimes also given as *Majmū'-i-Khānī wa bahū'l-ma'ānī* or *Majmū'* (or *Majmū'a*)-*i-Khānī fī 'ayn* (or *ghuraf*) *al-ma'ānī*, etc. See BI I 56-57, EIO 2572-2573, EB 1782, 2376, St No 71 on p 154, etc. Copied at Bālāpūr (in Belar), by Mawdūd b Ismī'l-lah-Khān who claims to be a descendant of Mawdūd Chishtī, in 1117 AH Beg

حمد و ستائس م پادشاهی را که دار الملک دولت آباد الح

Ff 292, S 205×120, 160×70 ll 15 Or pap Coarse Ind nast Cond tol good, but in some places the MS is injured by worms and repairs

## 1034.

مجموعه قراخانی

FATĀWĪ-I-QARĀKHĀNĪ

Ac 31

The well known treatise on the system of *fiqh*, evidently the same as the one of which the second volume is described in EIO 2971. The author who calls himself (f 2v) Qabūl Qarākhān, states that the original version of this work was compiled by Sadiu'd-Dīn Ya'qūb Muzaffar Knāmī (or کرامی? -not clear). The latter

suddenly died, leaving the work unfinished and unarranged, and he, Qarākhān, undertook to give it its present form. Exactly the same story is narrated in the preface to the *Fiqh-i-Firūzshāhī*, ascribed to the authorship of the same Ya'qūb Muzaffar see EIO 2564. It would be of interest to collate both these works, which may be simply different versions of the same original. In his preface the editor eulogizes Firūz Shāh apparently Firūz III of Dīhlī, the famous patron of religious literature (752-790/1351-1388). The present copy was transcribed in 1150 AH, or the 20th year of Muhammad-Shāh's reign, by Sayyid Ramadān 'Alī b Būd'han b Sayyid Muhammad Nāsir (a very bad scribe). Beg

حمد و سپاس و بنای بنیاس مر علم مطلق و ملک مرحوم الحج

Ff 339, S 215 × 150 190 × 110, ll 17. Or pap Coarse and vulgar Ind nast Cond rather bad Injured by worms and repairs Notes on the margins Index on the last folio

## 1035.

مختار الاخيار

MUKHTĀRU L-IKHTIYĀR

Ac 45

A very popular treatise on the principles of *fiqh* by the famous divine of Herat Qādī Ikhtiyāru'd-Dīn b Ghīyāthi'd-Dīn Husaynī, who died in 897/1492 (as stated in EB 1778, in Brockelmann, *Gesch d Arab Lit*, v II, p 193, the date of his death is given as 928/1522). The full title of this work is *Mukhtār u'l-Ikhtiyār 'alā'l-madhhabī'l-mukhtār*, and it is divided into three *mabhaths*

(f 3v) مبحث اول، در بیان آداب و رسوم و فضا و حکام الحج

مبحث دوم، در ذکر شروط ار حجاج (و) و نائی و فوود

(f 92) و دفائس آن الحج

مبحث سوم، در بیان محاکم و سکالاف و ما بها من

(f 191v) الدعی و الاداب،

The *first mabhath* is divided into ten *maylis*, the *second* into an introduction, 22 *kitābs* and a *khātima*, the *third* into two *mudda'ā* and a *khātima*. Transcribed in the XIIc AH, evidently incomplete at the end. On ff 232v-243 notes of miscellaneous contents, in Persian and Arabic. The longest, in Persian (ff 232v-235v), deals with the propitious hours for the preparation of various amulets. Many notes and glosses on the margins. Beg

حظنه حمد الکتاب کریم (الکریم) حجة فاطمة الحج

Ff 243, S 200 × 145, 150 × 90, ll 15. Or pap Ind nast Cond tol good

1036.

فتاویٰ امین

FATĀWĪ-I-ANĪNIYYA

Oa 60

A concise treatise on various topics of the system of *fiqh*, composed in the Xc AH probably shortly after 948/1541 (this year is referred to on f 168). The author gives his name as Amīn b. 'Ubaydī'l-lah al-Mu'minābādī al-Bukhārī. He refers to various well known works on *fiqh*, and, amongst others, very frequently to *Mukhtārū'l-Ikhtiyār* (see above No 1035). Copied probably towards the end of the Xc AH at Bukhārā, at the famous *madrasa* of Mīr 'Arab b. Darwīsh Muhammad ibn Bā (A)ḥmad (here با حمد ?) Bukhārī. Beg.

یا دائماً للعصل علینا توفیق محامدک الخ

Bd v. Ff 1v-190, S 230 × 170, 170 × 110, ll 19. O1 pap. Legible Khorasani script (two different hands). Cond. good.

1037.

فہمہ برہمہ

FIQH-I-BARAHNA

Ac 30

A concise exposition of the system of *fiqh* according to the teachings of the Hanafite school. The author, who mentions far too many of his dreams, omits to give his own name. It occurs, however, several times in this volume: on the fly-leaf, on f 192, and on the margins of f 106 (the latter in the same handwriting as that of the bulk of the MS) as Nasīrū'd-Dīn Lāhūrī. He evidently lived towards the end of the Xc /XVIc, and beg. of the XIc /XVIIc, in India, as he eulogizes several times the well known divine of Akbar's reign 'Abdu'l-lah Sultānpūrī. He also mentions the dates of some of his own dreams: 989/1581 (f 177v), 997/1589 (f 173), etc. The work which sometimes is also called *Fatāwī-i-Barahna*, is divided into two volumes (here ff 1-105v and 106v-192), and, at the same time, into 26 *bābs*, of which the first three form the first volume and 4-26 the second. Twenty-five of them contain an exposition of the usual principles of *fiqh* but the 26th *bāb* gives an interesting list of 169 eminent theologians who belonged to the Hanafite school, a sort of a history of that sect from its beginning to the end of the VIIc AH. The author mentions the founder of the school, his immediate disciples, various divines, Sufic saints etc., and, for the later period, he gives a large number of the Hanafite writers and eminent divines, mostly of Persian origin. Quite naturally, the persons mentioned in the first half of the list (approximately Nos 1-94), were mostly *īrānīs*, not authors of written works, and therefore cannot be important

for research connected with the history of *Persian* theological literature which originated only later. The divines, on the contrary, given in the second half of the list (75 names), lived in the IV-VII centuries AH, a period of great literary activity in Khorasan and other parts of Persia. Many theological works produced at that period may be regarded as classical, they have always exercised a great influence, and are even nowadays carefully studied in the madrasas of Bukhārā, etc. Many names, and titles of various works, referred to in the list, are indeed well known, but the author gives also many others (with exact dates of births and deaths), which are not so familiar to students, and references to them are only to be found scattered in rare works. It may therefore be of some use to give here the contents of the latter half of the list.

95 Muhammad b Salāma al-Azdī al-Misrī, surnamed Abū Ja'far at-Tahāwī, b 229/843, d 321/933 (f 181), he composed

المختصر في الفقه، شرح معاني الآثار، احكام القرآن، تاريخ كندر، كتاب  
النقص، السروط الكندر، السروط الاوسط، السروط الصغير، شرح الجامع الكبير،  
شرح الجامع الصغير، كتاب في حكم اراض مكة، البوار في الحكايات،  
البوار العقيدة، مبادئ، انبي حبيبة، كتاب المدينتين، احتال، الروايات  
على مذهب الكوفيين، الرد على عند (كتاب النسب (on his book  
الرد على ابن امان (on his book الكتب

96 Ahmad b al-Husayn, Abū Sa'īd, al-Bardā'ī, d 317/929 (f 181v)

97 Abū Bakr b Muhammad b al-Faḍl al-Bukhārī, d 371/981 (ibid)

98 Muhammad b Mahmūd, Abū Mansūr, al-Māta'idī, d 333/944 (f 182), wrote

كتاب رد اوائل الادلة لكلي، كتاب المعالاب، كتاب التوحيد، كتاب تبيان  
وهم المعتزلة، كتاب نوايل القرآن،

99 Abū'l-Hasan 'Alī b Isma'īl al-Ash'arī, d 330/941 (f 182v)

100 Abū Ahmad b Abī Naṣī al-'Iyād, d 361/972 (ibid), wrote كتاب حمل اصول الدين

101 Muhammad b 'Abdī'l-lah b Muhammad Abū Ja'far, al-Hinduwānī, d at Bukhārā in 362/973 (ibid)

102 Ahmad b al-Husayn b Abī Hāmid al-Maiwazī, surnamed Ibn at-Taba'ī, d at Bukhārā in 377/988 (f 183)

- 103 'Abdu'l-lah b al-Husayn al-Karkhī b 260/871, d 340/952 (ibid )
- 104 Ibrāhīm b Sulam, Abū Ishāq, ash-Shukāfī, d after 123/1032 (f 183v)
- 105 Al-Hasan b al-Hasī (?), Abū 'Alī, an-Nasafī (IVc AH ) (ibid )
- 106 Isma'īl al-Bukharī d 402/1012 (ibid )
- 107 Abū Ja'far b 'Abdu'l-lah al-Uṣrūshnī (IVc AH ) (ibid )
- 108 Ishāq b Isma'īl, Abū'l-Qāsim, as-Samarqandī d at Samarqand in 342/954 (ibid )
- 109 'Alī b Sa'īd, Abū l-Hasan, at-Rustaganī, lived at Samarqand (IVc AH ) (f 184) wrote 'كتاب الروايد والعوائد' and 'كتاب المتكدين'
- 110 Nasī b Muhammad b Ahmad Ibrāhīm Abū l-Layth, as-Samarqandī, d 373/984 (ibid ), wrote  
 'كتاب الروايد والعوائد', 'حرائر العتق', 'تنبيه العالمين', 'كتاب المستن'
- 111 Ahmad b Muhammad b Ishāq, Abū 'Alī ash-Shishī d 344/955 (f 184v)
- 112 Muhammad b al-Hasan, Abū Abdu'l-lah surnamed Ibnu'd-Dā'ī, b 304/916, d 359/970 (ibid )
- 113 'Alī b Muhammad at-Tanūkhī Abū'l-Qāsim, d 342/954 (ibid )
- 114 Ahmad b 'Alī, Abū Bakr at-Rūzī, d 370/980 (f 185), wrote  
 'احكام القرآن', 'شرح مختصر الطحاوي', 'شرح الجامع لمحمد بن حسن', 'شرح الاسماء العجمية'
- 115 'Alī b al-Husayn b Muhammad as-Safadī, lived at Bukhārā (IVc AH ) (ibid )
- 116 'Abdu'l-'Azīz b Ahmad Nasī al-Halwāī lived at Bukhārā, d 448-449/1056-1057 (ibid ), composed 'المسوط'
- 117 Al-Hasan b Abdu'l-lah b Sīnā, Abū 'Alī b 370/981 d 428/1036, the famous Avicenna (ibid )
- 118 Abū Zavd ad-Dabūsī 'Abdu'l-lah b 'Umar b 'Isā, d at Bukhārā in 430/1039 (f 186), composed 'تغويم الاسرار'
- 119 Muhammad b Yahyā b Mahdī, Abū Abdu'l-lah, al-Jurjānī, d 397/1006 (ibid )
- 120 Ahmad b Muhammad b 'Umar, Abū l-Faraj, b 337/949, d 415/1024 (ibid )
- 121 Muhammad b Ahmad, Abū Bakr, as-Sarakhsī, d ca

490/1097 (ibid ), composed المنسوط (in 15 vols ) Brockelmann, v I, p 373, gives the date of his death as 483/1090

122 'Alī b Muhammad b al-Husayn, surnamed Fakhru'l-islām al-Pazdawī (or Pazhdawī), d 481-482/1088-1089 (f 186v), comp المنسوط (in 11 vols ), also شرح الجامع الصغير

123 Muhammad b Muhammad b al-Husayn al-Pazdawī (or Pazhdawī), d at Bukhārā in 493/1099 (f 187) His son Muhammad d 542/1147

124 Abū Bakr b Muhammad b 'Alī b al-Faḍl az-Zaranjī (here الرزكري ), b 427/1036, d 512/1118 (ibid )

125 'Alī b Abdi'l-lah al-Khatībī (Vc AH ) (ibid )

126 Ahmad b Muhammad b Ja'far, b 362/973 (ibid )

127 Mas'ūd al-Kisāī, Ruknu'd-Dīn, Abū Sa'īd d 520/1126 (ibid )

128 'Umar b Habīb, Abū Hafs (Vc AH ) (f 188)

129 Muhammad b Nasū b Muhammad, Abū'l-Ma'ālī Abū Bakī, al-'Āmī al-Madanī, d 555/1160 (ibid )

130 Ziyād b Ilyās, Zahīru'd-Dīn Abū'l-Ma'ālī (V-VIc AH ) (ibid )

131 'Umar b Muhammad an-Nasafī, Najmu'd-Dīn Abū Hafs, d 537/1142 (ibid ) composed كتاب طلبة الطلبة، المنظومة في الفقه

132 Al-Hasan b 'Alī Muhammad an-Nasafī al-Pazdawī, Abū Thābit, b ca 470/1077, d 557/1162 (ibid )

133 Ahmad b Muhammad b al-Husayn b 'Abdi'l-Karīm b Mūsā b 'Abdi'l-lah b Mujāhid an-Nasafī al-Pazdawī, b 481-482/1087-1088, d at Sarakhs, in 542/1147 (f 188v)

134 Muhammad b Abī Bakī al-Balkhī (?) as-Sābūnī b 408/1017, d 505/1111 (ibid )

135 Ibrāhīm b Isma'īl b Ahmad, Abū Ishāq, d 564/1170 (ibid )

136 Muhammad b Ahmad as-Samarqandī Abū Bakī (VIc AH ) (ibid ), composed النسخة

137 Muhammad b Abī Bakī al-Wā'iz, surnamed Imām-Zāda, b 491/1098 (ibid ), the author of شرح الاسلام

138 'Umar b Abī Bakī az-Zaranjī (here الرزكري ), d 584/1188 (ibid )

139 Muhammad b 'Alī b Muhammad b al-Husayn ad-Dāmghānī, Abū 'Abdi'l-lah, b 398/1007, d 478/1085 (ibid ) Of Brockelmann, v I, p 373

140 Al-Hasan Alī b Abī 'Abdi'l-lah ad-Damīrī, d 436/1044 (f 189)

141 'Umar b 'Abdi'l-'Azīz b Māra (?), Abū Muhammad, surnamed Sadru'sh-Shahīd Hīsāmu'd-Dīn, came to Bukhārā from

Samarqand, and d in 536/1141 (ibid), composed 'الفتاوى المسمى' 'الكبرى', 'الكامع الصغير', etc

142 Ahmad b 'Abdī'l-'Azīz, surnamed Tājū'd-Dīn (Vic AH) (ibid)

143 'Alī b al-Hasan al-Ja'fari, surnamed Al-Buhān al-Balkhī, d 548/1153 (ibid)

144 'Abdū'l-'Azīz b 'Uthmān al-Mufaddalī, d 533/1138 (ibid), composed

المعد من الرل، كفاية العكول فى الأصول، تعلقى الكلام،

145 Ahmad b 'Umar b Muhammad, Abū'l-Layth, d 552/1157 (f 189v)

146 'Alī b Abī Bakr b 'Abdī'l-Jalīl al-Faighānī al-Mughī-nānī, Burhānu'd-Dīn, the author of *al-Hudāya* (ibid) (d 593/1197, see Brockelmann, v I, p 376)

147 'Umar b Muhammad an-Nasafī, Najmu'd-Dīn Abū Hafs, d 593/1197, at Samarqand (ibid)

148 Hāfizū'd-Dīn al-Kardāī, d 586/1190 (ibid) composed

وامع العه، شرح الكامع المسمى، كتاب التفسير،

149 'Alī b Muhammad b Isma'īl al-Ispichāpī as-Samarqandī, b 454/1062, d 535/1140 (ibid)

150 Muhammad b al-Muhammad b al-Hasan, d 535/1140 (ibid)

151 'Uthmān b 'Alī al-Kandī al-Bukhārī, d 551/1156 (f 190)

152 Al-Hasan b Mansūr b Abī'l-Qāsim al-Ūzjandī, surnamed Qādī-Khān, d 572/1176 (ibid) (in Brock, v I, p 376, the date of 592/1196 is given)

153 Abū Bakr b Mas'ūd b Ahmad al-Kāshānī d. 578/1182 (ibid), composed

شرح التكمه، التكمه فى العه، الدائع،

(Brock, v I, p 375, the date of his death is given as 587/1191)

154 Ja'fari b 'Abdī'l-lah ad-Dāmghānī, Abū Mansūr, b 490/1097, d 568/1172 (ibid)

155 Khalaf b Ahmad, Abū l-Qāsim, ad-Datīn al-Balkhī, d 515/1121 (f 190v)

156 Muhammad b Muhammad, surnamed Radiyyu d-Dīn or Burhānu'd-Dīn (as-Sarakhsī) (Vic AH, cf Brock, v I, p 375, where the date of his death is given as 544/1149), the author of *الفتاوى* (in several volumes) (ibid)

949, d 577 Muhammad b 'Abdī's-Sattār b Muhammad al-Imād  
121 *ḥ* (Vic AH) (ibid)

158 Hamīdu'd-Dīn ad-Daīn Muhammad b Mahmūd al-Kardai, surnamed Khwāhai-zāda, b 559/1164, d 642/1244 (ibid )  
 159 Nasīru'd-Dīn b al-Mutanazī, d 580/1184 (ibid )  
 160 'Alī b Mahmūd b Ahmad b Abī'l-Hasan al-Fāiṣyābī, d 608/1209 (ibid ) Composed *حلاصة الحقائق* (cf Brock vol I, p 379)

161 Muhammad b Abī Hāmid al-'Amīdī as-Samarqandī, d 615/1218 (f 191)

162 Rāḍiyu'd-Dīn an-Nīshābūrī (VI-VIIc AH ) (ibid )

163 Ruknu'd-Dīn at-Tā'usī (VIIc AH ) (ibid )

164 Abū'l-Fadl Muhammad b Muhammad al-'Iṣāqī al-Qazwīnī, Ruknu'd-Dīn, surnamed at-Tā'usī, d 600/1203 (ibid )

165 'Abdu'l-lah b Ahmad b Mahmūd, Hāfiẓu'd-Dīn Abū'l-Barakāt, an-Nasafī, d 671/1272 (Brock, v II, p 196, the date of his death is given as 710/1310) (ibid ), composed

کدر الدقائق، المدافع شرح الدافع، الکافی شرح الوافی، المنار فی الاصول،  
 العمدة، العدة الکواطة، مدارک التدریل

166 Muhammad b Muhammad b Nasī al-Bukhārī, b 615/1218, d 693/1294 (f 191v)

167 'Alī b Muhammad al-Amshī al-Bukhārī, d 666/1267 (ibid )

168 Muhammad b Muhammad b Abdu'l-Karīm, surnamed Khwāhai-zāda, d 651/1253 (ibid )

169 Al-Hasan b 'Alī, Hīsāmu'd-Dīn, as-Siftākī, composed a *sharh* on the *Hidāya* in 700/1299, d 710/1310 (ibid )

The work seems to be rare in European libraries but is fairly common in the East. Another copy (the second vol only) in P 252, cf also Bh 135. It was lithographed in India. Copied in 1113 AH, at Burhānpūr, by Muhammad b Muhammad Amīn Beg

حمد مرحدای جهانرا که یکتاسب باوصاء، کمال الحج

F 192 (f 118 blank), S 245 × 145, 175 × 100, ll 26-28. Or pap. Bad and careless. Ind. nast Cond. not quite good. Worm-eaten and repaired. An index is appended. Notes on margins and fly-leaves, some of them in English.

## 1038.

The same

Ac 29

Another copy of the same work, dating from the XIIc AH, more modern than the preceding one but more legible. The *first* vol occupies ff 1-169, the *second* ff 169-276. Beg. as in the preceding copy.

Ff 276, S 310 × 205, 250 × 145. ll 25-27. Or. pap. Ind. bold nast. Conu. fairly good.

1039.

معقّات الصلوة

MIFTĀHU'S-SALĀT

Ac 48

A treatise on the details of prayer and other connected observances, evidently the same work as the one described in EIO 2587. The date given in the India Office copy, 1061 AH, is most probably the date of the completion of the work itself. The present transcript obviously dating from the XIIc AH, also gives 1061 AH as the year in which it was brought to an end in terms which suggest that it was then completed by the author.

قال المؤلف ، تم معقّات الصلوة بيد مؤلّه ، سنة احدى و ستين بعد اله  
عن المكتبة المدوية الس

The name of the compiler is not mentioned, but he states that he wrote the work for one of his nephews, Ahmad b Sulaymān (f 144v). Beg

الحمد لله .. بدان تا بيكده ، كودند برا حداى تعالى اله

Ff 145, S 210×105, 145×70 ll 13 Or pap Ind nast Cond tol good  
Marginal glosses and notes

1040.

مسائل شرح وقايد

MASĀ'IL-I-SHARH-I-WIQĀYA

Ac 4

A Persian paraphrase of and commentary on *Wiqāyat al-mawāyat fī masā'il al-hidāyat* of Buhānu'd-Dīn Mahmūd b 'Ubaydī-l-lah. The latter work is in its turn a condensed edition together with a commentary, of the famous exposition of the system of *fiqh*, according to the Hanafite school, *Al-Hidāya* by Buhānu'd-Dīn 'Alī b Abī Bakr al-Muḡhīnānī (d 593/1197). The author of the present Persian version, who calls himself 'Abdu'l-Haqq (in some copies 'Abdu'l-Khāliq) Sajādī (in different copies Sajāwāl, Saḥḥādī) Saḥīndī, completed his work in 1076/1665-1666, and dedicated it to Aurangzib. See EIO 2590-2591, where a list of the chapter headings is given. Cf also the versified edition of the same work, by an author whose name is not known, mentioned here under Nos 899-900. Copied towards the end of the XIIc AH. Incomplete at the end. Beg

الحمد لله . بعد هذا منكريد احمر عناد الله اله

Ff 308, S 280×195, 230×125, ll 19 Or pap Ind nast Cond tol good Index  
Folios 194-201 are to be placed between ff 185 and 186 Many marginal notes in English CFW the 3rd July 1806

1041.

ترجمه هدايه

TARJUMA-I-HIDĀYA

Ac 10

The *first* volume of a Persian paraphrase of and commentary on the original text of the *Hidāya*, by the same 'Abdu'l-Haqq Sajādīl Saḥindī, who is the author of the preceding work, and also dedicated to Aurangzīb See EIO 2593-2594 Copied towards the end of the XIIc AH, incomplete at the end Beg

الحمد لله الواحد احمد لم يلد و لم يولد الحج

Ft 286 (loose), S 230 × 145, 180 × 95, ll 17 Or pap Ind nast Cond rather bad Repaired

1042.

( رساله در احكام صيد )

(RISĀLA DAR AHKĀM-I-SAYD)

Ac 19

A treatise on the legal and religious aspects of hunting, the religious lawfulness of the flesh of the animals killed, especially with regard to their difference in species It is arranged in 12 chapters Although the MSS of this work are very common, especially in Turkestan, the name of its author and the exact date of its composition are not known The treatise seems to be of early origin The present copy is dated 1098 AH (suspicious) Beg

بهترین طائر را فال مبارک نال که همان کند در هوا الحج

Ff 70, S 200 × 120, 130 × 70, ll 15 Or pap Ind nast Cond tol good Strav poetical quotations on the fly leaves and margins

1043.

مرآة المصلين

MIR'ĀTU'L-MUSALLĪN

Oa 54

A very brief treatise on the elementary rules of prayer, in 19 *fasls* The name of the author is not mentioned Apparently slightly incomplete at the end Copied in 1098 AH (the date is somewhat doubtful, it is found on f 134v in the same volume), probably by 'Abdu'l-Karīm Tamaranī ( تمرنی ), who transcribed the whole of the *maḥmū'a* in which this treatise is included Beg

الحمد لله . بدان ایدک الله می الدارین که در کتب مع الحج

Bd v Ff 9-24v For measurements, etc, see No 1016 At the end scrappy notes and poetical quotations

## 1044.

The same

Or 61

Another copy of the same work Transcribed by Muhammad Ridā, apparently in 1156 AH, because some other entries in the *majmū'a*, in which the treatise occurs, written by the same hand are so dated Incomplete at the end Beg as in the preceding copy

Bd v Ff 45v-51 S 215×120, 165×75, ll 11 Or pap Ind shik nast Cond good

## 1045.

The same

Oa 7.

Another copy of the same work dating from the XIIc AH Beg as in the preceding copies The title is given here as *مرآة المصلى* Apparently complete

Bd v Ff 81-98v For measurement-, etc, see No 1009

## 1046.

مجموع سلطانى

MAJMU'-'I-SULTĀNĪ

Od 2

A collection of complicated and difficult cases in legal practice, etc, arranged in 25 *bābs* (not 43 as in some other known copies) In the introduction it is stated that the present work was compiled by various eminent divines by order of Mahmūd of Ghazna (388-421/998-1030) The language is modern Persian (of a rather Indian type), the work is never referred to amongst the authorities of the early Persian treatises on *fiqh* All this suggests a rather modern origin, and careful research is required before the statement in the introduction can be relied upon See EIO 2551, etc (GC II 328), St No 70 on p 154 Copied probably in the beg of the XIIc AH (other treatises in the same volume, by different hands are dated 1128 AH) The scribe's name is almost illegible something like Shaykh Nat'hū (or Nahtū) Beg

الحمد لله. ندان این کتاب اسب در بیان مسائل معه الحج

Bd v Ff 1v-60, S 210×150, 155×105, ll 15 Or pap Ind nast Cond tol good

1047.

(مسائل نماز)

(MASĀ'IL-I-NAMĀZ)

Ac 51

A highly popular treatise on the elementary rules of prayer and connected matters used as a school book in hundreds of *maktabs* in Bukhara and Turkestan. It is apparently a book of early origin which has established its popularity in the course of a long period. As often happens with exactly this kind of works, its author, original title, and the date of its composition have been forgotten. I personally have seen hundreds of copies of it, old and new, good and bad, and none of them contained information on these points. A modern copy dating from the beginning of the XIIIc AH. Beg

حمد متواتر و بنای متکابر ... بدان اسعدک الله تعالی الحج

Ff 45, S 230 × 135, 160 × 85, ll 11 Or pap Coarse and vulgar Ind nast Cond rather bad Injured by dampness and repairs

1048.

کماية العباد

KIFĀYATU'L- UBBĀD

Ac 40

A concise treatise on the elements of the Sunnite *fiqh*. The name of the author and the date of composition are unknown. The title may also be read as *Kifāyatu'l-'ibād*. See EIO 2601-2602, St No 78 on p 155. Copied at Sīkākul in 1146 AH. Beg

مسئله ، بدان که ارکان ایمان دو ادد الحج

Ff 79 (loose), S 225 × 135 150 × 85, ll 17 Or pap Ind nast, different hands Cond good Notes etc, on several folios

1049.

(رسالة قاصی وطه ، )

(RISĀLA-I-QĀDĪ QUTB)

Oa 32

A fragment of a treatise on the same matters, apparently a version of the preceding work. It differs from it only slightly in wording. The title is given on the fly-leaf in the same handwriting as that of the text. Cf EIO 2627. Copied in 1144 AH, the 14th year of Muhammad Shāh's reign. Beg

الحمد لله ... بدانکه ایمان اقرار اسب بریان الحج

Bd v Ff 84v, 77-83, S 225 × 125, 155 × 75, ll 14 Or pap Ind nast Cond tol good

## 1050.

دستور المصلين

DASTŪRU'L-MUSALLĪN

Ac 18

A school book of *fiqh*, chiefly based on the famous *Fiqh-i-Kaydānī* i.e. *Matālibu'l-musallī*, by Lutfu'l-lah an-Nasafī al-Kaydānī, d ca 900/1494, one of the most popular school books in the Sunnite countries. This Persian treatise was composed by Sa'd b Shari'af, a teacher in the school of the new mosque at Jaunpūr. The time of composition is not stated, but the style of the work seems to be modern. Cf St No 75 on p 154. Copied in 1156 AH by Muhammad 'Alī Beg.

همدی که انکار افکار بلعاء کنار در بلوغ عایب اله

Ff 60, S 205 × 145 150 × 100, ll 13 Europ pap Ind nast Cond good

## 1051.

(مکتوبه)

(MAJMU' A)

Ac 27

A collection of treatises of religious contents. Only those dealing with *fiqh* are mentioned here. Transcribed in the XIIc AH. Some entries are dated 1166 AH.

1 *'Umdatul-islām* (ff 1v-106v). A short treatise on various questions of *fiqh*. The author's name is not mentioned. The work seems to be of modern origin, because there are references to *Khulāsatu'l-fiqh* (see No 1062), *Sharh-i-amālī* (XIc AH, see further on), etc. Other copies in Bl I 55 Pp 241-242, Bh 140 Beg.

الحمد لله      بدانک اسعدک الله اله

2 *Fā'idatu'l-muslimīn* (ff 153v-201, f 201 must be placed between ff 192 and 193). A treatise chiefly dealing with details of prayer. The author's name and the date of composition are not given (the title is only mentioned in the colophon). Transcribed in 1166 AH. Beg.

الحمد لله      بدان که اسعدک الله تعالى فی الدارين اله

Bd v Ff 210 × 150, 150 × 90, ll 13 Eur pap Vulgar Ind nast Cond good

## 1052.

کتابه الماسک

NUKHBATU'L-MANĀSIK

Ac 2

A treatise dealing especially with the observances prescribed for pilgrims to Mekka and Medina. It was composed in 1166/1753 (a chronogram is given on f 2 انتخاب احکام الحج), by Muhammad Ridā Ahmadābādī 'Abbāsī. The work is divided into five *maqālas*,

each subdivided, in its turn, into several chapters The copy is apparently an autograph, because there are many additions, emendations, etc., all through the MS, in the same handwriting as that of the bulk of the text Beg

الحمد لله الذى جعل الدب الحرام مداراً وهدى للانام الح

Ff 118, S 210×120, 165×80, ll 17 Or pap Bad Ind shik-nast Cond tol good

### 1053. (شرح مشوي در مسائل مراءى)

(SHARH-I-MATHNAWĪ DAR MASĀ'IL-I-MĪRĀTH) Ac 50

A Persian commentary on a versified treatise (also in Persian) on the division of inheritances The name of the author of the original treatise is not found here, probably because this copy is incomplete and its beginning is lost The commentator calls himself Amīnu'd-Dīn Ahmad b Sayfi'd-Dīn Muhammad Sadiqī al-Alwarī The date of composition is not to be found The present copy is the autograph of the compiler, but has no exact date It must have been, however, written in the second half of the XIIc AH, because there are in this collection two other treatises by the same author (they will be described later on, in their proper places), and one of the two, *Su'āḡu'l-'aqā'id*, a controversial work, which is also an autograph, is dated 1185 AH Beg of the present copy

منكر شركه او سه حى اول الح

Beg of the original *mathnawī*

کر بود موصدا و موصى هم ، روارب بود ناو مام

Ff 88, S 205×120, 150×70, ll 17 Or pap Ind nast Cond good

### 1054. فوائد فخریه

FAWĀ'ID-I-FAKHRIYYA Ac 36

The *first quarter* (الربع الاول) of a work on *fiqh*, according to the views of the Shafi'ite school Composed by Muhammad Fakhrū'd-Dīn b Muhammad Husayn b Ahmad Wā'iz Kalyānī D'hūdī (دهودى) The treatise was written at the request of one Muhammad 'Alī Ja'far, but no exact date of composition is given The present copy dates from the end of the XIIc or the beg of the XIIIc AH Beg

حمد بى عدد مر آوريدگاريرا که بضع وديم الح

Ff 54, S 210×120, 150×70, ll 13 Or pap Ind shik-nast Cond tol good Slightly worm eaten

1055.

(مسائل فقه)

(MASĀ IL-I-FIQH)

Ac 20

A fragment of a treatise on various topics of *fiqh*. It is incomplete both at the beginning and end, and the exact title, the name of the author and the date of composition do not appear. It is divided into many *bābs*, the 49th is the last contained in this copy. Transcribed towards the end of the XIIc or the beg of the XIIIc AH. Beg abruptly.

سوال ، اگر متوصی ترتیب مدینه وص را ترک کرد الح

Ff 88, S 210×150 150×105, ll 11 Europ pap Ind nast Cond good

1056.

بحر الشموح

FAKHRU'SH-SHUYŪKH

Ac 34

A concise exposition of the Muhammadan religious system chiefly with references to the various observances and practices prescribed by it. The work was composed in 1200 1786, by Alī Ridā Sharaaf (f 6), by order of Tipū, nawwāb of Mysore who is profusely eulogized. It is divided into three *bābs*. See EIO 2616-2617 of St No 95 on p 157. Copied in the beg of the XIIIc AH. Beg

کوهر حمد سراوار آویرد حملی اسب که الح

Ff 11, S 210×145 150×100 ll 13 Europ pap Ind nast Cond good

1057.

فقه محمدی

FIQH-I-MUHAMMADĪ

Ac 35

A brief abstract of the elementary principles of *fiqh*, dedicated to the same Tipū (see the preceding No). The author's name is not mentioned. The work is divided into 25 *bābs*. Copied in the beg of the XIIIc AH. Beg

سناس بنعیاس آویرد کاربرا که آغار همه اروسب الح

Ff 25, S 210×150, 110×100, ll 11 Europ pap Ind nast Cond not good  
Index CFW 1825

1058.

ملوئی محمدی

FATĀWĪ-I-MUHAMMADĪ

Ac 32

A treatise on the system of *fiqh* chiefly dealing with the subject of *ḡhād*, or war for the sake of religion, the rules concern-

ing the division of looted property, and various less warlike means of making the life of the *kāfis*, or non-Muhammadans, as sweet as possible. It was also composed by order of the same Tipū, as mentioned in the preceding Nos. The author's name is not given nor the exact date of composition. See EIO 2618, St No 92 on p 157, etc. At the end (ff 326-352) there are added (1) a collection of prayers (ff 326-344v), which make use of the 'names,' or epithets of God, employed as ordinary incantations against the enemy, toothache, indigestion, etc., (2) similar prayers or incantations (ff 345-350), making use of the '99 names' of God. (3) some Coranic verses, also used for similar magical purposes (ff 350-352). Copied in the beg of the XIIIc AH. Beg of the chief treatise.

الحمد لله الذي كرم من بنى آدم العلماء بالمعبد الحج

Ff 352 S 220 × 175, 150 × 105, ll 11 Europ pap Ind nast Cond good Index

## 1059.

The same

Ac 33

Another copy of the same work, with the same appendices (ff 262-281). Copied also in the beg of the XIIIc AH. Beg as in the preceding No.

Ff 281, S 210 × 160, 170 × 110 ll 13 Europ pap Ind nast Cond good

## 1060.

رساله در فوائد نکاح

RISĀLA DAR FAWĀ'ID-I-NIKĀH

E 65

An extract from a larger work on various questions of *fiqh*, with the title '*Aynu'l-'ilm*, by 'Alī Qānī'. The treatise is dedicated to the same Tipū (see the preceding Nos), and deals with legal and moral aspects of marriage, particularly dwelling on its religious and moral advantages. Transcribed in the beg of the XIIIc AH. Beg

الحمد لله ... ندانکه این رساله اسم در بیان نکاح الحج

Ff 14, S 150 × 100, 115 × 55, ll 8 Europ pap Ind nast Cond good.

## 1061.

رساله در تعزیرات

RISĀLA DAR TA ZĪRĀT

M 89

A short treatise on small offences and their punishments by Muhammad Najmu'd-Dīn. The *ma'mū'a*, in which the present treatise occurs, contains another treatise by the same author.

dealing with various eras (Concerning it cf. R 1013, it will be described in its proper place) The latter was composed in 1210/1796, and dedicated to the governor of Calcutta. Therefore the present work must have been written about that time Transcribed by the same hand as the other entry in the *maẓmū'a* dated 1210 AH the scribe calls himself Sayyid Faṣīḥu d-Dīn Beg

بعد الحمد و الصلوة على كريد نعمة سراسر حداثه

On f. 25 there are a few notes On ff. 26-27 there is the beginning of a treatise called *Risāla dar biyān-i-haqīqat-i-Buḥāt*, dealing with the same matters as the preceding one The author's name is not mentioned Transcribed in a different and more modern handwriting Beg

احمد و اعلى على نبيه الكريم و آله

Bd v. Ff. 11v-27, S. 240 × 150, 170 × 90 ll 13 Eur. pap. Ind. nast. (different hands) Cond. tol. good

1062.

حلاصة العدة

KHULĀSATU L-FIQH

Ac 17

A treatise on *fiqh* in 18 *bābs*. From the general style it seems fairly probable that it may be a Persian paraphrase of and commentary on an earlier Arabic work Neither Brockelmann (in his *Gesch. d. Ar. Lit.*) nor Hājji Khalifā mention it however The author of the original work (or perhaps the commentator) calls himself 'Abdu l-Latif and gives no indication as to the period in which he wrote Many early works are referred to in this treatise but no decision as to its date can be arrived at without special study There is another treatise with the same title in EB 1803, apparently different from the present one Copied in the beg. of the XIIIc AH

الحمد لله يعنى كريد که همه سپاس و ستائس يعنى صفت کردن اله

Ff. 182, S. 285 × 195, 220 × 135, ll 17 Em. pap. Good Ind. nast. Cond. good

Index <sup>\*</sup> *Principles of Sunnite theology, moral doctrine and forms of worship*

1058.

نسبیه الاولین

ḤĀFILĪN

E 50

FATĀWĪ-I-MUH

the principal dogmas of the Muhammadan

A treatise on is of its ethics, and many other connected subject of *jihād*, or war and the date of composition are not

mentioned the title is given in the colophon. The work is divided into 84 chapters and has much in common with the Arabic treatise with the same title, *Tanbīh al-ghāfilīn*, comp. by Abū'l-Layth Naṣī b. Muhammad b. Ahmad b. Ibrāhīm Samaiqandī, whose death is variously placed between 375 and 393/986-1002, see Brockelmann, *Gesch. d. A. Lit.*, v I, pp. 195-196. The latter, Arabic, work, however, is divided into 94 chapters, and the present Persian version cannot be its paraphrase, because the arrangement is quite different. Most probably it is an original composition, though to a great extent based on Abū'l-Layth's book, because there is undoubtedly much in common between both works and only the authorities, which are referred to in the Arabic treatise, appear in the Persian *Tanbīh*. The language is not archaic, but does not seem modern. Incomplete copies of the same work are described in R 1064, Fl III 268 etc. of St No 19 on p. 53, and No 40 on p. 164. Transcribed by 'Abdu'l-Qādir b. Sayyid Mīrān in the XIIc AH. Beg.

الحمد لله العديم الحافظ العظم العادل العاهر العدى الى

S 205 x 125, 150 x 75, ll 13. Or. pap. Ind. nast. Cond. good.

## 1064.

اللطافة، العماثية

AL-LATĀ'IFU'L-GHIYĀTHIYYA

M 101

A treatise on the principles of theology, arguments proving the existence of God, etc. It is dedicated to Ghiyāthu'd-Dīn Abū'l-Fath Muhammad b. Malikshāh, a Saljuqide prince of Persia (498-511/1105-1118), but the author's name is not mentioned. See R 27. The title is given in the colophon, and, as in the British Museum copy, the authorship is ascribed there to the famous divine and philosopher, Fakhrū'd-Dīn Rāzī, who died in 606/1209, i.e. a century later. It is noteworthy that the language of the present copy, which was transcribed in the beg. of the XIc AH, by Muhammad Aīshad b. Badrū'd-Dīn, preserves no archaic expressions and other peculiarities which might be expected in a work to which so early a date is ascribed. Beg.

حمد لله ولى عايب و مدح و بعد و بى عايب الى

Fl (89), S 210 x 120, 160 x 70, ll 27. Or. pap. Khorasani nast. Cond. bad. Slightly injured by worms and badly spoiled by the 'repairer'.

## 1065.

كمز العباد و بى شرح الاوراد

KANZU'L-'UBBĀD FĪ SHARHI'L-AWRĀD

Ac 42

A commentary in Arabic on the *Kitābu'l-awwāḍ*, in Persian, a treatise on the elementary dogmas of the Muhammadan religion,

its principles of ethics, the most important observances, etc. The author of the original work is Shihābu'd-Dīn Abū Hafs 'Umar b 'Abdī'l-lah Suhrawardī, d. 632/1234, see Brockelmann, *Gesch d Arab Lit*, vol I pp 440-441, where the present commentary is mentioned. It is however necessary to observe that the author's name appears neither at the beginning of the work, nor in the colophon. Even amongst the honorific epithets in the initial lines he is not called Shihābu d-Dīn, but Bahāu d-Dīn. The author of the commentary calls himself 'Alī b Ahmad Ghūrī, an inhabitant of the district of Kair (حظّة كيرة), which, according to a gloss on the margin, is a dependency of Jaunpūr (بلد من مضافات حوض پور من بلاد هند). The date of completion is not found in the present MS, because it is incomplete at the end. But in another copy, mentioned in Bh 109, it is given as 747/1347 (very suspicious). See also Pr 266. The present transcript dates from the end of the Xc AH. An index is prefixed. Beg

اعظم المحامد لله العظم فان هذا شرح الاوزار الح

Ff (227), S 235×185, 180×110, ll 25. Or pap Khorasani nast Cond rather bad. Paper is decayed in many places. Some folios are loose. Notes and glosses on the margins.

## 1066.

The same

Ac 41

Another copy of the same work, also apparently dating from the same Xc AH. This MS, however, is not of Khorasani, but of Indian origin, and is written in the peculiar handwriting of that period. Twelve folios in the beginning, the last two, and occasionally others in the middle, are of a much more modern origin. Beg as in the preceding copy.

Ff 417, S 260×160, 205×105, ll 24. Or pap Ind peculiar nast Cond. tol good. Many notes, stray poetical quotations, etc., on the fly leaves and margins.

## 1067.

مداهج العباد الى المعاد

MANĀHIJU'L-'UBBĀD ILĀ'L-MA'ĀD

E 201

An exposition of the dogmas of the Muhammadan creed with many references to questions of morals. The author calls himself Muhammad b Ahmad surnamed Sa'id al-Faighānī. Probably it is exactly this writer who is referred to by Brockelmann, *Gesch d Ar Lit*, v I, p 450, where the date of his death is given as 699/1299. He was a disciple of the famous Sufic shaykh

Sadiu'd-Dīn Qunyawī (d. 672/1273) The work is divided into three *qā'idās*, each subdivided into many sub-sections Copied towards the end of the XIc or the beg of the XIIc AH (the date is erased in the colophon) Beg

رب اعلم على ذكرك وسرك وحسن عبادتك ، الحمد لله و السلام الح

S 125×75 110×60, ll 11, and a column on the margins Or pap Good Pets  
nast Cond tol good Slightly worm eaten Index

1068.

حلاصه الاحكام

KHULĀSATU'L-AHKĀM

Ac 16

A treatise on the principles of the Muhammadan religious system its chief observances, and on various precepts and regulations concerning the behaviour of the individual, his relations to others etc It was completed in 755/1354 (cf f 3) by Mahmūd Ahmad b Abī'l-Qāsim b Ahmad Tā'ifī Husaynī, who wrote it for the instruction and guidance of his son The full title of the work is *Khulāsatu'l-ahkām fī dīni'l-islām* It is divided into ten *bābs* See EIO 2562, etc Copied in the XIIc AH, incomplete at the end Beg

الحمد لله ددان ای مررد اسعدک الله تعالی می الدارین الح

Ff 112, S 225×135, 155×85, ll 12-13 Or pap Ind shikasta nast Cond good  
Stray notes and quotations on the fly leaves and margins

1069.

فوائد فیروز شاهي

FAWĀ'ID-I-FĪRŪZ-SHĀHĪ

F 138

A very interesting religious encyclopædia, giving a condensed account of all kinds of beliefs, observances rules for behaviour in every possible circumstance, etc Apart from its theological value, the book may reveal a great deal of interesting information concerning the folklore and the life of the mediæval Muhammadan community in India of the VIIIc /XIVc The author calls himself Sharaf(u'd-Dīn) Muhammad al-'Atāī He dedicated his work to Shāh Fīrūz, most probably Fīrūz III of Dehli (752-790/1351-1388), who patronized religious literature The treatise is divided into 115 *lābs*, each subdivided into numerous *fasls* Copied towards the end of the Xc AH Slightly incomplete at the end, breaks off at the beginning of the last *bāb* An index is given in the introduction Beg

الحمد لله الكتاب الذي حللنا من الانسان الح

Ff (260), S 305×175, 230×100, ll 23 Or pap Peculiar Ind nast Cond tol  
good Injured by dampness

1070.

کتاب ، اقا'id

KITĀB-I-'AQĀ'ID

Ad 14

An exposition of the principles of Muhammadanism, in a catechetical form showing strong influence of Sufic views. It is divided into 4 *fasls* (the *first*, on f 1v, dealing with the essence of God, the *second*, on f 5v, with the attributes of God, the *third*, on f 49, with His glorious names, the *fourth*, on f 54 with the truth of the faith etc.) - and is identical with the work described in EIO 2600. The author's name (which is apparently not mentioned in the India Office copy), is given here as Muhammad Akbar Mivān-Shāh, surnamed Bara (Bara<sup>2</sup> بره), or Barī Sāhib (as in the colophon), a descendant, or, as on f 1, the son of the famous Chishtī saint Sayyid Muhammad b Yūsuf Gīsūdīnāz, d 825/1422. The exact date of composition is not given. In EIO 2600 its title appears in the form of '*Aqā'id-i-Akbarī*'. Cf also St No 1 on p 136. Copied at Aikāt in 1168 AH. Beg.

حمد محمد و بنای بی عد این کتاب است مستمل مرچر

وصل الحج

Pl 89 S 24) x 130, 180 x 70 ll 17 Or pap Ind nast Cond good

1071.

روعد الواعظین

RAUDATU L-WA'IZĪN

E 98

A treatise on the dogmatic, ethical and theosophical principles of the Muhammadan religion, profusely illustrated by traditions concerning Muhammad, ancient prophets, etc., intermixed with many poetical passages and anecdotes in Sufic strain. The work is divided into 40 *hadīths*, or chapters. In the beginning of each of them a *hadīth* is given, which pertains to the matters discussed (the present volume contains only the first 20 chapters). The author is the well known Mu'īn Miskīn, or Mu'īnu d-Dīn Muhammad Amīn Farāhī, who died in 907/1501-1502. See concerning him and his other works above, Nos 50-52 and 323-325 in this Catalogue also GIPh 319, 358, EIO 138-144, 605, 2853-2854, EB 128-130, 453, R 149, Aum 100, Fl II 391, etc. Cf St No 12 on p 51. The title is given on f 4v. Transcribed in 1036 AH. Beg.

بنای ادبا حمدی کہ مصباح ارواح مستغیران اسعد سموس

Gesc<sub>1</sub> 35 x 105, 160 x 60, ll 21 Or pap Good Kashmirī nast Cond tol good given at the end folios are misplaced (some of them belong to the middle

## 1072.

The same

E 99

The *first quarter* of the *first daftar* (الربع الاول من الدفتر الاول) of the same work. It contains in fact only the first six chapters. It was completed by the author in 893/1488 as he states in the concluding lines. Transcribed by Abū Muhammad b Maghfūr Jalāl Muhammad, probably in the XIc AH. Beg as in the preceding copy but without the invocations given there (ربنا اتنا الله)

Ff (132), S 215 × 155, 180 × 95, ll 23. Or. pap. Good. Ind. nast. Cond. good. Bad vignette.

## 1073.

ارشاد المسلمين

IRSHĀDU'L-MUSLIMĪN

Ad 1

A popular exposition of the dogmas of the Muhammadan religion, in accordance with the views of the Hanafite school. The original treatise, in Arabic, was composed by Najmu'd-Dīn Abū Hafs 'Umar b Muhammad an-Nasafī (d. 537/1142-1143). This Arabic original was edited by Cureton, London, 1843, and translated by M. d'Ohsson in *Tableau de l'Empire Othoman*, vol. I. The present Persian paraphrase was completed in 914/1508-1509 at Herat by Burhān al-Miskīn, as he calls himself. See EIO 2568, cf. P1 269, etc. Transcribed at ساندور ننگاپور, by Ja'far-Beg Nāmūrād b Dūst-Beg Samaiqandī, in 1156 AH. Beg.

ربنا اتنا من لدنك رحمة  
و بعدة چمن كويد و غير غير الله

Ff 114, S 215 × 160, 160 × 95, ll 15. Europ. pap. Ind. nast. Cond. tol. good. Traces of dampness.

## 1074.

شرح امالى

SHARH-I-AMĀLĪ

Ad 17

A Persian commentary on the Arabic *qasīda*, which contains a brief exposition of the elements of the Sunnite system. In the introduction (which is not contained in the present copy, but is given in the lithographed edition, Lahore, without date), its authorship is ascribed to Muhammad Najmu'd-Dīn Umar (i.e. Najmu'd-Dīn Abū Hafs 'Umar b Muhammad) an-Nasafī, d. 537/1142, who wrote some versified treatises of theological contents. In a gloss, probably by the editors, this statement is declared to

be incorrect and the author's name is given as 'Alī b 'Uthman al-Ūshī, who flourished about 569/1173 (and, in fact, wrote a *qasida* of similar contents called *Bad u l-amālī*, cf Brock, *Gesch d A Lit v I*, p 429) The later statement seems to be more correct one The commentator is the famous Afghan saint of the end of the Xc and beg of the XIc AH, Ākhūnd Darwīza Nimgarhārī (See on him and his works EIO 2632-2638, R 28 1078 cf also Leyden's paper on him in the Asiatic Researches, vol XI, pp 363-428, Graf Noer's *Kaiser Akbar* vol II pp 180-219, Leyden, 1885, Raverty, *Selections* in the Pushto London, 1860 ZDMG, vol XVI, p 186 sq Dorn *Chrestomathy of the Pushtu or Afghan Language*, St Petersburg, 1847, preface, p 5 sq etc) Cf St No 8 on p 137 The work contains much controversial material, so characteristic of Darwīza's works intended to refute the heresies of his contemporaries The present copy was transcribed in 1128 AH by 'Alī Āqā Turkmān, and begins abruptly with the first *bayt* of the original *qasida* and its commentary

«ملیک شایک مولی الموالی، له وه التکدر و التعالی  
یعنی مولی مر آن حدایی را که ناسیاه پادشاهان الحج

Ff 83, S 215 x 115, 110 x 70, ll 9 Or pap Ind nast Cond tol good Many notes and glosses on the margins

1075.

مسند العالی

MUNTAKHABU'L-'AQĀ'ID

Ad 22

A treatise in prose and verse, on the principal dogmas of Muhammadanism, and elements of its ethics It was composed by Muhammad Jamīl b Abī Turāb al-Badakhshī al-Hārithī, in Kashmīr, in 1016/1607, as stated at the end of the work

«ار هک-رب حات م العیس، در سال ه و سارده نس  
کس نسخه نه دلم یاه، تحریر، در م اله رحب ملک کسمیر»

There is a strong controversial element in the work in the endeavour to refute the Shī'a beliefs Copied in 1036 AH (the date is somewhat suspicious) Beg

بعد از حمد و سپاس و ستائس الحج

Ff 96, S 215 x 110, 165 x 75 ll 17 Or pap Ind nast Cond bad Dirty, injured by dampness Many notes and glosses on the fly leaves and margins CFW 1825

1076.

The same

Ad 21

Another copy of the same work, dated 1086 AH, transcribed by Hasan Beg Maymanagī Beg as in the preceding copy

Bd v Ff 44v-102 For measurements, etc., see No 995

1077.

کما ، مسائل ریان

KITĀB-I-MASĀ'IL-I-ZANĀN

Ac 21

A catechism dealing with the usual principles of the Muhammadan creed and especially with various matters connected with the life of women moral precepts, rules for behaviour, domestic economy, etc. The author is the son of the famous Ākhūnd Darwīza Ningarhaiī (see above, No 1074). His name was 'Abdu'l-Karīm, and he flourished in the beginning of the XIc /XVIIc. Copied apparently in the XIIIc AH Beg

الحمد لله . . بعد ازین منخواهد بعد و حفر الح

Ff 56, S 200×150, 150×90, ll 13 Europ pap Vulgar Ind nast Cond rather bad Injured by worms and repairs

1078.

تکمیل الایمان

TAKMĪLU'L-ĪMĀN

Ad 9

A concise work on the principal Muhammadan dogmas, by the well known 'Abdu'l-Haqq b Sayfi'd-Dīn at-Turk ad-Dihlawī (cf Nos 65-67, 997-1006), who died in 1052-1053/1642-1643. See EIO 2583-2585, EB 1789, R 827, Aum 128. The full title of this treatise runs *Takmīlu'l-īmān wa taqwīyyatu'l-īqān dar biyān-i-'aqā'id-i-islām*. Transcribed in 1146 AH, at Sikākul Beg as usual

الحمد لله . . بدانکه بعد و حفر . . بعد الح و ابن سه ، النکاحی الح

Ff 81 (loose), S 225×130, 169×90, ll 15 Or pap Ind nast Cond tol good Slightly injured by repairs Notes on the margins and fly leaves

1079.

( شرح اسماء حمی )

(SHARH-I-ASMĀ-I-HUSNĀ)

E 11:

A huge compilation on the 'names, or attributes of God. It explains the religious theories concerning these matters the

special power of each attribute if mentioned in prayer, etc. Neither the name of the author, nor the title, nor the date of composition are to be found in their usual places. The work must have been composed before 1047 AH, because the present copy is so dated. Beg

افتتاح کرده شد شرح اسمای خداوند الهی

Fi (407), S 225 × 130, 160 × 80, ll 17 Or pap Ind nast Cond tol good  
Slightly injured by repairs

1080.

(رسالة اسماء خدا)

(RISĀLA-I-ASMĀ-I-KHUDĀ)

Oa 67

A similar treatise on the attributes of God, containing very meagre Persian explanations of each of them. The author, Fath Muhammad b 'Ayn'l-'urafā (cf f 20v) wrote not later than 1094 AH. This year is the date of transcription of several other treatises, included in the same *maḡmū'a*, written by the same hand (cf f 92, etc). Beg

شموس معدود و معسوم و موجود الهی

Bd v, Fi 1v-21v S 185 × 110 120 × 60 ll 9 Or pap Ind nast Cond tol good Vignette

1081.

(شرح اسماء حسنی)

(SHARH-I-ASMĀ-I-HUSNĀ)

E 112

Another treatise on the attributes of God explained in the usual manner. The name of the author is not to be found in the proper place, but on the fly-leaf he is called Shaykh Muhammad Husayn al-Qādī ash-Shahīd. At the end of the volume a short biography of him is given (exclusively dealing with the progress of his religious education), and the date of his death is mentioned as 1108/1697, with the chronogram *نبدأ بعسائی محمد حسن*. Transcribed in the beg of the XIIc AH. Beg (probably not the original one)

بسم الله و الحمد لله .. اما بعد دان ای برادر عزیز الهی

S 220 × 125, 150 × 65, ll 17 Or pap Ind nast Cond good

1082.

نود و ده نام بار تعالی

NUWAD-U NUH NĀM-I-BĀR-I-TA'ĀLĀ

Oa 70

Another treatise on the attributes of God, based chiefly on the *Tafsīr* of Ya'qūb Chaikhī (see above, No 957). The author's

name is not mentioned Copied in the beg of the XIIc AH (some other treatises included in the same *maǧmū'a* are dated 1134 AH, cf f 68) Beg

الحمد لله الذي فوض فلوب العارفين الح

Bd v Ff 7v-24 For measurements, etc, see No 1015

### 1083.

(شرح اسماء حسنى)

(SHARH-I-ASMĀ-I-HUSNĀ)

Ab 13

Another treatise on the attributes of God, also by an author whose name is not mentioned with a long heading

این اسماء حسنى كه بود و ده نام حق سبحانه تعالى در قرآن مذكور  
حدود مرموده است

Transcribed in the XIIc AH Beg

الحمد لله. بدانكه مراتب عدوديب در سه اسم اند الح

Ff 17 S 200×120 140×80, ll 9 Or pap Good Ind nast Cond good Slightly repaired

### 1084.

عبادة الخواص

'IBĀDATU'L-KHAWĀSS

E 12S

A treatise on the principal dogmas observances and moral conceptions of Muhammadanism, by Muhibbu'l-lah Mubārīz Ilahābādī He commenced his work in 1051/1641 and finished it in 1053/1643 It is divided into 15 *tanbīhs* containing discussions of various Sufic matters, 9 *bābs* and a *khātima* The first two *bābs* deal with eschatology, Hell and Paradise, the *third* expounds the general principles of *fiqh*, *bābs* 4-9 deal with ablutions, prayer, alms, fasting and pilgrimage the *khātima* describes the additional forms of worship (توافل و سنى) A detailed index, on 7 folios, is given at the beginning Cf also Bh 178, St No 5 on p 50, etc The present copy was collated (probably shortly after having been transcribed) in 1125 AH (the first year of Farrukh-Siyar's reign) Beg

الحمد لله الذى لا بعد ما عداة ، و قال و سنى ربك الح

S 320×215, 245×135 ll 25 Or pap Ind nast Cond tol good Slightly injured by dampness Notes on the margins

1085.

تفسير الاحكام

TAYSĪRU'L-AHKĀM

Ac 12

A concise exposition of the usual principles of Muhammadan belief and moral conceptions, by Shihābu'd Dīn 'Umai Daulat-ābādī. He dedicated his work to a certain Ashraf-Khān, whom he does not peculiarise. As H. Ethé (EIO 2595) thinks, this nobleman may be identical with Mīr Muhammad Ashraf, son of Islām-Khān, who died in 1097/1686, cf. R 778. The work is divided into four *bābs*. Transcribed by Muhammad Ibrāhīm b. Mullā Zuhūr, in the beg. of the XIIc AH. Beg.

حمد متواضع و بنای متکبر مرخص صمدی دی الکلال الح

Ff 38, S 205 × 115, 145 × 70, ll 19. Or pap. Ind. nast. Cond. good. Notes on the fly-leaves.

1086.

فصائل المعاني

FADĀ'ILU'N-NUQABĀ

Oa 13.

A short treatise on the principal dogmas of Islam and the elements of its ethics. It was composed in 1105/1694 (the title is a chronogram, cf. f. 2v), by 'Abdu'l-lah b. 'Alī Tabīb, and dedicated to Aḡangzīb. Transcribed in the XIIc AH, and included in a *maḡmū'a*. Beg.

بکلی بکلی که از بکلی ( here ) بکلی دارین نواح

دولت الح

Bd v. Ff 1v-12v, S 210 × 115, 155 × 80, ll 14. Or pap. Ind. nast. Cond. tol. good.

1087.

مدانة الارصاد

BIDĀYATU'L-IRSHĀD

Oa 6

A treatise, in catechetical form, on the correct beliefs of the Muhammadan religion, as well as on the various kinds of mistakes and sins against the true faith which must be avoided. The full title of this work is *Bidāyat'u'l-irshād fi'l-ādāb wa'l-irṭiqād*. It is divided into 5 *bābs*. The author calls himself Hāfiz Husayn Qādirī. This copy, dated 1126 AH, is his autograph, as stated in the colophon.

و قد استراح بناله ، هذه الرساله . و مرع من تحريرها و تسطيرها الح

At the end there is a short appendix on the principal Sufic affiliations, chiefly Indian Beg of the treatise

حمد سعد حدادی یکتا را که اسناد بدکان خود را السج

Bd v Ff 42v-82, S 225 × 125, 160 × 75, ll 11 Or pap Good Ind nast Cond tol good Notes at the end

## 1088.

The same

Ad 3

Another copy of the same work, dating from the XIIc AH, slightly incomplete at the end Beg as in the preceding copy

Ff 64 S 200 × 110, 130 × 70, ll 9 Or pap Ind nast Cond tol good CFW 1825

## 1089.

محیط الواعظین

MUHĪTU'L-WĀ'IZĪN

E 173

A voluminous encyclopædia of Muhammadan theology, ethics, customary observances and practices, etc The author calls himself 'Umar, without giving any further details as to his name He must have written at a quite late period, because in the long list of his authorities, given in the first vol, he mentions the works of 'Abdu'l-Haqq Dihlawī and prince Dārā-Shikūh Therefore the end of the XIc or the beg of the XIIc AH may be suggested The *first* volume, containing a great many alterations, additions, etc, is dated 1155 AH, the *second* 1158 AH It is not impossible that these two vols sometime belonged to the author himself who revised them, but they cannot be entirely autographs, because they are written by different hands Cf St No 46 on f 153 Beg

الحمد لله الذي نتحمده كل كتاب و ندكره يصدر كل خطاب السج

2 vols Ff 510 and 402, S 320 × 185, 235 × 120, ll 29 Or pap Ind nast, different hands Cond tol good Copious notes and glosses on the margins Index Many folios are left blank

## 1090.

(مجموعۃ رسائل)

(MAJMŪ'A-I-RASĀ'IL)

Oa 64

A collection of short treatises on religious matters, by different authors Some of them (one in verse), have been already described, see above, Nos 548 and 1044 Copied in 1155 and 1156 AH (as stated in the colophons of different articles)

1 المسائل نامہ (sic) (ff 1v-4v) A short collection of

questions and answers on religious subjects The author's name is not mentioned Beg

الحمد لله بدان اسعدك الله تعالى في الدارين

(On f 1 there is the end of a *risāla* with the title *Chihl-hadīth*)

2 *Mu'allimū'l-islām* (ff 5v-33v) A short treatise, in catechetical form, on the elementary dogmas of Muhammadanism The author's name is not given Copied in 1156 AH Cf St No 84 on p 155

حمد لله و بدای بی عدد و حدای را عرو حل

3 (*Tartīb-i-namāz-i-tarāwīh*) (ff 51v-52) A brief note on some special forms of prayer Beg

اصافی (sic) رکعتیں علوة السند

4 (*Risāla-i-'aqā'id*) (ff 53-53v) A short treatise on the moral principles of the Muhammadan doctrine of sins, etc The author's name is not given This treatise may be the same as the one described in EIO 2605 (3) Copied in 1156 AH Beg

الحمد لله اما بعد حسب امام اعظم ابو حنيفة كوفي

Bd v S 215×120, 165×75, ll 11 Or and Europ pap Ind shikasta nast, different hands Cond tol good Slightly injured by repairs

## 1091.

(کتاب عقائد)

(KITĀB-I-'AQĀ'ID)

Ad 13

A treatise on the principal dogmas of Muhammadanism, dealing chiefly with the conception of God, with prophetic mission, etc The name of the author is given in the colophon as Sayyid Muhyi'd-Dīn Muhammad Husayn b Sayyid Muhammad b Sayyid 'Ālam The title and the date of completion are not given, but the work is obviously of modern origin Copied in the *pargana* of مددال in 1160 AH The MS is incomplete at the beginning and opens with

و بدان دانائی بخش تو و مانند تو

Ff 140, S 210×115 140×65, ll 17 Or pap Ind nast Cond rather bad Injured by dampness and repairs Notes on the margins

## 1092.

اساس الصلي

ASĀSU'L-MUSALLĪ

Oa 7

A short treatise on the principles of the Muhammadan religion The author's name is not given Copied in 1176 AH (because

another treatise, transcribed by the same hand included in this *maǧmū'a*, is so dated, cf f 79v) Cf St No 86 on p 156 Beg

الحمد لله . بدادكه در فتاوى كبرى الحج

Bd v Ff 98v-115 For measurements, etc, see No 1045

### 1093. حلاء البصائر في معرفة الكبائر

JALĀU'L-BASĀ'IR FI MA'RIFATI'L-KABĀ'IR Ad 10

A very short treatise on the greater sins, by Ahmad b Muhammad (or Mahmūd) Siddiqī Alwarī (cf above, No 1053 in this Catalogue) He dedicated it to nawwāb Nasīru'd-Daula Nusiāt Jang (d ca 1185/1771) The present copy is dated 1184 AH Cf St No 87 on p 156 Beg

حائى كه طوطى سدرين كعبه ان هو الوحى يوحى دعمه الحج

Ff 12, S 215×115, 160×70, ll 19 Or pap Ind nast Cond good

### 1094. (رساله در بيان عمده ايمان)

(RISĀLA DAR BIYĀN-I-SIFAT-I-ĪMĀN) Od 2

A treatise, in catechetical form, on the elements of the Muhammadan religion The author's name is not given, and it may simply be a school-book compiled by somebody for local use It dates from the XIIc AH Before this work, on ff 103-108v there are some fragmentary notes of religious contents, also dealing with questions of prayer, ablutions, etc Beg of the treatise (on f 109v)

حمد متواتر و بدای متکامل مراد بی بدای را الحج

Bd v Ff 103-138v For measurements, etc, see No 1046

### 1095. تعینة المسلمین

'AQĪDATU'L-MUSLIMĪN Ad 18

A short treatise on the principles of Muhammadanism, in three *qisms*, by Muhammad Halwāī The date of composition is not given, but the work seems to be of modern origin Its full title is '*Aqīdatu'l-muslimīn fī wusūli'd-dīn*' Copied towards the end of the XIIc AH Beg

الحمد لله دى العرة والحلال و عام اهل السنة الحج

Bd v Ff 1v-22, S 220×120, 140×75, ll 15 Or pap Ind nast Cond good

1096.

طالبا، ١٠ سمیه

TĀ'ĀT-I-SUNNIYYA

Ac 26

A large treatise on the rules of prayer and *dhikr* containing a large collection of various *du'ās*, etc. It is dedicated to Tipū, nawwāb of Mysore, so often mentioned above, who is much eulogized here. The author's name however, is not given. The copy dates from the beg of the XIIc AH and is incomplete at the end.

Beg الحمد لله بر ارباب علم و عزبان و اصحاب معروف الحج

Ff 296, S 150 × 105, 120 × 70 ll 9 Europ pap Bad Ind nast Cond bad The paper is decayed Lacunas after ff 110, 112, 136, 185

1097.

عقائد اهل سنة ١٠

'AQĀ'ID-I-AHL-I-SUNNAT

Ad 11

A treatise on the principles of the Muhammadan religion, in many unnumbered *fasls*. The author calls himself Muḥammad Ibrāhīm b Muhammad, but gives no details as to himself or the date of composition. In his exposition he does not mention his authorities and therefore leaves no key to the question as to the period in which he wrote. The style, however, is quite modern. Copied in the XIIIc AH. Beg

الحمد لله بعد حمد و صلوة منكويد الحج

Ff 58, S 210 × 145, 160 × 90, ll 13 Europ pap Ind nast Cond not good Injured by dampness Notes on the margins

## B Shi'ite Theology

### 1 Commentaries on the Coran

1098.

ترجمة الكواص

TARJUMATU'L-KHAWĀSS

Aa 16.

The *first* volume of the commentary on the Coran, according to the Shi'ite doctrine, by 'Alī b Hasan az-Zawwārī. It was completed in 946/1539-1540. The present volume, apparently forming the first half of the work, contains the commentary on *sūras* 1-18 (not 1-17 as in the India Office copy). See EIO 2691, cf R 12. Ind lib Bh 143-144. Copied in the XIc AH. Beg

حمد لله و سر با عد معممی را سرد که سقائو حقائق مرآبی را الحج

Ff 469 S 300 × 175, 225 × 105, ll 25 Or pap Good Ind nast Cond rather bad The paper in many parts of the volume is perished, or injured by dampness Bad vignette Notes on the margins

1099.

The same

Aa 15

A modern transcript of the preceding copy dated 1260 AH Beg as in its original

Fr 516 S 310×240 240×150 ll 10 Europ pap Modern Ind nast Cond good.

1100.

خلاصة المعجم

KHULĀSATU L-MANHAJ

Aa 20

The *first* volume of another Shi'ite commentary on the Coran, by Fathu'l-lah b Shukri l-lah Sharif Kāshānī, d 978 1570-1571. It is an abbreviation of a more detailed *tafsīr* by the same author with the title *Manhaj's-sādiqīn fī ul-āmmi l-mul hālifīn* (described in EB 1809). This volume contains only the commentary on *sūras* 1-18. See Bl I 29 EIO 2692-2695 R 12 1077 etc *Ind lib* Bh 146, cf St No 21 on p 171. The present copy was collated (probably just after the completion of the transcription) in 1099 AH Beg

همدی چون کلمات ربانی بیعاید ، شایسته الطایسب الحج

Fr 500 (correct order 1-22 31, 25-31 24 23 32-239 241, 240, 242 245, 244, 246-500) S 255×170 170×95 ll 21 Or pap Good Ind nast Cond good Vignette Notes on the margins

1101.

تفسير آية الكرسي

TAFSĪR-I-ĀYATI L-KURSĪ

Oa 29

A short commentary on a particularly important verse of the *second* chapter of the Coran (II, 256) by Muḥammad b Husayn as-Sammākī al-Astāḥādī surnamed Amīr Fakhru'd-Dīn Husaynī. It was completed in 952/1545 (cf f 85v) and dedicated to the Safawide prince Tehmāsp I (930-984 1524-1576). Copied probably in 1029 AH because other treatises included in the same *manmū'a* are so dated Beg

حمد بیحد و ثنای بی عدد معبودی را سرد الحج

Bd v Fr 471-851, S 245×135, 150×70 ll 15 Or pap Calligr Ind nast Cond good Good vignette

## 2 Shi'ite Tradition

1102.

کامل بهائی

KĀMIL-I-BAHĀĪ

Ad 19

A rare and very interesting exposition and defence of the principal dogmas of Shi'ism containing a large number of

most valuable references to the history and state of the Shi'a religion in Persia under the early Mongol rulers. It was completed between 675 and 678/1276-1279. The first date is referred to in the preface (f 5v) as the year in which the author was actually engaged in writing his book. The second is the date of the death of Bahāu'd-Dīn Muhammad Juwaynī, to whom the work is dedicated. The latter, a governor of 'Irāq, was the son of the famous wazīr of the early Īl-khāns, Shamsu'd-Dīn Muhammad b. Muhammad Juwaynī, surnamed Sāhib-Diwan (executed at the ascension of Aīghūn in 683/1284). The author calls himself Hasan b. 'Alī b. Muhammad b. Hasan Tabarī (or Māzandarānī). He was in the service of Bahāu'd-Dīn (cf f 47), and often mentions Isfahān, Kāshān, Yazd, Dāmghān, etc., as cities of which he has personal experience. There are many dates in his work, the earliest probably being 656/1258 (f 87), but the majority range between 670 and 673/1271-1274 (cf ff 15, 21, 25v, 26, 47, 57 etc.). We learn that he had already composed another treatise, *Manāqibu't-Tāhūnīn*, which he completed at Isfahān in 673/1274 (ff 9v, 57, etc.). Just at the end of his work he mentions another compilation by himself, refuting Imām Fakhru'd-Dīn Rāzī. The present work is divided into many *bābs* and *fasls*, unnumbered and exceedingly mixed, so that it is difficult to determine their proper relation to each other. Many headings are very carelessly written, others apparently omitted. The index, appended in the beginning, is of no use because its statements do not coincide with what is found in the text. The sequence of subjects in this book is as follows: on the advantages of knowledge (f 10), on the unity of God (f 13), on the Sunnite schools (f 15), on the proofs in favour of the statement that only Shi'ism is the true religion (في ان السعة واحدة, f 23v), a long series of traditions proving the truth of the doctrine of the Imāmat (f 30), on the unlawful 'innovations' (بدع) introduced by Abū Bakī and his two successors (f 108v), on the Prophet's last pilgrimage, the day of Ghadī-Khum, the death of Muhammad, etc. (f 121v), on Fātima and the other daughters of the Prophet, the events of Muhammadan history after the death of Muhammad, the murder of 'Umar (f 183v), persecutions of Abū Dharr Ghiffārī by 'Uthmān (f 186), circumstances of the murder of 'Uthmān (f 186), the murder of 'Alī (f 188v). Then a long discussion on Mu'āwīyya, his successors, proofs to the effect that the Omayyades did not descend from the tribe of Quraysh (f 210), on Omayyade Khalīfs (في عدد الملائعین, f 216v), the tragedy of Karbalā (حروج حسن, f 247). All the events, mentioned above, are here not

dealt with from a historical point of view, but are treated as they are reflected in the religious tradition, and serve chiefly for attacks against Sunnism

No other copies of this work seem to be known, and the only reference to it is probably found in No 2311 of *Kashfu'l-hurub* Transcribed in the Xc AH by Sharīf b Mī Buzurg b Mī Sharīf as stated on the fly-leaf Proper names blessings upon God, the Prophet and the Imams quotations from the Coran etc are written in red and gold and the headings of various sections are difficult to locate in this mixture of colours Beg

سدهان یکی ناساهی ( را ) که ساط عظمی او الیم

Ff 259, S 265×180, 180×100, ll 19 Or pap Good Khoirani nast Cond good The binding is injured and many folios are loose Index, by a more modern hand

1103.

شرح دیوان علی بن ابی طالب

SHARH-I-DIWAN-I- ALI B ABI TĀLIB

Nc 26

A Persian commentary on various Arabic poems ascribed to the authorship of 'Alī b Abī Tālib The commentator, Husayn b Mu'īn d-Dīn Maybudī with the *takhallus* Mantiqī, a learned divine and the author of many theological works completed it in 890/1485 (cf f 287) See EIO 2663-2666, R 19-20, cf Kīāfi 27, etc *Ind lib* Madī 96-97 The work contains a detailed and lengthy introduction in Persian (here ff 1v-71v) divided into seven *fātihās*, dealing with theological and Sufic matters (then headings are given in full in EIO 2663) Copied towards the end of the XIc or the beg of the XIIc AH Beg

«پاس سعادت اساس و سکر عبادت لناس معبودی را الیم»

Beg of the original dīwān (f 75v)

الاس من حبه التمثال اکفاء ، الیم

Ff 288, S 220×135, 165×90, ll 19 Or pap Ind. nast Cond. rather bad Injured by worms and repairs

1104.

The same

Nc 25

An incomplete copy of the introduction only to the same work, here called *Fawātih* It is a comparatively old copy, dating from the end of the Xc AH (some notes on the fly-leaves are dated 994 AH), but there are many lacunas, and the first two

*fātihas* are incomplete. The *first fātiha* begins on f 5, the *third* on f 10, the *fourth* on f 37, the *fifth* on f 49v, the *sixth* on f 66v, the *seventh* on f 87v. Beg as in the preceding copy.

Fi 123, S 175 x 105, 120 x 60, ll 16 Or pap Good Khorasani nast Cond tol  
good Good vignette, damaged by repairs Injured by worms

1105.

سرح دياء امير

SHARH-I-DU'Ā-I-AMĪR

Oa 29

A detailed commentary on a prayer ascribed to the authorship of 'Alī b Abī Tālib revealing the theological, theosophical, magical and other allusions, contained in it. The commentator, Ibrāhīm Amīnī (cf f 2v), completed it in 900/1494 (cf f 46v, chronogram). There are many dates in his work, the earliest of which is 878-79, copied in the beg of the XIc.

AH (one of the treatises included into the same *maḥmū'a*, in the same handwriting is dated 1029 AH) Beg

حذر عزة طلع من عب ليل المداد السم

Bd v Ff 1v-46v For measurements, etc, see No 1101 Good vignette

1106.

۵۵ محاسن

DAH MAJLIS

D 165

Legends concerning the death of Muhammad, the Shi'ite Imams and some Shi'ite saints It is chiefly based on *Raudatu'sh-shuhadā*, which was composed by Husayn b 'Alī al-Wā'iz al-Kāshifī (d 910/1505), see above Nos 59-60 in this Catalogue The period at which this excerpt received form as an independent book is not known See GIPh 358, EB 136 R 155, etc *Ind lib* Bh 35, St No 62 on p 23 Copied towards the end of the XIIc AH Beg as usual

نار این حه شورش اسب که در خلق عالم اسب ، الح

S 200 x 120, 140 x 75, 11 11 Or pap Good Ind nast Cond good CFW 1809

1107.

منهج المصاحبة

MANHAJU'L-FASĀHAT

Ab 17.

A Persian paraphrase of and commentary on an early Shi'ite work in Arabic, *Nahṣu'l-balāghat* dealing with various pious utterances attributed to 'Alī b. Abī Tālib. The compiler of the original work is here (f. 3) mentioned, as in the British Museum copy (see

R 18), as Sayyid Sharīf Radī, or with his full name, Abū'l-Husayn Muhammad b Husayn al-Mūsawī, who flourished in the first half of the 10c AH. Some other authorities, see Brockelmann, *Gesch d Arab Lit*, v I, pp 404-405, ascribe the authorship of the work to the brother of Sayyid Sharīf, Sayyid Murtadā, who died in 436/1044. The present Persian commentary, of which the full title is *Manḥajū'l-fasāḥat fī sharḥ Nahjī'l-balāghat*, was composed by Husayn b 'Abdī'l-Haqq al-Ilahī al-Astrābādī, who dedicated it to the Safawide prince Tahmāsp I (930-984/1524-1576) (cf f 4v). Copied towards the end of the XIc or the beg of the XIIc AH. Beg

بهترین - طبعها که سخندوران معارف ، الح

Ff 541, S 300 × 175, 220 × 100, ll 21. Or pap Persian nast Cond tol good  
Bad vignette

## 1108.

تحریر ملکی

## TUHFA-I-MALIKĪ

D 87

A Persian paraphrase of the famous collection of Traditions related by Imām 'Alī b Mūsā ar-Riḍā, d 203/818. These were compiled by one of the most eminent Shi'ite writers, Abū Ja'far Muhammad b 'Alī b Husayn b Mūsā al-Qumī, surnamed Ibn Bābūya, d 381/991, under the title '*Uyūn akhbārī'i-Riḍā*'. See Brockelmann, *Gesch d Arab Lit*, vol I, p 187. The author of this paraphrase calls himself 'Alī b Tayfūl, and states that the work was done by him under the guidance of an eminent divine of that time, Malik Muhammad al-Ansārī, with whom he studied the Shi'ite tradition. At the request of his teacher he, 'Alī b Tayfūl, collected and arranged his lecture notes, etc., and completed the present work in the 23rd year of the reign of 'Abdu'l-lah Qutb-Shāh (1020-1083/1611-1672), i.e. about 1043/1633. The Arabic text, and various Persian translations of this work have been lithographed several times in Persia (where this book is exceedingly popular). The translation is divided into 139 *bābs*, as the original. Copied in the XIIc AH. Beg

حون کلک سخن کوی امداد مداد در کلس احبار الح

S 235 × 130, 170 × 80, ll 17. Coloured Or pap Good Ind nast Cond tol good  
Notes on the fly leaves

## 1109.

مستخرج ، السلسله

## MUNTAKHABU'L-HASANĀT

D 313

A condensed Persian paraphrase (based on the preceding work, which is here often referred to) of the same '*Uyūn akhbārī'i-Riḍā*'

The compiler calls himself Hasan Alī surnamed Shamsu'd-Dīn 'Alī-Khān. The work is divided into 29 *bābs*. Copied in the XIIc AH slightly incomplete at the end (breaks off at the beginning of the 29th *bāb*). Beg

مستوحش الحمد و الامار شاهدشاهدست که مملکت ارض و سما را الح

S 210 × 150, 160 × 115 ll 13 Europ pap Ind nast Cond good CFW 1809

1110.

راحة الارواح و مؤنس الاشباح

RĀHATU'L-ARWĀH WA MU'NISU'L-ASHBĀH D 166

A treatise on traditions chiefly giving the stories of miracles performed by Muhammad and the Imams, in 15 *bābs*. The author Hasan Sabzawāī, dedicated it to Nizāmu'd-Dīn Yahyā b Shamsi-d-Dīn Khwāja Kaiānī (کرانی) who, judging from the titles, must have been a local ruler. There are, however, no indications as to the exact date of composition. Copied in the beg of the XIIc AH. Incomplete at the end breaking off at the end of the 14th *bāb*. Beg

شکرو سپاس و حمد نی فاس مالک الملکی را که عظم و علا الح

S 170 × 105 125 × 65, ll 13 Or pap Ind nast Cond tol good Slightly worm-eaten

1111.

( حکم نامه علی )

(HUKM-NĀMA-I- ALĪ)

E 225

A Persian paraphrase, with explanations of the (certainly apocryphal) last will and last moral admonitions of 'Alī b Abī Tālib. The *rāwī* of the great majority of the maxims is the famous associate of 'Alī, Malik b al-Hāith al-Ashtai. The name of the compiler or translator is not mentioned. Copied in the XIIc AH. Beg

هدا ما امریه عدد الله علی امیر المؤمنین الح

Ff (77), S 210 × 120, 140 × 85, ll 12 Or pap Ind nast Cond good

### 3 Shī'ite Fiqh

1112.

جامع عباسی

JĀMI'-I- ABBĀSĪ

Ac 13

The *first* volume of the well known Shī'ite exposition of *fiqh* composed by Bahāu'd-Dīn Muhammad al-'Āmilī d 1031/1622, and

dedicated to 'Abbās I, the Safawide (995-1037/1587-1628) The author died leaving the work uncompleted, and the *first* volume containing *bābs* 1-5, was revised and edited by 'Izzu'd-Dīn Muḥammad b Mīr Abī'l-Hasan b Muḥammad Isma'īl al-Husaynī al-Mūsawī, the *second* half of the work, in 15 *bābs*, was written by Nizām b Husayn Sāwajī See Bl I 70-71, EIO 2581 B<sub>1</sub> 25, EB 1784, P<sub>1</sub> 250 251, R 25 sq, Aum 130, Mehren 5, Leyden C IV 178, Fleischer, Dresden C, No 338, etc Cf St No 89 on p 156 Concerning the author's poetical works see above, Nos 722-724 Copied in 1084 AH Beg

الحمد لله . چون توحه خاطر ملوك ناصر الشرف ، الحج

Ff 135, S 210 × 130, 150 × 70, ll 15 Or pap Ind nast Cond good Notes on the margins and fly-leaves

### 1113.

The same

Ac 52

The *second* volume of the same work, composed, as stated above, by Nizām b Husayn Sāwajī (f 2), who wrote it shortly after the death of Bahāu'd-Dīn 'Āmilī (who died, as stated here, the 12th of Shawwāl 1031/1622, not 1030 as usual) It contains *bābs* 6-20 Copied in 1189 AH, the 17th (!) year of Aṣangzīb's reign, by a scribe whose name is not properly legible (محمد مائة وثمانين) Beg

الحمد لله ..... چون همگی همب والا نعم ، ندگان همایون الحج

Ff 365, S 215 × 160, 165 × 100, ll 14 Or pap Ind nast Cond good

### 1114.

توضیح السخبد

TAUDĪHU'N-NUKHBAT

E 51

Persian paraphrase and explanations of the Arabic work on *fiqh* according to the Shi'ite doctrine, with the title *Nukhbatu'sh-sharā'i* (cf f 2v) The author of this Arabic original is called Muḥammad (or, as in the original work, Muḥammad b Murtadā, surnamed) Muḥsin al-Qāsānī (*sic*), i.e. Kāshānī He completed his work in 1050/1640, as stated in the *khātima* of the copy belonging to the Government collection (GC II 91) (the Arabic original is not mentioned by Brockelmann) The commentator, Muḥammad, surnamed 'Alī Husaynī, commenced his work in 1159/1746 (cf f 3) at Azīmābād Copied towards the end of the XIIc AH This volume contains only a small portion of the

whole work, i.e. only the book on purification and a part of that on prayer. An index is prefixed. Beg.

نسخه معائنہ شریعی کہ بدستاری ویرس الح

Ff 233, S 215×140, 160×90, ll 21 Or pap Good Ind nast Cond tol good  
OFW 1825 Many glosses on the margins

4 *Exposition of the principles of Shi'ite theology, its moral system, and religious practice*

1115.

رسالہ معصومہ

RISĀLA-I-MA'SŪMIYYA

Ob 1

A treatise on the Shi'ite system of eschatological conceptions, by 'Alī b Tayfū Bistāmī, probably the same as the author of *Tuhfa-i-Malikī* (see above, No 1108). It is written in ornate prose, and its full title is *Risāla-i-ma'sūmiyya dar biyān-i-ahwāl-i-ukhrawiyya*. Copied in 1089 AH. Beg.

بنام حدائی کہ جان آورید . ستائس نبی آلئس کہ لوامع طوابع الح

On f 39 to the end of the volume there are *Ziyārat-nāma-i-Imām Ridā*, a collection of prayers to be recited when visiting graves, with explanations. It is in a very bad condition the paper being quite perished, so that the leaves break when touched.

S 195×105 120×60, ll 12 Or pap Ind nast Cond bad Vignette

1116.

گوهر مراد

GAUHAR-I-MURĀD

Ad 20

The well known treatise on Shi'ite theology by Abdu-Razzāq b 'Alī b Husayn Lāhijī Qumī. He dedicated it to the Safawide prince 'Abbās the Second (1052-1077/1612-1667) (see f 3v). The work is divided into a *muqaddima*, 3 *maqālas*, and a *khātima*. See RS 9, R 32, etc. St No 41 on p 40. It was lithographed at least once in Persia. The present copy is an excellent one, and probably the oldest extant. It is dated 1076 AH so that it has been written still in the reign of 'Abbās II to whom it is dedicated. Beg. as usual.

گوهر مرادی کہ عواص فکر را از دریای حذب الح

Ff 189, S 275×175, 205×110, ll 24 Or pap Persian calligraphical nast Cond good Slightly damaged by repairs A fine vignette (damaged)

## 1117.

The same

M 2

Another copy of the same treatise, dated 1115 AH included in a large *majmū'a* (cf above, No 926) It is stated in the colophon that there are only two copies between this transcript and the autograph MS Beg as in the preceding No

Bd v Ff 17-87v For measurements, etc, see No 926

## 1118.

(مجموعه رسائل محمد مجلسی)

(MAJMŪ'A-I-RASÂ'IL-I-MUHAMMAD MAJLISĪ)

M 39

A collection of minor works of the famous Shi'ite writer Muhammad Bāqir b Muhammad Taqī Majlisī who died in 1110 or 1111/1698-1700 In the majority of them his authorship is quite explicitly mentioned, and it is probable that the others, in which the author's name is not given, also belong to his pen Copied in 1101-1103 AH at Kāshān (cf f 135v), by Muhammad Rafī' Tūy-Sūkānī, as stated in several colophons Incomplete at the beginning

1 (ff 1-7v) The end of a religious treatise, chiefly dealing with the question of how to follow the example of Muhammad Dated 1101 AH Beg abruptly

.... حواب ندارید و تسبیح حضرت فاطمه علیها السلام بخوانید الح

2 *Risāla-i-tajhīz-u taghsīl-u dafn-i-amūāt* (ff 8v-37) A short treatise on funeral rites, comp in 1099/1688 (see f 37) Dated 1101 AH Beg

الحمد لله الذي لا يموت ولا يدوم الا ملكه الح

3 (*Tarjūma-i-dū hadīth dar bihsht-u dūzak*) (ff 39v-63) An eschatological treatise, by the same author, composed in 1100/1689 Copied in 1101 AH Beg

الحمد لله الذي اعد لولائه جنات النعيم الح

4 *Risāla-i-salāṭiyya* (ff 83v-76) A short treatise on some special details of prayer Beg

الحمد لله . حمدن کوید محمد باقر بن محمد تقی الح

5 *Risāla dar ādāb-i-namāz-i-shab* (ff 76v-81) Some details concerning night prayer The author's name is not given, but is probably also Majlisī Beg

الحمد لله مكرم العاديين . اين رساله اس الح

6 *Muntakhab-i-adhikār-i-ad'iya* (ff 81v-88) A brief treatise on some special prayers and forms of *dhikr* by the same Majlisī, composed in 1079/1668 Beg

الحمد لله . سند معتبر از حضرت امام جعفر صادق الع

7 (*Risāla dar ahādīth-i-Ridā*) (ff 88v-93v) Some traditions related by Imām 'Alī b Mūsā ar-Ridā, translated into and commented on in Persian. Completed by Majlisī in 1078/1668 Beg

الحمد لله . بدرستی که رئیس المحدثین محمد ابن بابویه . می الع

8 (*Risāla dar ba dī farā'id*) (ff 93v-96, 101-97, 105-108v) A short treatise on some obligatory religious observances. The author's name is not mentioned. Probably by Majlisī Beg

سند معتبر از حضرت صادق .. مریس الع

9 *Risāla-i-i-tiqādiryya* (ff 108v-113v) A brief note on the various Shi'ite sects with proofs of their being untrue in so far as they do not coincide with the religion of the followers of the 12 Imams, which is the only true creed. The author's name is not mentioned, but the date of composition is given as 1035/1624. If this date is correct the treatise cannot have been composed by Majlisī (although it is known that he compiled a *risāla* with the title *I-tiqādiryya*). Copied in 1102 AH Beg

الحمد لله على الآلة (sic) و الصلوة على اشرو ، اسائه الع

10 (*Risāla-i-dīniyya*) (ff 114-135v) Miscellaneous questions concerning minor observances, in Arabic. The compiler's name is not mentioned. Probably by the same Majlisī. Copied in 1103 AH Beg

مسئله ما ذكر جماعة من الاصحاب من وجوب كفارة الع

11 (ff 135v-141v) Scrappy quotations, notes, prayers, etc. Ff 141 S 85 x 165 (*biyād*), ll 14 Or pap Persian Shukasta nast Cond good

## 1119.

(مجموعه رسائل)

(MAJMU' A-I-RASĀ'IL)

Ab 5

Another *majmū'a*, containing two treatises by the same Muhammad Bīqu b Muhammad Taqī Majlisī, as mentioned in the preceding No. and a few additional scrappy notes also of Shi'ite contents. Also copied still within the author's life time, in 1107 AH, by Muhammad Murād (b) Hājī Isma'īl Astiābādī

1 *Sharh-i-chahārdah hadīth* (ff 1v-108) A Persian

commentary on 14 selected *hadīths*, by Majlisī, dedicated to the Safawide prince Shāh Sulaymān (1077-1105/1667-1694) Beg

الحمد لله .... چندی کوید و غیر حاکسار محمد نامر الهی

2 (ff 109v-113) A few notes of magical contents, the largest of them explaining how to send a petition to the hidden Imam who is to appear at the day of the Resurrection etc Beg

طریقه روعه بخدم صاحب الزمان الهی

3 (*Risāla dar du'ā*) (ff 113v-135v) A treatise on the methods to make prayers effective. It is based on Traditions related by Muḥammad b Ishāq al-Kulīnī (d 328/939) of Brockelmann *Gesch d Arab Lit* vol I p 187 Beg

دعه الاسلام و رئیس المحدثین محمد بن یعقوب الکلبی الهی

4 *Risāla dar biyān-i-sa'ādat-i-ayām-i-hafta* (ff 136v-159) A short treatise, by Majlisī, on the propitious days of week, lucky hours, etc Beg

الحمد لله .. حدیث کوید احقر عناد الهی

Ff 160 S 230 × 125 150 × 70, ll 11 Or pap Pers nast Cond tol good

## 1120.

(مکروهه)

(MAJMU'Ā)

E 40.

Two treatises the first on the religious observances connected with travelling, and the second on divination by the Coran. The latter work belongs to the authorship of the same Muḥammad Bāqī Majlisī, and, judging from the style the first one is also written by him although the author's name is not explicitly mentioned. Copied in 1123 AH

1 *Tuhfatu'l-musāfirīn* (ff 1v-26) A treatise on religious duties, prayers, etc, to be observed when starting on a voyage, during its progress, on returning home, etc, all in Shi'ite strain. Composed in 1103/1692 (this date is obviously not that of the transcription because at the end of the second treatise, written by the same hand and on the same paper, the date of copying is given as 1123 AH). The work is divided into 10 *fasls* and a *khātima* Beg

حمد و ندای نبی ممتها حدای را که الهی

2 *Mafātihu'l-ghayb* (ff 27v-75) A treatise on the methods of divination by the Coran, the mystical meanings of various letters, expressions, etc, with numerous *hadīths* proving the great spiritual advantages connected with this practice. The author is the same Muḥammad Bāqī Majlisī, he composed it in 1104/1693, and

based it on the material which he had already collected in his large work, *Bihān u'l-anuān*. It is divided into a *fātiha*, 8 *mißtāhs*, and a *khātima*. Copied in 1123 AH

الحمد لله الذي لا يعلم حذر عبادة سواه الحج

Ff 75, S 195 x 105, 145 x 75, ll 15 (diagonal) Or pap Bad Ind shikaasta Cond tol good Repaired, injured by dampness

## 1121.

زاد المعاد

ZĀDU L-MA'ĀD

M 106

A treatise on various minor observances, forms of prayer, etc by the same Muhammad Bāqī b Muhammad Taqī Majlisī (see the preceding Nos 1118-1120), based on his large work (in Arabic) *Bihān u'l-anuān*. This compilation is dedicated to Sultān Husayn, the Safawide (1105-1135/1694-1722). It is divided into fourteen *bābs* and a *khātima*. See R 21, etc Ind lib Bh 198. Often lithographed in Persia. Copied in the XIIc AH, incomplete at the end. Beg

الحمد لله الذي جعل العباد وسيلة الدل (sic) السعادة الحج

S 220 x 120, 175 x 80, ll 14 Or pap Ind nast Cond bad Injured by dampness and repairs Many marginal notes and glosses Many lacunas

## 1122.

حموة العلوم

HAYĀTU'L-QULŪB

D 148

An exposition of the Shi'a creed, by the same Majlisī (see Nos 1118-1121), being a summary (in two volumes) of his own voluminous encyclopædia of Shi'ism (in 25 vols), *Bihān u'l-anuān*. It is dedicated to the Safawide prince Sulaymān (1077-1105/1667-1694). See R 155, etc (GC I 344). Many times lithographed in Persia. Transcribed in the XIIc AH. The present copy contains only the *first* volume, as the *second*, although combined under the same number in this library is of a quite different origin. Beg

مذوق قلوب مرادة دلائل نوادي صلالة و حرمان الحج

S 235 x 160, 195 x 110, ll 22 Or pap Ind nast Cond tol good

## 1123.

The same

D 148

The *second* volume of the same work, copied in 1205 AH (?) (the date is not properly legible). Beg

الحمد لله و الصلوة على عبادة الدين اطفى الحج

S 230 x 155 165 x 95, ll 17 Or pap Ind nast Cond good

## 1124.

The same

M 2.

A short extract from the same work, dealing with the story of Alexander (Dhū'l-Qarnayn) Copied towards the end of the XIIc AH

Bd v Ff 187-190 For measurements, etc, see No 926

## 1125.

ترجمة كتاب الاسرار

TARJUMA-I-KITĀBU'L-ASRĀR

Ad 25.

The Arabic text, with a Persian paraphrase, of a treatise on the rights and privileges of the Imams from the house of 'Alī The full title of the original work is *Kitābu'l-asrār fī imāmatī'l-a'immatī'l-atharī* (see f 3v) The translator who merely calls himself Muhammad 'Ābid without any further details (cf f 3v), dedicates his work to a prince, whose name is unfortunately erased in this copy An examination by the magnifying glass shows that there are clear traces of محمد .. احر As the prince in question, judging from his titles, was a Timuride, it may be with some probability suggested that his name was Muhammad Shāh (b Khujasta-Akhtar) (1131-1161/1719-1748) The author, therefore perhaps may be identical with Muhammad 'Ābid who about that time wrote a commentary on Rūmī's *Mathnawī*, see R 591 The work is not mentioned by Brockelmann nor in *Kashfū'l-huqūb* Copied in 1147 AH Beg

افتتاح هر کتاب و انتدای هر کتاب محمد حکمی الح

Ff 451 S 250×150, 195×90, ll 17 Or pap Calligr Ind nast Cond good  
Slightly injured by dampness Bad vignette

## 1126.

التحفة الحسبية

AT-TUHFATU'L-HUSAYNIYYA

Ac 3.

A treatise on the elementary principles of Shi'ite doctrine, by Muhammad Bāqī b Muhammad Akmal Bahbahānī Isfahānī, d. 1205/1791, cf R 34 Judging from the laudatory tone of the preface and the high-sounding epithets added to the author's name, the work must have been edited by a different person (whose name is not mentioned) Copied long before the author's death, in 1177 AH, by Muhammad Amīn Beg

الحمد لله ..... ترجمه میرطالعان درجاء عالیه آحر مخفی بناد الح

Ff 83, S 200×125, 155×80, ll 13 Or pap Ind nast Cond. rather bad  
Injured by the 'repairer'

1127.

(رسالة اصول دين)

(RISĀLA-I-USŪL-I DĪN)

Ad 15

An exposition of the elementary dogmas of Shi'ism, chiefly emphasizing the teaching about the *imamat*. There is no author-name, proper title, or date of composition. In the text there are almost no references to the authorities of the author, and it is therefore impossible to identify this treatise. The style is quite modern. On the fly-leaf its authorship is ascribed to Muḥammad Bāqir Bahbahānī (see No. 1126) and the work is quite admirable. The work itself occupies only ff. 1-32v, and the remainder of the book consists of a *tahmila* containing tradition about Muḥammad and the Imams. Copied in the beg. of the XIXc. AH. Beg.

الحمد لله الذي جعل اصول دين بعد اسب الهم

H 52 x 200 x 130, 110 x 80, II 13. Or. pap. Ind. mod. n. s. Cond. good

1128.

مبيل المصداقة

SABĪLU N-NAJAT

Ad 23

A concise exposition of the principal Shi'ite dogmatic and observances in a *muqaddima* and two *matlubs*, by Ahmad b. Muḥammad b. Muḥammad Bāqir Bahbahānī, the grandson of the author of Nos. 1126-1127. It was composed in 1225/1810 and is dedicated to Muḥammad 'Alī-Khān Qājār, perhaps one of the numerous sons of Fath-'Alī Shāh (1211-1250/1797-1834). Copied at Calcutta 1227 AH, by Bāqir 'Alī. Beg.

الحمد لله الذي جعل اواب الصلوة الهم

S 220 x 145, 150 x 75, II 13. Or. pap. Ind. modern n. s. Cond. good

## C. Controversy and description of various religions

1129.

راغبين قاطعه

BARĀHIN-I-QĀTĪ'A

Ad 4

A Persian paraphrase of the famous controversial work *As-sawā'iq al-muhriqa*, composed, in Arabic, by Shihābu'd-Dīn Ahmad al-Haytamī al-Makkī surnamed Ibn Hajar, d. 973/1566. The author of the Persian version is Kamālu d-Dīn (b.) Fakhrū'd-Dīn Jahrumī. He completed it in 994/1586 (cf. f. 2v) and dedicated it to Ibrāhīm 'Ādil-Shāh (II) (987-1035/1579-1626). It is divided

into three *muqaddimas*, ten *bābs* and a *khātima*, and deals chiefly with the refutation of the Shi'ite doctrine of the illegal usurpation of the Khalfate by the three first successors of Muhammad (see EIO 2571, etc. *Ind lib* Bh 113 Copied towards the end of the XIc or beg of the XIIc AH Beg

الحمد لله الذي فصل بيننا ومحمدًا صلى الله عليه وسلم

Ff 427 S 250 × 150, 180 × 95, ll 19 Or pap Ind nast Cond good Slightly injured by dampness CFW 1825

## 1130.

نوارق مسرقه

BAWĀRIQ-I-MUSHRIQA

Ad 5

Another Persian paraphrase of the same *As-sawā'iqul-mushriqa* of Ibn Hajar. The translator, Muhammad 'Iwād al-Hisānī Lāhūrī, commenced it in 1134/1722 and completed it in 1140/1728 (chronogram كاني هديۀ ملندر حان). He dedicated it to Qalandar-Khān, a local official. Copied in the XIIc AH Beg

مکاءد حمده مر - مبدیرا که شوارق مسرقه هدايه - و د الح

Ff 544, S 335 × 205, 240 × 125, ll 25 Or pap Ind nast Cond good Index

## 1131.

ترجمۀ مجبصر نواقض الروافض

TARJUMA-I-MUKHTASAR-I-NAWĀQIDU'R-RAWĀFID

Ad 8

An abridged Persian paraphrase of *An-nawāqid fī raddi'l-rawāfid*, composed, in Arabic, in 987/1579 by Ashraf Mu'īnu'd-Dīn Mirzā Makhdūm Shīrāzī, d. 995/1587, see Brockelmann, *Gesch d A Lit*, vol II, pp 442-443. The author of the Persian version states in his preface that he contemplated the undertaking of his work in 1093/1682 when he was at Mekka, but that he had not completed it until 1122/1710 (cf f 3). Like the work of Ibn Hajar, the present one deals chiefly with a refutation of the Shi'ite principles. Copied in the XIIc AH Beg

حمد سجد و شکر بعد نذار درگاه دانی که الح

Ff 141, S 190 × 100, 145 × 60, ll 13 Or pap Ind nast Cond good

## 1132.

(منتخب ، رد الروافض)

(MUNTAKHAB-I-RADDU'R-RAWĀFID)

E 111

A very short extract from a controversial work by 'Abdu'l-'Azīz Akbarābādī. The title of the original treatise may have

been *Raddu'r-rawāfiḍ*. This extract is included in a *maẓmū'a* containing different treatises, transcribed as stated in the colophons of some of them, in 1082 AH. Although the handwriting of the present extract is different from that of the dated ones, the paper is probably the same, and so it is possible that it was transcribed and therefore also compiled before the end of the XIc AH. Beg

حرمی کہ بر وجودش ناطقہ را ندارید و سخنی کہ الہ

Bd v. Ff 89-90 For measurements etc. see No 339 Marginal notes and glosses

1133.

مظہر الحق

MUZHIRU L-HAQQ

E 182

A refutation of heresies, especially of those of the Shī'a, from a strictly Sunnite point of view. The author, a fanatical Sunnite, does not leave any writer unsuspected of heterodoxy, and therefore refers only to a very few books mostly the earliest so-to-say, canonical compositions. Amongst those of later origin the latest is *Tafsīr-i-Husaynī* (cf Nos 959-967), referred to a few times. His treatise may prove very interesting for a student of modern Sufism, because there are occasional attacks on the Sufis which show a good knowledge of the subject. The work is divided into 136 *bābs*. Very unfortunately the name of the author and the exact date of composition are not mentioned, the title is given on f 10. Copied in the beg of the XIIc AH, so that the work must have been composed either in the Xc or the XIc AH. Beg

الحمد لله الذي ادرل على عدة الكتاب الہ

S 260 × 150, 180 × 95, ll 15 Or pap Ind nast, different hands Cond good

1134.

دستان مدادہ

DABISTĀN-I-MADHĀHIB

Ad 24.

The well known treatise on the religious and philosophical doctrines of the Eastern nations. The author's name and the date of composition are even at present not yet precisely known, although they have been often discussed by various scholars. In the present copy, in the colophon, the author is called Dhū'l-Fiqāi-Beg, with the *takhallus* Mu'ayyad (or Mūbad?). The work must have been written shortly after 1063/1653. See GIPh 280, 366, EIO 2542-2547, B1 63-64, EB 1791, P1 271-272, R 141 sq, Aum 126, etc. Lithographed in Tih-rān, 1260 AH, and also a great many

times in India Translated into English by D Shea and A Troyer, 3 vols, Paris, 1843 (Oriental Transl Fund), old partial text editions and translations F Gladwin, Calcutta, 1789 (the *first* chapter) F Dalberg, Wurzburg, 1809 (the same), Leyden, Calcutta, vol XI of the 'Asiatic Researches,' pp 406-420 (the *ninth* chapter) The present copy dates from the XIIc AH Beg

ای نام دو سر دفتر اطفال دستان السح

Ff 276, S 250×160, 210×110, ll 17 Or pap Coarse and vulgar Ind nast, different hands Cond tol good Worm eaten Some folios are misplaced, others left partly blank

1135.

حجۃ الہند

HUJJATU'L-HIND

Oa 9

A refutation of Hinduism, in the form of a fairy tale The author calls himself 'Umar Mihrābī (in some copies Ibn 'Umai, or 'Alī-Shāh Mihrābī), but the date of composition is not known The work must have been compiled not later than the XIc AH, because one of the copies in the India Office library is dated 1084/1673 See EIO 2715-2716, Pr 111, R 29, etc Copied in 1136 AH by one Shahīd b Yūsuf Beg as usual

الحمد لله . . اما بعد حمد الله عرو حل حاله و نعم رسول السح

Bd v Ff 4v-93v, S 210×145, 170×105, ll 15 Europ pap Ind nast Cond tol good Slightly injured by repairs

1136.

The same

D 139

Another copy of the same work, dating from the XIIc AH Beg as in the preceding copy

S 210×145, 165×100, ll 19 Europ pap Ind nast Cond tol good Slightly worm eaten and repaired Scrappy notes on the last two folios

1137.

The same

Aa 2

An extract from the same work, included into a large *maẓmū'a*, dating from the XIIc AH Beg as in two preceding copies

Bd v Ff 168v-17b For measurements, etc, see No 928

1138.

رسالة صلح

RISĀLA-I-SULHIYYA

Ad 12

A defence of the Shi'ite doctrine, the rights of the house of 'Alī to the Imāmat, and especially the privileges of his descendants, the Sayyids. It is written in ornate prose, with many eulogies of the Imams, especially Mahdī, in verse. The author does not mention his own name, but several times calls himself (cf f 2v) a descendant of the famous Sufi saint of Persia, Nī'matu'l-lah Walī (d 834/1431). He can not have been writing, however, earlier than the Xc AH, because he refers several times to the *Raudatu'l-ahbāb* (see above, Nos 53-58). Copied towards the end of the XIc or the beg of the XIIc AH. Beg.

الحمد لله الذي هدانا لهذا وما كنا لمنتدى اليه

Ff 17, S 260 × 160, 220 × 125, ll 15. Or pap. Ind. nast. Cond. good.

1139.

سراج العوائد

SIRĀJU'L-'AQĀ'ID

Ad 16

A treatise containing denunciations of heresies chiefly the doctrine of the Shi'ites. It is an autograph dated 1185 AH, of Amīnu'd-Dīn Ahmad Siddīqī Alwāī, already mentioned as the author of some other works (see above, Nos 1053, 1093). It is a compilation from various well known books, and contains apparently not a single word of fresh material. The sects, which had ceased to exist centuries ago, and the others which were still extant, are mixed together in the most confusing way. It is dedicated to Snāju'd-Daula Anwaru d-Dīn-Khān Mansūr Jang Beg.

لأئمة أئمة دار كه نعواد فكر رسا در روی کار آید الحج

Ff 73, S 225 × 115, 175 × 65, ll 21. Or pap. Bad. Ind. nast. Cond. not good. Worm eaten and repaired.

## D. Religious Miscellanies.

1140.

زبدة المكارم

ZUBDATU'N-NUKĀT

D 210

Verbose eulogies of Muhammad, the first four Khalifs, various prayers, etc., by Zaynu'd-Dīn b Qādī Mahmūd (see f 6v). This treatise is dedicated to Ibrāhīm 'Ādil-Shāh (there were two princes with this name, the first who ruled 941-965/1535-1557 and the second, 987-1035/1579-1626) (see f 4). The full title of this

work is *Zubdatu'n-nukāt fī halli'l-mushkilāt*, it is divided into a *muqaddima*, two *maqālas* and a *khātima* Copied towards the end of the XIIc AH Beg

بسمحمدک یا من سرخ صدورنا لادراک العلوم الحج

S 195 × 120, 110 × 55, ll 11 Or pap Bad Ind nast Cond good Many glosses and notes on the margins

1141.

(مجموعه)

(MAJMŪ'A)

Oa 60.

Several short notes dealing with various details of prayer. Their uniformity suggests that they are extracts from one and the same original work, the title of which, however, is not given All are included in a *majmū'a*, dating from the end of the Xc or beg of the XIc AH

1 (*Risāla-i-bānq-i-namāz*) (ff 192v-198) Rules concerning the *adhān*, the upkeep of mosques, etc Beg

الحمد لله ... در بیان وصلب بانک نماز الحج

2 (*Risāla-i-namāz-i-bāmdād*) (ff 198v-202v) On the spiritual advantages of prayer before dawn Beg

الحمد لله ... در وصلب بامداد نماز الحج

3 (*Risāla-i-namāz'hā-i-nāfila*) (ff 202v-206v) On additional prayers and then spiritual advantages Beg

بسم الله ... در بیان نمازهای نافلة الحج

4 (*Risāla dar namāz-i-hājāt*) (ff 206v-207) A short note on prayers with definite objects in view On f 207 there is the beginning of an incomplete *risāla* on the customs to be observed when travelling Beg

این رساله ایست نوشته سد ار برای آداب سفر الحج

Bd v Ff 192v-207v For measurements, etc, see No 1036

1142.

(مجموعه)

(MAJMŪ'A).

M 11

A scriap-book chiefly composed of fragments and notes of religious contents, too small and unimportant to deserve separate description Transcribed apparently in the XIc AH

1 Stray quotations from the poetry of 'Irāqī, Zahīn-i-Fāryābī, Bahāī, etc (ff 1-7v) Fol 8 left blank.

2 *Zubdatu'l-usūl* (ff 9-11) A very short treatise on the principal dogmas of Muhammadanism in Arabic, by Muhammad 'Āmilī, surnamed Ibn Khātūn, d 1011/1602, see Brockelmann, *Gesch d Ar Lit*, vol II p 321 Beg

مد بلعی مدکم ایما الاحباب الهم

3 Stray verses, notes extracts etc. from various Persian and Arabic works on theology and tradition (ff 11v-23)

4 *Min kalimāt mulūk'l-Furs* (ff 23v-25) Apocryphal sayings of Faīdūn and other ancient Iranian sages.

5 Scraggy extracts from various Shi'ite religious writers (some of them from Ibn-Bābūya) (ff 25v-28v).

6 A petition (*'arīda*) from Pīr Muhammad Mūsā to Jahān-gīr, who is here called بادشاه دهلوی (ff 29-29v)

7 Scraggy notes and extracts of religious and magical contents, from the *Tafsīr-i-kashshāf*, *Kashkūl*, *Hayātu'l-haywān*, etc (ff 29v-44v)

8 A brief note on the biography of Nāsu-i-Khusraw, with a short account on the Isma'īlite rulers of Alamūt (nothing new, probably based on *Raudatu's-Safā* or *Habību's-siyar*) (ff 45-48) Beg

ندد من احوال نامر ~ رو، اصل او اصغاسب و در باب او سخن

دسیار گفته اند الهم

9 A short extract from the *diwān* of Khāqānī, see above, Nos 456-458 Beg as in No 456 (ff 49v-55)

10 Notes containing various Traditions (ff 55v-60)

11 A short extract from *Al-mulūtu'l-a'zam fī tafsīr'l-Qur'ān*, by Haydar al-Husaynī al-Āmulī (ff 61-63) It deals with the secret mystical names of Muhammad and of various saints gives the dates of the deaths of the Khalifs, etc

12 Extracts from *Riwadu'l-manāzin fī 'ilm'l-awā'il wa'l-awākhir* (ff 63-78v), by Abū'l-Walīd Muhammad Ibn-Shahna al-Halabī, d 815/1412, which is in its turn, an extract from the famous work of Abū'l-Fidā, see Brockelmann, *Gesch d Ar Lit*, vol II, p 141 It contains succinct accounts of the early Muhammadan dynasties

13 Several letters sent between one of the Qutb-Shāhs and an 'Adīl-Shāh (ff 80-89)

14 A letter of Akbar to one of his sons (ff 90-90v)

15 Short and scraggy notes and extracts of religious contents, mostly on various subjects of Tradition (ff 91-116v)

ff 116, S 200 × 125, 165 × 90, ll 30 Or pap Ind nast, different hands Cond good

1143.

(مجموعه)

(MAJMU'Ā)

Aa 2

Scrappy notes of religious contents and prayers, included in this *majmū'a*, cf also above Nos 928, 971 etc Transcribed in the beg of the XIIc AH The articles to be mentioned here are

1 A note on the punishment of the people who violate the fast of Ramadān فصل در عقوبت روزه حوران ماه رمضان (f 139v)

2 Prayers of various kinds, with explanations of their particular effects and advantages (ff 176v-178v)

3 A versified note on prayers The note has a heading Beg  
مستعنی دعا، و دعای (ff 179-179v) The author's name is not given

بخوانند یاری ر بونا اله، الحج

Bd v For measurements, etc, see No 928

1144.

فوائد المظامیة

FAWĀ'IDU'N-NIZĀMIYYA

M 127

A treatise on the influence and advantages of various particular prayers, on the magical effect of some *sūras* and verses of the Coran, on special forms of *dhikr*, and different *nauāfil* (additional prayers) The author calls himself Muhammad 'Ubaydu'l-lah b Hadrat Muhammad Shāh He dedicated his work to Āsaf-Jāh (d 1161/1748), the title of the work is apparently an allusion to the latter's name Nizāmu'l-Mulk Copied towards the beg of the XIIIc AH Beg

یا من یحمد دانه دانه می دانه الحج

S 225 x 140, 170 x 95, ll 15 Or pap Ind nast Cond tol good

1145.

(مجالس در فضیله، جهاد)

(MAJĀLIS DAR FADLIYYAT-I-JIHĀD)

M 86

Sermons on the subject of *jihād*, on the religious advantages to those who partake in it, curses on the heads of unbelievers, etc Many *hadīths*, Coranic verses, etc are quoted There is no introduction or *khātima*, and the name of the author is not given, but from its general style and tone it appears clearly that these orations are a production of some one connected with Tīpū's court The first part of the same volume, in which this collection is included consists of *Mu'ayyidu'l-mujāhidin* versified sermons on

the same subjects, by Zaynu'l-Ābidīn Shūstārī (see Nos 882-883), and it would not be surprising if both should be found to belong to the pen of the same writer Copied in the beg of the XIIIc AH Beg

الحمد لله . . ايها الناس اعلموا ، اى كروة مردمان الحج

Bd \ Ff 48v-86 For measurements, etc see No 883

## 1146.

مثمر الموارد

MATHMARU'N-NAWĀDIR

Ab 15

A collection of explanations of the mystical meanings and magical powers of various epithets of God, the names of the first four Khalifs, the twelve Shi'ite Imams, etc , with many genealogical tables and drawings Composed by Muhammad Ghuyāth, who dedicated it to Tipū, nawwāb of Mysore The work is a remarkable mixture of piety and superstition, which sometimes closely approaches blasphemy In addition to to the 99 'names' of God, there appear equally 99 'names' of Abū Bakr (1), 'Umai (1) 'Uthmān, and 'Alī etc Copied in the beg of the XIIIc AH Beg

الحمد لله الخالق الباري المنصور له الاسماء الحميدة الحج

Ff 60, S 200 × 120, 165 × 90, ll 17 Or pap Ind nast Cond good Index On ff 1-3 there are double vignettes Ff 56-60 left blank On ff 54v-55 there are drawings of the 'sandals of Muhammad,' often used for amulets Here, however, they are not filled in with the necessary formulas CFW 1809

## 1147.

راد المجاهدين

ZĀDU'L-MUJĀHIDĪN

E 101

A treatise on *jihād* on various eschatological, theological and moral matters, propitious days, lucky hours, etc Comp in 1209/1794, by Ghulām Ahmad by order of Tipū, nawwāb of Mysore This work is described in detail, and the headings of its 15 *fasls* are given in EIO 2621-2622 Copied in 1222 of the Muhammadī era or 1210 AH, by one Husayn At the end there are several notes of religious contents, and prayers Beg

الحمد لله الذى علم الانسان ما لم يعلم الحج

S 185 × 125, 145 × 80, ll 11 Or pap Ind nast Cond tol good Notes on fly leaves

## 1148.

تعمد ، فامه

TUFANG-NĀMA

M 88

A treatise, in catechetical form, on the mystical origin (from David, father of King Solomon) of the rifle, the necessary prayers

and incantations to be recited while manipulating it, etc Judging from the style, etc , it was composed for the perusal of the victorious troops of Tīpū, nawwāb of Mysore The author does not mention his name. Copied in 1210 AH at Danpadrājpūr (?) by Qādir Shāh Sirāju'd-Dīn (b ) Jalāl Beg

الحمد لله ..... يدانكه راة روان انادند و كوشه سندان راويده مطابق السج

Ff. 6, S 200 × 135, 165 × 60, ll 13 Europ pap Ind nast Cond tol good

## VIII. SUFISM.

*Note* —In this section only those treatises on Sufism are included which are written in prose. The versified ones have already been described in the section on Poetry, and some others, containing chiefly biographical material, in the section on Biography.

1149.

کشف المحجوب

KASHFU'L-MAHJŪB

E 142.

The famous early Persian treatise on Sufic doctrine, by Abū'l-Hasan 'Alī b 'Uthmān b 'Alī al-Jullābī al-Ghaznawī al-Hujwīnī, who died *ca* 465/1073 at Lahore (where a shrine, supposed to be his grave, is still much revered). The work is fully described in EIO 1773, and is accessible to European readers in an English translation by R. Nicholson, 1911, Gibb Memorial Series vol XVII. A critical edition by the late V. Zhukovsky is not yet made public. The work was lithographed a great many times in Lahore and other places in India, in the Persian original and also in a Hindustani translation. A good lith edition appeared at Samaiqand in 1914. For the principal references concerning the book and the author see Br. Lit. Hist., II, 288, GIPh 364, EIO 1773-1777, EB 1245, P1 287, Ros p 291, R 343, FI III 440 sq., St No 40 on p 39, etc. Cf also Notices et Extraits, XII, 360. The work is divided into 40 *bābs*, but the division is not quite systematic. The present copy was transcribed in the 24th year of Aurangzib's reign, i.e. 1092 AH. Beg as usual.

ربنا ائدنا من لدنک رحمہ  
الحمد لله الذي كسبه ، لاولئائه الخ

Ff 249, S 220 × 120, 160 × 75, ll 19. Or. pap. Ind. nast. Cond. very good. Notes and glosses on the margins.

1150.

The same

E 143

Another copy of the same work, dating from the XIIc AH. It is incomplete at the beginning, and opens with the passage found on f 7 of the preceding copy.

Ff 357, S 210 × 120, 150 × 70, ll 17. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by worms and dampness.

## 1151.

The same

E 141

Another copy of the same work, dating from about the middle of the XIIc AH Beg as usual, see No 1149

Ff 236, S 250 × 185, 170 × 100, ll 17 Or pap Ind nast Cond good

## 1152.

The same

E 144

Another copy of the same work, transcribed at Sikākul, Haydarābād, in 1245 AH Beg as usual, see above, No 1149

Ff 384, S 235 × 155, 160 × 90, ll 15 Or pap Ind nast Cond good Slightly worm-eaten

## 1153.

مناجات عبد الله انصاری

MUNĀJĀT-I-‘ABDU’L-LAH ANSĀRĪ

Oa 61

The well known short collection of invocations to God, which is probably a genuine work of Abū Isma‘īl ‘Abdu l-lah b Muḥammad Ansārī (see concerning him and his works above, No 234), d 481/1088 There are apparently several versions of the same work See GIPh 282, Bl I 81-83, EIO 1779, R 35, Fl III 497, Dorn C 254, cf also P1 3, Leyden C IV 349 Notices et Extraits, XII, 352, etc Lith a great many times in Persia Copied apparently in 1106 AH (the 37th year of Anangzīb's reign), because other treatises, included in the same *maḥmū‘a* and written by the same hand, are so dated Beg as usual

ای ر دردت بدلان را نوی درمان آمده الح

Bd v Ff 1v-8v, S 220 × 125, 170 × 85, ll 15 Or pap Ind nast Cond tol good  
Some notes on the *tarīqat* at the end

## 1154.

The same

E 94

Another copy of the same work, dated 1127 AH Beg as in the preceding copy On ff 17v-20v there are some notes and poetical quotations from Firdausī, Bahārī, and a few others

Ff 20, S 210 × 115, 175 × 85, ll 15 Or pap Coarse Ind nast Cond good

## 1155.

The same

E 223.

Another copy of the same work, dated 1135 AH, transcribed by Haydar b Sadrī'd-Dīn Muhammad Jabl 'Āmilī Hasanī Beg as in the preceding copies

Bd v Ff 1v-10r, S 230 × 130, 160 × 80, ll 15 Or pap Ind nast Cond rather bad

## 1156.

The same

E 95.

Another copy of the same work, dating from the XIIc AH. Before the usual beginning (the same as in the preceding copies) there is

مباحث اسرار بدیم بارگاه عقاری ابو اسمعیل حواحه عدد الله انصاری الح

Ff 11, S 165 × 105, 130 × 75, ll 13 Or pap Ind nast Cond good

## 1157.

The same

Oa 3

Another copy of the same work, dating from the XIIc AH, transcribed by Jamāl-Khān Lūdī Before the usual beginning (see No 1153), there is a short passage beg

بدم آن حدای که نام او راحه روح است الح

Bd v Ff 1v-12v, S 250 × 145, 165 × 75 ll 13 Or pap Ind shikasta nast. Cond good CFW 1809

## 1158.

KANZU'S-SĀLIKĪN

کنز السالکین

E 147

A long treatise, in prose and verse, on the principles of Sufic doctrine, ethics etc The author mentions his *takhallus*, in almost every poetical passage, as Ansāī, Pīr-i-Ansāī, Pūr-i-Ansāī etc Moreover, a very rare case in Persian literature, he often mentions his *takhallus* even in the prose parts, and frequently addresses

himself as 'Abdu'l-lah or Ansāī, or, at the beginning of various chapters and paragraphs uses the expression "Shaykh 'Abdu'l-lah, It is mys " It is not an exaggeration to say that the author's found appears at least once on every page of the work We

Ff 357, before, have to think that the treatise is a most genuine Slightly injured

production of the famous Sufi, Abū Isma'īl 'Abdu'l-lah Ansārī, who is the author of the preceding work (Nos 1153-1157). But a more careful examination brings to light several matters which inspire serious doubts as to the genuineness of this authorship. As compared with the style of the *Tabaqāt* of Ansārī (see above, No 234) this work shows a great difference: (1) in the language, which is here far more modern, (2) in a very profuse use of Sufic symbolism, which did not exist (at least in so developed a form) in Ansārī's time and does not appear in the *Tabaqāt*, (3) instead of the invariably precise references to sources of tradition or information, which we have in the *Tabaqāt*, and which are only natural in the work of such an extremely erudite writer as Ansārī was, we find here generally only vague allusions to 'some saints,' etc., and it is obvious that the author intentionally avoided references to known persons, (4) and lastly, in several places we find eulogies of Abū Hanīfa and Shāfi'ī, while no mention is made of Hanbal, to whose school Ansārī belonged. Besides, whereas there are no Persian poetic quotations in the *Tabaqāt*, the present book consists, for at least one-third of poems of a style which obviously cannot be that of the Vc AH. These general observations can be strengthened by two striking facts. On ff 288-288v there is a fantastical story connected with the death of Mahmūd of Ghazna. Ansārī, who was a contemporary of that prince and perhaps, one of the most honest and judicious personages to be met in the whole of Persian literature could not tell such nonsense. The story could only have come into existence when the time of Mahmūd had long ago come to belong to the realm of legend. On ff 11-11v there is another interesting story, quoted from 'historical books' narrating an anecdote about Hindū-Shāh, who was besieged at Nishāpūr by his brother Sultān Muhammad, and, on the advice of 'Najmu'l-a'imma' surrendered to the latter. There can be little doubt that the event alluded to in this story can only be the one which took place sometime in 597-599/1200-1203, and belongs to the period of the contest between 'Alāu'd-Dīn Muhammad, the Khwārizm-Shāh (596-617/1200-1220), and his nephew, Hindū-Khān b Malik-Shāh b Takash (see W Barthold, *Turkestan* vol II p 375 of the *Russian* edition, 1900). The divine in question may be identical with the famous Najmu'd-Dīn Kubrā, who perished later at the hands of the Mongols.

All these very suspicious details of the book only suggest its being a comparatively modern composition, an intentional or unintentional forgery. It is divided into 25 *fasls* all with more or less elaborate headings. They deal with

- 1 فصل در بیان احوال و مناقب (f 4v)
- 2 حقایق عمل (f 40)
- 3 صف عمل و عسل (f 62v)
- 4 صف عالم (f 49v)

- طواه ، 8 (f 120v) حوانی 7 (f 110v) کورستان 6 (f 70)  
 (f 158v) آمیزدن انسان 10 (f 130) کون و مکان 9 (f 126v)  
 در فرستادن آتش دددا 12 (f 168v) در بیان سال که نچهل رسد 11  
 اسم داف 15 (f 252) روح 14 (f 234) عناصر 13 (f 215v)  
 وعر 18 (f 279v) محبت 17 (f 272v) شب برآب 16 (f 269v)  
 (f 297) فصله ، روز جمعه 20 (f 290) عدانه الله 19 (f 285v)  
 (f 304) فصله ماه شعبان 22 (f 302v) و صلب ماه رجب 21  
 فصلیه رساله 25 (f 311) مال 24 (f 306) فصلیه ماه رمضان 23  
 (f 318)

Another copy is mentioned in Bh 165, cf also St No 48 on p 40 The present transcript was collated with its original in 1100 AH, probably shortly after completion of the copying Beg

الحمد لله .. - (أما بعد) چندین کوید اصعه ، عباد عدد الله

انصاری الح

Ff (360), S 235×125, 155×70, ll 15 Or pap Ind nast Cond good In the beginning folios are badly misplaced An index and notes on the initial fly leaves Fol 2 is placed amongst the fly leaves

## 1159.

The same

E 96

Another copy of the same work, incomplete at the beginning It opens with the text found on f 2v, line 8 of the preceding copy

..... دسمن ایسان سرای لعب اسب الح

Only the first 9 *fasts* have their headings 1, on f 3, 2, on f 19, 3, on f 23, 4, on f 29v, 5, on f 36, 6, on f 55v, 7, on f 61v, 8, on f 64v, 9, on f 66v The others are not properly distinguished Transcribed in the beg of the XIIc AH Marginal notes

Fi (184), S 280×140, 230×90, ll 19 Or pap Ind nast, different hands Cond good

## 1160.

کمپای سعادت

KĪMIYA-I-SA'ĀDAT

E 151

The well known Sufico-religious treatise by the famous theologian Zaynu'd-Dīn Abū Hāmid Muḥammad b Muḥammad al-

Ghazālī at-Tūsī, d 505/1111 It probably deserves the epithet of the most popular Persian Sufic treatise in the East, and was printed and lithographed many times in India and elsewhere See B1 Lit Hist, II, 295, GIPh 364, BI I 85-91, EIO 1781-1791, Br 30, EB 1429-1430, Pr 288-289, R 36-39, Aum 61-62, Mehren 5, Doin C 256, Dresden C Nos 4 and 255 *Ind lib* Bh 166-168, St No 1 on p 49, (GC I 843) Translated into English by H A Homes, Albany, N Y, 1873 The work is divided into four *rukns*, with a preface (in four *‘inwāns*) The present copy was transcribed by Hasan Kātīb b Mullā Hājji Muhammad Zanīkūī (سکری), in 954 AH Beg as usual

سپاس و ستائس فراوان بعدد ستارگان و قطرات دُرّان البحر

S 260 × 150, 180 × 100, ll 19 Or pap Ind nast Cond not good Worm eaten  
Notes on the margins Four good vignettes

## 1161.

The same

E 152

Another copy of the same work, dating from the end of the XIc or the beg of the XIIc AH Beg slightly different from that in the preceding copy

سکرو ستائس البحر

Ff (524), S 235 × 160, 175 × 85, ll 19 Or pap Ind nast, different hands Cond good

## 1162.

The same

E 149

Another copy of the same work, dating from the XIIc AH, a portion of it is dated 1154 AH (see f 360) Beg as in the preceding copy

Ff (485), S 300 × 175, 220 × 110, ll 16 Eur and O1 pap Modern Ind nast Cond rather bad Some folios, especially ff 203-307 are entirely perished Others injured by worms and dampness Notes

## 1163.

The same

E 153

The *first* half of the same work, containing the preface, the *first* and the *second rukns* Copied in the XIc AH Beg as in two preceding copies

S 225 × 125, 155 × 65, ll 22 O1 pap Good Ind nast Cond good Slightly worm eaten Two vignettes

## 1164.

The same

E 150

Another copy of the *first* half of the same work, containing only the first two *rukns*, without the preface Copied in 1138 and 1139 AH, Aurangābād, by Muhammad Akbar b Hasan Beg abruptly

رکن اول در عبادت الحج

Ff (210), S 305 × 200, 220 × 130, ll 15 Or pap Coarse Ind nast Cond good

## 1165.

ترجمه منہاج العابدین

TARJUMA-I-MINHĀJU'L-ĀBIDĪN

E 202.

A Persian paraphrase of an Arabic work by the same Ghazālī (see Nos 1160-1164), dealing with various topics of the theory of Sufism, cf Brockelmann, *Gesch d Ar Lit*, v I, p 423 The name of the translator is not given in this copy, but, as stated in EIO 1865-1866, where other copies of the same work are described, this Persian version comes from the pen of Yūsuf Bud'h of Īrich, who d in 834/1430-1431, an Indian Sufic shaykh of the Chishtī affiliation See EIO 1865-1866, cf R 1079 It is divided into seven '*uqbas* (the headings are given in EIO 1865) Transcribed towards the end of the XIIc AH Beg

حمد مرحدایرا کہ ملک حکیم اسب و ہواد کردم الحج

S 220 × 120, 160 × 80, ll 13 Or pap Vulgar Ind nast Cond not good Injured by dampness

## 1166.

تہذیب الدین من العصاة

TAMHĪDĀT-I-'AYNU'L-QUDĀT

Oa 20

A treatise on the principal problems of Sufic theosophy, by Abū'l-Ma'ālī (or Abū'l-Fadā'il) 'Abdu'l-lah b Muhammad al-Miyā-najī al-Hamadānī, with the surname 'Aynu'l-quḍāt, a disciple of of Ahmad Ghazālī, the brother of the famous philosopher Muhammad Ghazālī His death (by execution, on the charge of heresy) is usually placed in 533/1138-1139 (there are in his book suspiciously numerous allusions to his tragic end) See Bl I 92-93, EIO 1793-1794, EB 1247, Fl III 413-414, cf R 411, Dorn C 249, etc The work is also called *Zubdatu'l-haqā'iq fī kashfi'd-daḡā'iq* It is divided into ten chapters, each with the heading *مبدأ اصل* but without any particulars as to the contents In the present copy they are found I on f 3, II (lacuna ?), III

on f 18v, IV on f 27, V on f 30v, VI on f 44, VII on f 63, VIII on f 73v, IX (lacuna ?) X on f 111 Transcribed in 1056 AH by Shāh Nūru’l-lah Nabīna-i-Qādnī, at a place called بلنكه  
There is a special heading in the beginning

هذا الكلام (sic) سلطان العارفين و الاولياء... ابو المعالى عيسى الهذلي

The text begins as usual

ساس آنخدای را که آمرد عالم را نه ار اصلی الح

Bd v Ff 1v-165, S 170×110, 130×75, ll 15 Or pap Ind nast Cond bad  
Injured by worms, dampness, and especially repairs

## 1167.

The same

E 49

Another copy of the same work Although it is slightly incomplete at the beginning (it opens with the text found on f 3 of the preceding copy), and seems to be more modern than No 1166, it is much better preserved and clearly written Transcribed probably towards the end of the XIc AH The *tamhīds* are found I on f 1v, II on f 8, III on f 16, IV on f 23v, V on f 26v, VI on f 39, VII on f 55v, VIII on f 65, IX on f 77, X on f 96v At the end there are various prayers, notes, etc Beg abruptly

.....الحسن الخالدين رب العالمين الح

S 205×120, 140×60, ll 15 Or pap Ind nast Cond good Slightly injured by worms

## 1168.

سحر الكائنات

BAHRU’L-HAQĀ’IQ

E 26

A commentary on the *Tamhīdāt* The author gives his name only in the form of Allah-Nūi (ff 5, 47v, 63, 74, 80v), without any further details He refers (see f 6) to his spiritual guide, Nizāmu’d-Dīn ‘Umārī, who still lived at T’hānīsār at the time when this commentary was in process of composition This shaykh was the well known disciple of Jalālu’d-Dīn Qutbu’l-‘Ālamīn Mahmūd T’hānīsārī (d 989/1582) He died in 1035-1036/1626-1627 (see the *Sawāṭir-u’l-anwār* in EIO 654, column 337) It seems therefore most probable that this work was composed sometime in the beginning of the XIc AH There was an old and very brief commentary on the same *Tamhīdāt*, by Muḥammad Husaynī Gīsūdīnāz (d 795/1394) It will be described further on in this Catalogue The present copy only contains the com-

mentary on the first five *asls* (the last is incomplete) 1, on f 10v, 2, on f 47v, 3, on f 63, 4, on f 74v 5, on f 81 The title is given on f 7 Transcribed towards the end of the XIc or the beg of the XIIc AH Beg

هو هو لنس سواة احد منكرود ندس ه وحدان وحدت الحج

On ff 1v-4 there is a kind of introduction to the commentary, or even possibly a short separate treatise, in ornate prose dealing with Sufic matters The author does not mention his own name or the title of his note Beg

هو هو لنس سواة ندانكه انس معراب متضمن اسارات الحج

Fr 91, S 245 × 135, 210 × 90, ll 32-34 Or pap Ind nast Cond good

## 1169.

النس المائبين

UNSU'T-TĀ'IBĪN

E 20

A rare exposition of the principles of Sufism, its ethics, and other cognate matters, by Abū Nasr Ahmad b Abī'l-Hasan Nāmīqī Jāmī, i e the well known poet Ahmad-i-Jām, who d in 536/1141 (see concerning his biography and his poetical works Nos 245 and 436 in this Catalogue) The shaykh, as stated by all his biographers, and even mentioned by himself in the preface to his work, was *ummī*, i e a man of insignificant education The fact of his having been able to produce this and other works he explains by various supernatural causes, special Divine guidance, etc (with all of which, judging from his biographies, he was quite familiar) Most possibly the explanation may be found in the much less miraculous collaboration of his better educated and more literary disciples And the form of the work supports this explanation, because every separate paragraph or chapter is uniformly introduced by the same expression, which probably does not come from his own pen

قال الاسد الامام شيخ الاسلام ودس الله روحه العرير الحج

With regard to its contents this rare work is most disappointing It contains only vague and stereotype discussions of well known matters, giving nothing original There are no references to the author's contemporaries, no mention of his sources of information, etc The only real value which this treatise has is its linguistic form It presents very interesting peculiarities, parallel to those to be observed in the language of Ansārī's *Ṭabaqāt* (see above, No 234)

The treatise is divided into 45 *bābs* Then headings are given

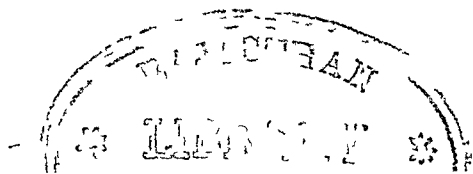
می پرسند که عمل چیست و عامل in the form of lengthy questions All the others are in the same style It will therefore be more economical to mention here the subjects only

- توحد و موحد 3 (f 9v) معرفت و عارف 2 (f 7) عمل و عامل 1  
 6 (f 16v) نمدار و نمداری 5 (f 13v) سببی و جمعی 4 (f 12)  
 هوا و هوادار 8 (f 26) احلاص و مخلص 7 (f 21v) یونہ و تائب  
 9 (f 37v) پند کسب که افتادار را سایید 10 (f 32v) علم و عالم 9 (f 29)  
 11 (f 41v) طلب و طالب 12 (f 40) مرید کسب و مرید را چه باید کرد  
 15 (f 47v) راه و مرکب راه 14 (f 45) سریع و حصب 13  
 صوفی و درویش 17 (f 54) موقوف و موقوف 16 (f 51) نار و یازی  
 مرق میان معکرة و کرامات 19 (f 61) مدتدی و ملتدی 18 (f 58)  
 حرص و همب 21 (f 75) دنیا، حاص و دنیا، عام 20 (f 63) و مخوفه  
 فداعب و فابع و در راه خدا فداعب 23 (f 79) رهد و راهد 22 (f 77)  
 توکل و 25 (f 88v) تقوی و متقی و انبی 24 (f 84v) شاید یا نه  
 27 (f 93v) سکرو شاگر 26 (f 90v) متوکل  
 نموده و دیده 30 (f 106) فقر و فقیر 29 (f 102v) صبر و صابر 28  
 وحد 32 (f 116v) وف و خداوند وف 31 (f 112) و خداوند دیده  
 33 (f 120v) مسی و عاشق و در راه خدا عشق ساید یا نه  
 در راه اولنا . . . آفتاب کسب 35 (f 131) سماع و سماع شاید یا نه 34  
 کرد در حلل حدای . . . ساید یا نه 36 (f 140v) و ماله کیسب انس  
 خاطر حذر از خاطر سر بچه 38 (f 150v) مؤمن و مسلم 37 (f 146)  
 40 (f 161v) نیک گفتن و بد گفتن 39 (f 153v) نار دانم  
 مدعی صادق 42 (f 174) در محبت و ناصح 41 (f 165) شاید یا نه  
 سخن مستمعان 44 (f 182) مکائد انبلس 43 (f 176v) و مدعی کاذب  
 45 (f 201v) ادب با امانی (f 194v)

Of these *bābs* the most interesting is perhaps the 40th, as shedding some light on the psychological grounds of Sufic erotic symbolism. The full title of the book, *Unsu't-tā'ibīn wa su'āṭu'l-lah mubīn*, is given on f 2. Copied apparently towards the end of the XIc or beg of the XIIc AH. Beg

الحمد لله ..... قال الصدر الامام . . . ابو محمد احمد . . . الدامعی الح

Ff 213, S 225×140, 150×90, ll 17 Or pap Ind clear nast Cond good  
 Slightly worm-eaten





1173.

The same

Oa 34

Another copy of the same work, dating from the end of the XIIc AH Beg as in the preceding copy On the margins there is another, *versified*, paraphrase of the same *Ghauthiyya* by an author who does not mention his name Beg of the versified translation

حمد محمودی کہ خود حامد هموس

هر زمان هر محمد ~ خود عامد هموس

Bd v Fr 57v-73, S 210×145 160×85, ll 11 Europ pap Ind nast Cond tol good Injured by dampness

1174.

شرح رساله ذوقه

SHARH-I-RISĀLA-I-GHAUTHIYYA

F 117

A Persian translation of, and a commentary on the same *Ghauthiyya* (see Nos 1172-1173), by Walī b Mulūk Shāh as-Sīd-dīqī al-Qādnī (الکرنیادی), a follower of the Qādnī order (and apparently not the disciple of 'Abdu'l-Qādnī himself) There are no indications as to the date of composition See EIO 1797-1798 Copied about the middle of the XIIc AH Beg

حمد ناصح و ندای متعدد مر حضرت محمدي را الح

Fr (68), S 200×115, 155×80 ll 13 Or pap Ind nast Cond tol good Slight ly injured by repairs

1175.

The same

Oc 4

Another copy of the same work, transcribed in 1156 AH at ساژور, by Bālkīshan Beg as in the preceding copy

Bd v Fr 152-206v For measurements, etc, see No 987

1176.

رساله معروفه کتب نفس

RISĀLA-I-MA'RIFAT-I-KASB-I-NAFS.

Oc 5

A short treatise on the rules for ascetic training ascribed to the authorship of the founder of the Indian Chishtī affiliation, Mu'īnu'd-Dīn Chishtī Sijzī, son of Hasan b Ahmad b Tāhīr, d

632/1235 The general style of the work is not in contradiction with the antiquity ascribed to it, but there are no specific guarantees that it was really written by this particular saint Transcribed in the XIIc AH being included in a *maǧmū'a* Beg

س"ه از گفتار حضرت حواحه معین الدین سکری السج

Bd v Ff 93-97 For measurements, etc, see No 66

1177.

مرصاد العباد

MIRSĀDU'L- IBĀD

E 177

The well known treatise on the theory and practice of Sufism, by Abū Bakī 'Abdul-lah b Muhammad b Shāhwar surnamed Najmu'd-Dīn i-Dāya d ca 654/1256 He completed this work in 620/1223, at Sīwās, in Asia Minor, as stated at the end of the book It is divided into five *bābs* and its full title is *Mirsādu'l-ibād min al-mabda' ilā l-ma'ād* See Bī Lit Hist, II, 195-196 Bl I 96, EIO 1804-1805 RS 17 EB 1218, R 38-39 Fl III 117, 453, Notices et Extraits XII p 116 Cf also St No 70 on p 43, etc Lith in Tehrān 1314 There is also an old lith edition (Persian) of extracts from this work Transcribed towards the end of the IXc or beg of the Xc AH Beg as usual

حمد بیحد و ندای بی حد نادشاهی را که وجود هر موجود تنگه

حد اوسب الس

Ff (111), S 210 x 155 200 x 115, ll 23 Or pap Good Khorasani nast Cond tol good Slightly damaged by dampness and repairs

1178.

The same

E 176

Another copy of the same work, transcribed in 1118 AH Beg as in the preceding copy but in addition there is the usual glorification

الحمد لله رب العالمین الس

S 245 x 155, 180 x 100, ll 15 Or pap Ind nast Cond tol good Slightly damaged by repairs

1179.

(سائل = وزیر 'سعی)

(RASĀ IL I-'AZĪZ NASAFĪ)

Ob 4

Two treatises on Sufism by 'Azīz b Muhammad an-Nasafī, who d in 661/1263, at Abaiqūh, see EIO 1806 R 1095 etc

Both are included into a large *maḥmū'a*, dating from the XIIc AH They are

1 *Kashfu'l-haqā'iq* (ff 6v-134v) A large treatise on Sufism, being a summary of 400 volumes of various works of Sa'du'd-Dīn al-Hamawī (d 650/1253) See EB 1249, cf EIO 1806 It is divided into seven *risālas*, each subdivided into several *bābs* (the headings are given in full in EB 1249) They are as follows 1, on وجود (f 6v) 2, on انسان (f 30v) , 3, on سلوك (f 60) , 4 on توحید (f 80) , 5, on معاد (f 96) , 6, on آحاد و احزاب (f 118v) , 7 در بیان آنکه هفت آسمان و هفت زمین کدام است (ff 123v-134v) Beg

رساله اول از کتاب کشف الحقائق در بیان وجود الحق

2 *Maqsadu'l-aqsā* (ff 134v-175) The well known treatise on the principles of Sufism See BI I 99, EB 1250, Pt 1053, R 834, Gotha C Nos 6, 11, Leyden C V, 42, 43, cf EIO 1806 Lith in Tehran It forms the basis of E Palmer's Oriental Mysticism Cambridge 1867 Beg

الحمد لله . . چندی گوید افعه ، صفا و حاد مفرار تریر بن محمد

سعی السج

Bd v Ff 6v-175, S 180×110, 125×55, ll 17 Or pap Ind nast Cond good  
Notes on the fly leaves

1180.

معصن الاقصی

MAQSADU'L-AQSĀ

Ob 11

Another copy of the same work as No 1179 (2), dating also from the XIIc AH Beg as in the former copy It is included in a *maḥmū'a*

Bd v Ff 84v-109v, S 310×180, 210×115, ll 23 Or pap Ind nast Cond tol good

1181.

راحة العلوی

RĀHATU L-QULŪB

E 73

Discourses of the famous Chishtī saint, Farīdu'd-Dīn Ganj-i-Shakar, whose original name was Mas'ūd Ajūd'hanī, d 664 or 665/1265-1266 His utterances were collected during the period from the 15th Rajab 655/1257 to the 2nd Rabī'u'l-awwal 656/1258 by his disciple Nizāmu'd-Dīn Ahmad Badāūnī, who completed

the work shortly after that date Another copy in Bh 170 Cf St No 23 on p 37 Copied in 1077 AH (? suspicious) Beg

بعد سپاس و مدب آوردگار و درود بر سرور آوردنيس اله

Ff (90), S 215×135, 165×85, ll 15 Or pap Good Ind nast Cond good  
Notes and glosses on the margins and fly-leaves

## 1182.

اوصاف الاسراف

AWSĀFU'L-ASHRĀF

E 25

A short treatise on the principles of Sufism, dealing with the various stages of spiritual progress, by Nasīru'd-Dīn Muhammad b Muhammad b Hasan Tūsī d 672/1274, at Baghdād See Br Lit Hist, II, 486, EIO 1809-1810, Pt 35, 274, R 829, Fleischer, No 348 etc Cf St No 80 on p 44 Lith several times in Persia The work is divided into 6 *bābs*, the headings of which are given in EIO 1809 Copied about the middle of the XIIc AH Beg

سپاس بعباس نار حدائی را سبب آنکه اله

S 180×105, 1.5×60 ll 11 Or pap Ind nast Cond tol good

## 1183.

طوالع السموس

TAWĀLĪ U'SH-SHUMŪS

E 126

A huge, most verbose and unsystematical work on various forms of *dhikr*, containing long discussions on the mystical meaning of various sacred formulas, the attributes of God, etc There is no subdivision into chapters, or other arrangement, but the discussions follow each other without apparent order The author's name is given in the colophon as Hamīdu'd-Dīn Nāgūī There were several Sufic saints with this name in the VIIc AH Two are mentioned in *Safīnatu'l-awliyā* (EIO 647), i.e. No 111 (col 286) who died in 673/1274 at Nāgūī and No 149 (col 290), who died in 643/1246 There is no doubt that there were also many other persons with the same name, who are not mentioned in the *tadhkiras* At all events the work cannot have been composed later than the VIIc AH, because it is many times quoted in another Sufic treatise, *Shamā'il-i-anqiyā wa dalā'il-i-atqiyā* (see further on, No 1197), whose author, Ruknu'd-Dīn 'Imād, wrote it not later than 732/1331 The work, however is not mentioned by Hājī Khalifa Cf St No 3 on p 35 Copied in 964 AH (? somewhat suspicious) Beg

التم ادبى اسألك بالمسئنة العارمة و بالوجود العائص اله

Ff 365, S 265×150, 190×100, ll 25 Or pap Ind nast Cond good

## 1184.

The same

E 127

The second half of the same work Copied in the beg of the XIIc AH Beg abruptly

الهی بحلال و بدسک و بحال اندسک الحج

Ff 266 S 270 × 160 185 × 95, ll 18 O<sub>1</sub> pap Ind nast Cond good

## 1185.

لمعالم

LAMA ĀT

E 168

The well known treatise on Sufism by Fakhrū'd-Dīn Ibrāhīm b Shahriyāi Hamadānī with the *takhallus* 'Irāqī, d 686 or 688/1287-1289 cf above, Nos 522-523 See besides references given under No 522, also R 594 etc The present copy is dated 868 AH (the date is apparently genuine) Besides the original text, it contains also a commentary, on the margins, by an author who does not mention his name with a preamble (ff 1v-4) beg

سناس و ستائس روزگارای را که روزی امعاف الحج

On ff 4v-6 there is another preface, also without the name of the author, beg

سناس حدایرا که روس کرداند داب و حدیب الحج

The text of the *Lama'āt* begins on f 6v

الحمد لله الذي نور وجهه حبيبنا محمد بن عبد الله

Ff (28) S 210 × 130, 135 × 85 ll 17 O<sub>1</sub> pap Ind nast Cond good

## 1186.

The same

E 170

Another copy of the same work, but without the commentary Transcribed in the XIIc AH Beg as in the preceding copy

Bd v Ff 9v-15 For measurements, etc, see No 632

## 1187.

دقائق الحقائق

DAQĀ IQU L-HAQĀ IQ

E 69

A treatise on various questions of ethics and Sufic doctrine in 80 *fasls* in prose and verse The author calls himself Ahmad

Rūmī He was a disciple of the great Jalālu d-Dīn Rūmī and flourished about 700/1299 See RS 18 R 39-40 (called here *Haqā'iq-i-daqā'iq*) *Ind lib* Bh 188, etc The versified passages are written in *mathnawī* verse in imitation of Rūmī's *Mathnawī* The treatise is very verbose and contains apparently very little original material Copied in 1133 AH by Mīzā-Beg Beg of the prose introduction

الحمد لله . هذا رسالة من كلام أحمد زوهي الشيخ

Beg of the first of the versified passages

تعداد نادر 'م' رحمت رحمت 'دست کبر سرورن درویشم'

S 250 x 155 220 x 120, ll 13, two columns in the centre and one on the margins - Or pap Good Ind nast Cond good Slightly injured by worms

## 1188.

درغا الارواح

NUZ'HATU'L-ARWĀH

E 206

The well known treatise in ornate prose and verse, on the usual Sufic topics It was completed in 711/1311-1312 by Ruknu'd-Dīn Husayn b 'Alim b Abī l-Hasan al-Husaynī Ghūrī surnamed Mīr Fakhr u-s-sādāt Husaynī d some time after 720/1320 (see above Nos 556-557) The work is divided into 28 *fasl* (their headings are given in EIO 1821) See Bl I 102-107 EIO 1821-1828 EB 1255-1256, Pl 292-294 R 40 608, Fl III 418 Mehien 7 Doin C 437 Kiaff 190, etc *Ind lib* Bh 171 St No 92 on p 29, (GC I 1042) Copied in 994 AH by one Mustafā Beg without the preface found in the majority of copies

توهمس جو ديدم زوسن آوار 'سحق را هم ديدم س كردم آغار'

Ff (56), S 190 x 115 125 x 55 ll 15 Or pap Ind nast Cond not good Injured by repairs CFW 1809

## 1189.

The same

E 205

Another copy of the same work, dating from the end of the XIc AH This MS does contain the preface, which begins as usual

الحمد لله قال سيدنا و مولانا السيد الاحل الامام الشيخ

S 215 x 120, 140 x 70, ll 15 Or pap Good Ind nast Cond tol good Slightly damaged by dampness CFW 1809

## 1190.

The same

E 207

Another copy of the same work, dated 1170 AH. It does not contain the preface and begins as No 1188.

Ft 95, S 210×120, 140×65, ll 15. Or pap. Ind. nast. Cond. good. Index. Many marginal notes and glosses forming almost a complete commentary. CFW 1809.

## 1191.

شرح نزهة الأرواح

SHARH-I-NUZ HATU L-ARWĀH

E 124

A commentary on the preceding work, by Abdu'l-Wāhid Ibrāhīm Husaynī Balghāmī, who completed it in 985/1578. See EB 1257 Bh 172 cf. EIO 1821. Copied towards the end of the XVc AH. Beg.

ب شرح ای مدبری و یسرای ای ری اسح

S 230×145, 175×90 ll 17. Or pap. Ind. nast. Cond. tol. good. Some folios perished. CFW 1809.

## 1192.

فارح الاقراح

FĀRIHU'L-ATRĀH

E 118

Another commentary on the same *Nuz hatu l-arwāh*, by Hāmid b. Ishāq, surnamed Majhan, who does not give the date of composition of his work. It must have been finished however before 1064/1654, in which year the present MS was transcribed by 'Abdu'l-Rahman b. Mu'min. The work seems to be of Indian origin. Beg.

حمد بن محمد بن اطمعی را که نسیم اطمس چون در فصا اسح

At the end there is *Du'ā-i-hizbu'l-bahī*, a prayer in Arabic with Persian explanations.

S 215×130 160×80, ll 17. Or pap. Ind. nast. Cond. good. Many glosses on the margins. Several folios are misplaced, those found at the end belong to the preface. CFW 1809.

## 1193.

مکمل نظام الدین

MAKTŪB-I-NIZĀMU'D-DĪN

M 27

A letter by the famous Chishtī shaykh of Dihlī Nizāmu'd-Dīn Awliyā, whose original name was Nizāmu'd-Dīn Muhammad b. Ahmad b. 'Alī al-Badā'ūnī al-Bukhārī, d 725/1325. It is addressed to Hīsāmu'd-Dīn, also surnamed Awliyā, who lived in

Gupta The letter deals with *tauhīd* and other Sufic matters its genuineness is however open to doubt Transcribed amongst other entries, in a *maǧmū'a* in 1132-1133 AH, because almost all of them are so dated Beg

کتاب کدرأ مکتوباً

Bd v. Ff 134v-136 S 110x210 *buḡād* Or pap Ind chik nast Cond tol good

## 1194.

The same

Or 5

Another copy of the same epistle dating from the end of the XIIc AH Beg as in the preceding copy

Bd v. Ff 121-127 For measurements etc. see No. 66

## 1195.

(مجموعۃ ذوائن)

(MAJMU' A-I-FAWĀ ID)

E 137

A collection of instructive utterances of Nizāmu d-Dīn Awḥiyā (see above Nos. 239 1193-1194) chiefly consisting of quotations of various works on Sufism (ار حمله ذوائن، نظام الدین و ار) arranged in 69 *bābs* under various subjects The works quoted here are mostly such as are very well known *Kashf al-mahjūb* *Tamhīdāt* of 'Aynu l-quḍāt, *Minsādu l-'ibād*, various treatises of 'Abdu l-lah Ansārī, Muhammad and Ahmad Ghazālī Qushayrī Abū l-Layth Samarqandī and others The compiler who was probably a disciple of Nizāmu d-Dīn does not mention his name Transcribed in 1041 AH by Kamāl Hāsān Beg

سبحان الله و الحمد لله و لا اله الا الله

Ff (140), S 230x135 140x80, 1115 Or pap Ind nast Cond tol good

## 1196.

حکم جامعۃ شرف الدین

HUKM-NAMA-I-SHARAFU'D-DĪN

E 60

A brief autobiography with occasional discussions of various Sufic topics, by Sharafu'd-Dīn Abū 'Alī Pānīpat'hī, surnamed Bū 'Alī Qalandar, d. ca. 725/1325 It is difficult to determine whether the work is genuine However, the names of various contemporary princes are often referred to in it, such as the princes Jalālu'd-Dīn (Fīrūz II 689-695/1290-1296), 'Alāu d-Dīn (Muhammad I 695-715/1296-1316), also Khidī-Khān Sūfī-Khān, etc

Copied towards the end of the XIIc or beg of the XIIIc AH  
Beg

این حکامه بددی سبب سبب المسائح شرح سره ، الدین الحج

Ff 7, S 215×125, 170×80, ll 13 Or pap Coarse Ind nast Cond tol good  
Slightly injured by worms

# 1197. شمائل انما و دلائل انغیا

SHAMĀ'IL-I-ANQIYĀ WA DALĀ'IL-I-ATQIYĀ F 125

An interesting treatise on the principles of Sufism, ethics, etc  
The author, Rukn(u'd-Dīn) 'Imād, composed it at the request of  
his spiritual preceptor Burhānu'd-Dīn Gharīb, d 732/1331 See  
EIO 1836, cf St No 5 on p 35 The work is divided into four  
*qisms* (for their headings see EIO 1836), but has also another  
division into 93 (not 91 as in the India Office copy) *buyāns* It  
consists of a very great number of quotations from numerous early  
works on Sufism and ethics, with short introductions by the com-  
piler The list of the sources is given in the preface Copied at  
Aurangābād, in 1130 AH by Tikchand, son of Talūkehand Beg

دفاعه کتاب ، اسم الله الذي اكرم الاعداء بمائلهم ، ستائس و بدای

سعد الحج

S 260×165, 180×100, ll 13 Or pap Ind shikasta nast Cond good Index  
Copious notes on the fly leaves at both the beginning and the end

# 1198.

The same

Oa 19

An extract from the same work, dating from the XIIc AH ,  
transcribed by Shū 'Alī It has a special heading *Zubdatu'sh-*  
*shamā'il* The authorship of the original work is here ascribed to  
Nūru'l-lah (cf f 30) Beg

الحمد لله . بدان هداک الله فی الدار من الحج

Bd v Ff 29v-176v, S 170×100, 120×60, ll 11 Or pap Ind nast Cond tol  
good

# 1199.

مصباح الهداية

MISBĀHU'L-HIDĀYAT

E 181

An abridged and condensed Persian version of the famous  
Arabic work on the principles of Sufism, '*Awārifu'l-ma'ārif* The

author of the Arabic original is Shihābu'd-Dīn Abū Hafs 'Umar b Muhammad b 'Abdī'l-lah al-Bakī as-Suhrawardī d in Baghdād in 632/1234 The translator who calls himself (f 1) 'Izzu d-Dīn Mahmūd b 'Alī al-Qāshānī (*sic*, i.e. Kāshānī) died in 735/1335 The work is divided into 10 *bābs* (for their headings see EIO 1837) and its full title is *Uṣbāhu'l-hidāyat wa miṣṭāhu'l-lifāyat* (f 1) See Bl I 108 EIO 1837, P1 290 etc Cf St No 53 on p 41 See also Notices et Extraits, XII, pp 322-352 and 377-391 Besides this Persian version of the '*Awānif*' there are several others (enumerated in EIO 1837) Copied in 1039 AH Beg

حمدی که لهجات صدق و بعضای احلاص الحج

Ff (323) S 215×140 135×75, ll 15 Or pap Ind nast Cond good Notes on the margins

## 1200.

سilk سلوک

SILK-I-SULŪK

E 105

A short treatise in ornate prose with numerous poetical quotations, on the usual topics of Sufism, divided into 151 brief chapters, here called *silk* The author is the well known Dīwān d-Dīn Nakhshabī d ca 751/1350-1351 (cf above Nos 307 335 336) See Bl I 110, EIO 1838-1839, etc Lith Dihlī, 1313 AH Copied in the beg of the XIIc AH by Islām Murtadā Shāhī Beg

حمدی که از عطر زوائج او ارواح اولیا معطر گردد الحج

S 230×140, 175×90, ll 13 Or pap Ind nast Cond tol good Slightly injured by worms CFW 1825

## 1201.

The same<sup>r</sup>

E 107

Another copy of the same work, dated 1156 AH, transcribed by Sayyid Husayn surnamed Sāhib Pīrān, and Muhammad 'Uthmān Fol 3 is the initial one misplaced Beg as in the preceding copy

S 200×110, 150×65, ll 14 Or pap Ind nast Cond good Many marginal notes and glosses

## 1202.

The same

E 106

Another copy of the same work, dating from the XIIc AH Beg as in the preceding copies (Nos 1200-1201)

Ff (113), S 230×155, 160×85, ll 15 Or pap Ind nast Cond good

1203.

The same

Oa 43

Another copy of the same work, dating from the XIIc AH. It is included in a *maḥmū'a* Beg as in the preceding copies (Nos 1200-1202)

Bd v Ff 33v-146 S 225 × 140, 165 × 90, ll 13 Or pap Ind nast Cond tol good

1204.

دليل العاشقین

DALĪLU'L-'ĀSHIQĪN

E 70

Sayings of a Sufic shaykh who lived at Dihlī towards the end of the VIIIc /XIVc, as may be concluded from the allusions to the known persons mentioned here. Nizāmu'd-Dīn Muhammad Badā'ūnī of Ghīyāthpūr i.e. Nizāmu'd-Dīn Auliyā, is very often referred to, but as already dead. The earlier Chishtī shaykhs are also often mentioned. But, at the same time, it is clear that the saint, whose utterances are collected in this work, did not himself belong to the Chishtī affiliation. Very unfortunately the initial leaves probably only two, are lost, and neither the name of the saint (here invariably only called *مخدوم عظمه الله*), nor that of the compiler is given. The beginning—only one leaf—(in which the title *Dalīlu'l-'āshiqīn* is mentioned) is written by a modern hand, and has probably nothing to do with the original.

Many persons are referred to in the text, but unfortunately their identification requires special research in hagiological literature. Those better known are Sadru'd-Dīn Multānī (d 709/1309), Najību'd-Dīn Firdausī (f 77, etc), cf No 259 (98), Ruknu'd-Dīn Firdausī (ibid, 97) (f 31v), Sayyid Alāu'd-Dīn Jīwārī (often), the *murshid* of the shaykh Diyāu'd-Dīn Sunāmī (f 12v), Sharaḥu'd-Dīn Tawāma (ff 13v-14), Qādī Minhāju'd-Dīn (f 78v), and others.

The present work may be identical with the *Raḥīqu'l-'ārifīn*, a collection of the utterances of the famous saint Hisāmu'd-Dīn Mānikpūrī (or Māngpūrī), cf EIO 654 (23), col 333, whose period of life probably coincides with that of the Makhdūm in the present work.

Transcribed apparently in the Xc AH, in a peculiar form of handwriting, which was cultivated in India in that century. The orthography is rather archaic, and the language is quite simple.

Beg (as given in modern handwriting)

حمد بسند و سلس بعد مرصعی را الخ

If (120), S 215 × 145, 150 × 85, ll 15 Or pap Ind old nast Cond good

1205.

مکتوبات احمد مینری

MAKTŪBĀT-I AHMAD MUNYARĪ

E 192

The *second* collection of the well known letters on various topics of the theory and philosophy of Sufism by Sharafu'd-Dīn Ahmad b Yahyā Munyarī who died in Bihār in 782/1380-1381. This collection containing 151 epistles (their headings are given in EIO 1844) was completed by Zayn Badī Arābī in 769/1367-1368. See EIO 1844-1845 etc. Cf. St. No. 64 on p. 12. The present copy was transcribed in 989 AH by Ahm b Sayyid Ahmad Husaynī. It is incomplete at the beginning and opens abruptly (these words are found on p. 1 line 2 from the top of the next copy)

کتابهای معارف و معانی

S 250×155 150×85 H 16. Or. pap. Peculiar old Ind. mast. Good. Col. Slightly damaged by dampness. Index on ff. 1-5.

/

1206.

The same

E 193

Another copy of the same work dating from the end of the XIc or beg. of the XIIc AH. According to a statement in the preface it must have contained 152 letters but the text gives only 150 (there may be a mistake in numeration). Beg.

الحمد لله الذي رزقنا المسائل هذه

S 250×135 165×75 H 15. Or. pap. Ind. Calligr. mast. Good. Good. Pad. vignette.

1207.

The same

E 33

The *fourth* collection of letters by the same Ahmad Munyarī containing 27 (not 28, as in EIO 1847) epistles. The editor, who does not mention his own name, states in the preface that these letters, discussing particularly deep and difficult topics of Sufism, were not intended to be made public. But after the death of the author, he, the editor, selected from them number those which were more safe from the danger of being misunderstood, and arranged them into the present work. See EIO 1847. Copied in the XIIc AH. The collection has a kind of a heading

در بیان تحفای روح، مکتوبات ساجد یحیی مینری

Beg of the text itself

الحمد لله  
بدانكه اين حد مکتوبات معروفه

Bd v S 215 × 125, 160 × 80 ll 15 Or pap Ind nast Cond good

1208.

ارشاد السالكين

IRSHĀDU'S-SĀLIKĪN

Oa 67

A very short pamphlet on Sufic matters, by the same Ahmad b Yahyā Munyarī as mentioned before See EIO 1849 Its full title is *Irshādu's-sālikīn wa buihānu l-'arīfīn* Copied in the XIIc AH Beg

هذا رساله ارشاد السالكين و بيهان العارفين

Bd v Ff 36v-38 For measurements, etc see No 1080

1209.

حلاصة الالفاظ جامع العلوم

KHULĀSATU'L-ALFĀZ JĀMI'U'L-'ULŪM

E 63

A very interesting and rare work on Sufism of an encyclo-pædic character It is a careful account of the discourse, utterances, remarks etc, of the famous Indian Sufic shaykh, Sayyid Abū 'Abdī'l-lah Jalālu'd-Dīn Husayn b Ahmad Bukhārī Husaynī surnamed Makhdūm-i-Jahāniyān, d 785 1384 for the period from the 8th of Rabi'u'l-ākhu (Sunday) 781/1380 to Tuesday the 17th of Muharram 782/1381 (cf f 4) The author, Abū Abdī'l-lah 'Alāu'd-Dīn 'Alī b Sa'd b Ashraf b Ali al-Qurayshī al-Husaynī, a disciple of the saint, collected the utterances of the latter with the utmost care and attention (cf f 6) He notes all circumstances in which this or that instructive saying was heard All the matter was gathered during the short stay of the saint at Dihlī, when the author of this work almost continually attended the shaykh since his arrival (8th of Rabi'u'l-ākhu 781 AH)

The work touches on the most different topics of Sufic lore but deals chiefly with the questions of the Sufic interpretation of the principles and practices of orthodox Sunnism Quite naturally in such a kind of composition, the work is utterly unsystematic, the subjects being only arranged in a chronological order As we learn on f 7v, the saint himself was not only aware of the work of his disciple, but even encouraged it, and paid special attention to avoid misunderstanding of his words by the author of the compilation We have all reason to think that this collection was completed and finally arranged shortly after the shaykh's departure from Dihlī, probably within the same year 782 1381 Cf Hājji Khalifa, No 3924 (vol II p 560)

It may not be superfluous to mention the most exemplary exactness, accuracy and completeness of the statements of the compiler, so rare in Persian and especially Sufic literature. The work is written in comparatively good, simple and unpretentious Persian, and most probably exactly these good qualities of the work secured for it almost complete oblivion amongst the bombast-loving contemporaries of the author.

The present copy was transcribed in 1111 AH by 'Abdu'r-Razzāq Beg

الحمد لله الذي سلكني سلك اداده المخدوم الف

S 255 x 160, 200 x 105, II 15. Or. pap. Ind. nast. Cond. good. It belonged some time to Claude Martin, whose seal appears on several folios.

1210.

(مناقب، مخدوم جهانیان)

MANĀQIB-I-MAKHDUM-I-JAHĀNIYĀN)

M 113

A fragment of a large work containing sayings of the same Sayyid Jalālu'd-Dīn Bukhārī surnamed Makhdūm-i-Jahāniyān (see No. 1209). The work was originally arranged in numerous *majlises*, but here only the end of the 45th, the whole of 46-76, and the beg. of the 77th *majlis* are found. The compiler is perhaps a grandson and in any case a descendant of the saint, because he often calls him <sup>حکم</sup> 'my grandfather'. It is difficult to say if the present fragment belongs originally to the *Khazāna-i-fauā'id-i-Jalālī*, dealing with exactly the same matters, cf. R 85, 1058 etc. Transcribed in the XIIc AH. Beg. abruptly.

مخدوم جهانیان بدر دسب مبارک الف

Bd v (last 29 folios in the volume), S 220 x 160, 160 x 75, II 15. Or. pap. Ind. nast. Cond. good.

1211.

رساله علی همدانی

RISĀLA-I-ʿALĪ HAMADĀNĪ

E 83

A very short Sufic treatise, apparently the same as the one described in R 829, where its title is given as *Dah qā'ida*. Its authorship is attributed to Sayyid Shihābu'd-Dīn 'Alī b. Muhammad Hamadānī, the famous saint who introduced Islam into Kashmīr d. 786-788/1384-1387. But as Rien proves, the treatise, divided into 10 *qā'idās*, is merely a Persian paraphrase of the Arabic work by Najmu'd-Dīn Ahmad b. 'Umar al-Khīwaqī, surnamed Najmu'd-Dīn Kubrā, d. 618/1221. See Brockelmann,

Gesch d Arab Lit, v I p 440 The present copy was transcribed in the XIIc AH Beg

آمد و بنای نامتناهی بروردکاری را که استحکام فواید اسلام الهی

Ff 9, S 240 × 135, 165 × 80, ll 11 Or pap Calligr Ind nast Cond good

## 1212.

انیس العزباء

ANĪSU'Ī-GHURABĀ

Oa 61

A treatise on various points of Sufic doctrine, called *Anīsu'ī-ʿuafā* in the next copy It is identical with the work described in EIO 1880 The author calls himself (f 67) سک عمور سجاده نور, which may be an allusion to his full name Nūru'd-Dīn It is not clear why H Ethé admits the possibility of his being identical with 'Abdu's-Samad b Afdal Muhammad, the editor of the *Mukātabāt-i-ʿAllāmī*, which he completed in 1015/1606–1607 The work contains a great many allusions to the eminent Chishtī saints, the latest of them apparently being Nasīru'd-Dīn Chirāgh of Dihlī (d 757/1356) The book may have been compiled not long after this date Transcribed in the 37th year of Aurangzib's reign, or, as given here, 1102 AH, by Wisāl-Beg Mansab-dān Beg

آمد و بنا مرصعی را که فصل داد مباحث انوار الهی

Ed v Ff 21v–67 For measurements, etc, see No 1153

## 1213.

The same

E 24

Another copy of the same work, dated 1170 AH Beg as in the preceding copy Many notes and glosses on the margins

Ff (50), S 220 × 135, 155 × 80, ll 15 Or pap Ind vulgar nast Cond good  
A prayer on the fly-leaf

## 1214.

لطائف اشرفی

LATĀ'IF-I-ASHRAFĪ

E 166.

A rare and very interesting encyclopædia of Sufism, in 60 chapters (*latīfas*), with its full title *Latā'if-i-Ashrafī dar biyān-i-tawā'if-i-Sūfī*, by Nizām (probably for Nizāmu'd-Dīn b) Hājji Ghariib Yamanī<sup>1</sup> He based it chiefly on the pious utterances and

<sup>1</sup> The *nisba* Yamanī probably does not imply the author's origin from Yaman, i.e. Southern Arabia, but his connection with some particular Sufic affiliation of that name in India The same may be said about the *bug'a-i-Yamanī*, in which he

instruction of his spiritual guide, Sayyid Ashraf Jahāngīr Samnānī, a saint of high repute, who lived chiefly in Bengal and was buried at كجورجه near Jaunpūr (see *Gulzār-i-abīār*, No 259 in this Catalogue, ff 47v-48). The author gives a detailed description of the death of the shaykh, and it is obvious that he wrote his book after the saint had passed away. Unfortunately there is some contradiction in the different sources as to the date of that event. Our author gives the date as 27th Muharram 798/1396 (or 799/1397) as in the copy belonging to the Imperial Library, Calcutta, see Bh 175). This seems to be the most probable date if we admit the correctness of the statement of the author that he became a disciple of the saint in 750/1350 (f 2 the same date in the British Museum copy, see R 1042). On the other hand, various authorities (*Tabaqāt-i-Shāhjahānī*, *Alhbbān l-akhḡyān*, *Riyā du'l-awḡyā*) state that the saint was still alive in 840/1437, see R 412. The author of this treatise must, in that case, have been far beyond 100 years of age when he composed his lengthy work. In R 412-413 there is a description of a collection of letters by the same shaykh, arranged and edited by his son, 'Abdu'r-Razzāq, who compiled his work in 869/1465 (chronogram مکتوبات) some of the epistles date from the beginning of the IXc AH.

The work, containing much material for the biography of the saint, deals with almost every possible point of Sufic doctrine and practice and seems to fully deserve careful study. Here follows the list of the headings of the 60 *latīfas*, mostly abbreviated, because many occupy too much space to be copied in full.

- ۱۔ مقدمہ (f 6v) در بیان فوائد اسماع کلمات مسامح الہ  
 الحقیقۃ ۱ (f 18) وحید و ارباب مراب او ،  
 ۲ (f 28) در معرفت ولایت ولی و اوسام او ،  
 ۳ (f 49v) معرفت عازم و معرفت حاکم ،  
 ۴ (f 58v) معرفت صوفی و ملامتی و اصداہ ، ایس طائفہ الہ  
 ۵ (f 90) نردن معجزہ و کرامہ الہ  
 ۶ (f 97) اہلب سنی و شرائط اہل دینی الہ  
 ۷ (f 149v) اصطلاحات بصوہ ،  
 ۸ (f 178v) معرفت راہ سلوک سلسلہ الہ  
 ۹ (f. 191) شرائط بلندن ادکار مختلفہ الہ

was initiated by Ashraf Jahāngīr as a Sufi, and which apparently was also in India, not in Yaman (as stated in R 1042), because there is no mention of that country in the book.

- لطیفه ۱۰ (f 216v) د فکر و مرافده و جمع تعرفه ،
- ۱۱ (f 221) مساعده و وصول و رؤیت صومعه الحج ،
- ۱۲ (f 226v) ارادت و سوانط و نمان مرید الحج ،
- ۱۳ (f 242v) حلق و قصر ،
- ۱۴ (f 243v) مددء حیوانه مسائخ که در اصل چهارده بودند الحج ،
- ۱۵ (f 255v) سلسله صومعه الامرا الحج ،
- ۱۶ (f 305) معانی کلمات سطحات الحج ،
- ۱۷ (f 316v) آداب صحبت و ربات مسائخ و منور الحج ،
- ۱۸ (f 325) معانی رله ، و حال و احوال آن ،
- ۱۹ (f 330) معانی انباف متعرفه در محکام متعرفه الحج ،
- ۲۰ (f 337v) سماع و استماع مراسم اصحاب صمد الحج ،
- ۲۱ (f 358) مسائل احتیاط و فضا و قدر الحج ،
- ۲۲ (f 367) ترک اوردنک سلطنت و اعراض از سریر مملکت و سندن طریق سفر و التماس بعضی مسائل ضروری راه تشخیص مصد بحسب محدودیت و اندان حکایت حصص سنج شرف الدین مدبری و رسندن بحسب علاء الدین و وصول بمصد و انداز مقامات خود را و القاب بحکات حبابکبری ،
- ۲۳ (f 376v) بعضی مقام . بطهرانک . . و ذکر ارادت سنج کندر سرور نری ،
- ۲۴ (f 384v) دیدن امرا و سلاطین فقرا و مساکین را الحج ،
- ۲۵ (f. 391v) ایمان و دلایل انباف صانع الحج ،
- ۲۶ (f 397v) ارباب نظر و برهان و اصحاب کسبه ، الحج ،
- ۲۷ (f 403v) دلایل وحدت وجود الحج (مکتوب کمال الدین عند الرراق (f 113) (حواف مکتوب وی که رکن الدین علاءالدوله بر طبر آں نوشته نکاشان فرستاد f 416)
- ۲۸ (f. 421v) در بیان بونه ،
- ۲۹ (f 424v) معروف ، نمار ،
- ۳۰ (f. 427) معروف ، روزه ،

- ۳۱ (f 428v) در بیان رکوه ، اطعۀ
- ۳۲ (f 430) در بیان حج و حیات ، ،
- ۳۳ (f 437v) اوصاء ، اصنام ، امب که متعرق سده بمداهب کبیره الحج ،
- ۳۴ (f 441) فوائد سفر و شرائط او ، ،
- ۳۵ (f 444) عرائب روزگار و عکائب آثار که حصرت ایسان دنده اند الحج ،
- ۳۶ (f 452) طریق اطعام و صداوت الحج ،
- ۳۷ (f 464v) شرائط اعتکاف ، و معدی حلوت الحج ،
- ۳۸ (f 470v) وصائوه ، صبح و سام الحج ،
- ۳۹ (f 488) عقیق و میراث او ، ،
- ۴۰ (f 492) وزع و زهد و تقوی ، ،
- ۴۱ (f 493) توکل و تسلیم و رضا الحج ،
- ۴۲ (f 495v) بعد از خواب ، ،
- ۴۳ (f 497) نخل و سحاب و زرق و دحدره ، ،
- ۴۴ (f 498v) منجاهده و ریاضت الحج ،
- ۴۵ (f 502) در بیان رسوم حلق ، ،
- ۴۶ (f 503v) تذکرو وعظ و حسن حلق الحج ،
- ۴۷ (f 506) مؤمن و مسلم ، ،
- ۴۸ (f 507v) امر معروف و نهی منکر الحج ،
- ۴۹ (f 510v) معروف امامت و بیان اولا و استندال الحج ،
- ۵۰ (f 512) معروف نفس و زوج و قلب الحج ،
- ۵۱ (f 515) ذکر دلیل و علم و بیان رسیدن کرداندن الحج ،
- ۵۲ (f 519) نسب ندوی و اندکی سیر مصطفوی الحج ،
- ۵۳ (f 565v) در بیان حلقاء الراشدین و بعضی صحابه و تابعین و ائمه ،
- اندکی عسره الحج
- ۵۴ (f 590v) در ذکر بعضی شجره که مسرت صافی صوفیه و طائفة علیه ،
- شربتکی داشتند ،
- ۵۵ (f 601v) صدور برجی حواص . ار حصرت قدوة الکبرا الحج ،
- ۵۶ (f 609) تفویض مقام و تعلد ولایت . نه عدد الرراق الحج ،
- ۵۷ (f 612) در بیان اوده و قلعه حادس و قصه ندوی الحج ،
- ۵۸ (f 615) شرح دعوات بعضی اسماء عظام الحج (Magie)

لطبعة ٥٩ (f 627v) بدريل فيس الهى . . در حن سحر صرف ايسانوا الح  
 ,, ٦٠ (f 631v) صدور بعضى انفس استعان بدستب عدا الرراو الح

The poets whose biographies are given in the 54th *latīfa*, are  
 1 Rudagī (f 591v) 2 Sanāī (مدائى) (f 592) 3 'Attāi (f 593)  
 4 Sa'dī (f 593v) 5 'Iṭāqī (f 594) 6 Amīn Husaynī (f 595v)  
 7. Auhadī Isfahānī (f 596v) 8 Khāqānī (f 596v) 9 Nizāmī  
 (f 598) 10 Maghūbī (d 789/1387) (f 598v) 11 Hāfiz (f 599)  
 12 Hasan Dihlawī (f 600v) (Apparently these particular bio-  
 graphies are almost literally reproduced in Jāmī's well known  
*Nafahātu'l-uns*, see Nos 248-251 in this Catalogue)

Transcribed in the middle of the XIIc AH Probably this  
 particular copy is referred to in St No 1 on p 34 Beg

الحمد لله الذى سرق ، الحارفين تنسره ، العرفان الح

Fr (634), S 250 x 150, 185 x 85, ll 17 Or pap Ind nast Cond tol good Slight  
 ly repaired

1215.

مرآة العارفين

MIR'ĀTU'L-'ĀRIFĪN

E 174

An exposition of the theory of Sufism as to its principal  
 doctrines, by an author who in his numerous poetical passages  
 calls himself Mas'ūd H Ethé conjectures (EIO 1854) that the  
 latter is identical with the well known poet Mas'ūd-i-Bak, whose  
 original name was Ahmad b Muhammad Nakhshabī Shūkhān, and  
 who was put to death in 800/1397-1398 See EIO 1854, for his  
 poetical works cf above, No 595 The book is divided into 14  
*kashfs*, each followed by a *nukta* with a *khātima* at the end  
 Then headings are given in full in EIO 1854 The present copy  
 was transcribed towards the end of the XIc or the beg of the  
 XIIc AH Beg

الحمد لله الذى حلل آدم على صورته الح

S 230 x 125, 135 x 60, ll 15 Or pap Ind nast Cond good Vignette

1216.

نكر السعادة

BAHRU'S-SA ĀDAT

E 28

A detailed treatise on the religious duties, moral principles  
 and Sufic virtues incumbent on a Muslim The work deals with  
 the matters discussed in it chiefly from the theological point of  
 view, and the Sufic element is not as strong as in other similar  
 compositions The author, Muhammad b Muhammad, called

Shāhī, Shamsu'd-Dīn Muḥammad b  
Dīn Abū Tāhī Muḥammad b Ya'qūb Fīrūz-  
ī, d 817/1414 (see Brockelmann, *Gesch d A Lit v II*,  
p 181-182), and others Therefore the work must have been  
completed before 817/1414 It is mentioned by Hājī Khalīfa,  
No 1663 (vol II, p 18), who states, however that it was com-  
pleted in 901/1492 The latest author who is often referred to in  
the work is 'Abdu'l-lah Yāfi'ī, d 768/1367

The work is divided into 12 *bābs* 1, on باب (f 4v) 2, on  
علم (f 45), 3, on طهارت (f 80v), 4 on شمار و ارکان آن (f 105)  
5, on رکوع (f 134), 6, on روزه (f 149) 7, on حج (f 160v), 8, on  
در پیدا کردن (f 183), 9, on حوی و حوی نکو (f 226v), 10  
آداب قرآن خواندن (f 257), 11, on احلاص و دعوی (f 283), 12  
(or در ادکار و الاوب) (f 295v) Copied towards the end of the Xc or  
beg of the XIc AH Beg

الحمد لله ذي العظمة والكبرياء والطول الخ

Ff (331), S 255 × 150, 210 × 110 ll 23 Or pap Very good Khorasani nast  
Cond good A vignette (faded)

## 1217.

The same

E 29

The first 6 *bābs* of the same work, corresponding to ff 1v-160v  
of No 1216 Beg as in the preceding copy Transcribed in the  
beg of the XIIIc AH On ff 1v-29 there is a detailed index, or  
rather an abstract of the work

S 220 × 140, 150 × 85, ll 15 Or pap Modern Ind nast Cond good

## 1218.

فصل الخطاب

FASLU L-KHITĀB.

E 135

A large treatise on Sufism, of an encyclopaedic character,  
dealing with a great many Sufic subjects which follow each other  
without any system It is based on many standard works and re-  
presents the Sufic doctrine as it was cultivated in the Naqshbandī

order The author, an eminent Naqshbandī shaykh, Muhammad b Muhammad b Mahmūd al-Hāfizī al-Bukhārī, surnamed Khwāja Muḥammad Pāisā, died in 822/1420 The title of the work appears in different forms in various copies, as *Faṣlu'l-khitāb fī'l-muḥādḍāt*, or *Faṣlu'l-khitāb li-waṣli'l-ahbāb*, etc See EIO 1855, Pr 294, R 863, Fl III 421, etc *Ind lib* Bh 173 Copied in 1112 AH (?), by Muhammad Bāqu Beg

المحمد لله الدال لحله على وحدانيته الح

Ff (329), S 255 × 140, 140 × 85, ll 21 Or pap Ind nast Cond good CFW 1809

1219.

(مجموعه رسائل كيسودار)

(MAJMU' A-I-RASĀ'IL-I-GĪSUDIRĀZ)

E 114

A collection of treatises by the famous saint of India, Sayyid Muhammad b Yūsuf Husaynī, surnamed Gīsūdīrāz, who died at Gulbarga in 825/1422, the author of many works on the theory of Sufism Copied, probably by the same hand throughout the volume, by 'Abdu'l-Imām b Husayn b Jalāl Sādiqī Husaynī Astrābādī, at Bhāgnagar in Haydarābād, during the years 1054, 1055 and 1056 AH, as shown in different colophons

1 *Sharḥ-ṣ-Tamhīdāt* (ff 1v-94, many leaves misplaced) A commentary on the *Tamhīdāt* of 'Aynu'l-Qudāt Hamadānī, see above, Nos 1166-1167 The work more properly deserves to be called a glossary, because it contains nothing beyond explanations of the Arabic terms and sentences met with in the *Tamhīdāt* Copied in 1054 AH Beg

آن خداوندی که اعتماد سالکان و مدبران الح

2 *Istiqāmatu'sh-sharī'at bi-tarīqi'l-haqīqat* (ff 94v-103) Sufic interpretation of the dogmas, observances, etc, of orthodox Islam The work was composed in 792/1390 See EIO 1861, 1862, EB 1267 (1), etc Beg

الحمد لله المحلى على المطيع والعاصي الح

3 *Asmā'u'l-asān* (ff 103v-179v) An exposition of the doctrine of Sufism supported by the mystical interpretation of numerous Coranic verses, *hadīths*, etc It is divided into 115 *samā's* See EIO 1861, etc Copied in 1055 AH Beg

الحمد لله خالق الليل و النهار و خالق الطلقات الح

Bd v Ff 1v-179v, S 190 × 285, 160 × 240, ll 20 (*br̄yād*) Or pap Ind nast Cond tol good Worm-eaten and repaired Many folios misplaced, especially at the beginning of the volume

## 1220.

ASMĀRU'L-ASRĀR

E 17

Another copy of the same treatise as the last one in the preceding No Transcribed by Pādshāh-Qulī Jalāir, at Ahmād-ābād, in 1035 AH from another MS dated 951 AH Beg as in No 1219(3)

Ff (172), S 245 × 140, 175 × 95, ll 17 Or pap Ind nast (ond, good Index on the fly leaves

## 1221.

(رسائل کيسودراز)

(RASĀ'IL-I-GĪSŪDIRĀZ)

M 27

Treatises by the same Gīsūdīnāz, included in a *maǧmū'a*, which was transcribed, as stated in the colophons of various parts of it, in 1132 and 1133 AH

1 (*Risāla dar tasawwuf*) (ff 119v-120v) A very short treatise, or rather a note of a Sufic nature by Gīsūdīnāz Transcribed in 1133 AH Beg

ما پیر را و مصطفی را و حدایرا یکی دیدیم و یکی دانستیم الحج

2 *Sharh-i-bayt-i-Amīn Khusrāw Dihlāwī* (ff 129v-131) Commentary, by the same Gīsūdīnāz, on a distich from Khusrāw Dihlāwī (see above, Nos 558-571) Transcribed in 1133 AH Beg

شرح نسب امیر خسرو الحج

3 *Risāla-i-adhkār-i-khānuāda-i-Chishtīyya* (ff 136v-142) A short treatise on the forms of *dhikr*, adopted by the Chishtī affiliation Transcribed in 1133 AH Beg

دخان درسی که ادکار الحج

Bd v S 110 × 240, *biyād* Or pap Ind shikasta nast Cond tol good

## 1222.

خاتمه

KHĀTIMA

E 62

Another work on the theory of Sufism, by the same Gīsūdīrāz, in his usual style. As other compositions by him, it is based on mystic interpretations of the Corān, of *hadīths*, etc See EIO 1856-1858, etc Cf St No 20 on p 37 Copied towards the end of the XIc AH by Darwīsh Haydar On the first seven

folios there are some fragmentary prayers, etc Notes on some Sufic spiritual pedigrees, etc, are also given at the end Beg (f 7v)

ار رسوم مستمرة و عادات ملتزمة سبيل انسان الحج

Ff (21b), S 165 × 105, 115 × 75, ll 11 Or pap Ind nast Cond tol good

## 1223.

وجود العائس

WUJŪDU'L-‘ĀSHIQĪN

E 215

A short Sufic treatise by the same Gīśūdīrāz, explaining some principal points of doctrine See EIO 1858-1860, etc Cf St No 18 on p 37 Copied towards the end of the XIIc AH Beg

التي رسالة وجود العائس كفتار سيد محمد كنسودرار الحج

Bd v Ff 1v-11v, S 205 × 125, 150 × 70, ll 13 Europ pap Ind nast Cond tol good

## 1224.

The same

Oa 32

Two copies of the same work, included in the same *maḥmū a*, dating from the XIIc AH The *first* copy, on ff 34v-41v, is not dated, the *second* copy, on ff 54v-61v, is dated 1140 AH It was transcribed by Shāykh Bandagī a disciple of Tayyīb Ganj Bakhsh The *first* copy is incomplete at the end Beg as usual (cf EIO 1858)

سناس بسعد و ستانس بي عدد مر فادر مطلق الحج

Bd v S 225 × 125, 155 × 75, ll 14 Or pap Ind vulgar nast Cond tol good

## 1225.

The same

Oc 1

Another copy of the same treatise, dating from the end of the XIIc AH Beg as in No 1224

Bd v Ff 66v-73 For measurements, etc see No 987

## 1226.

The same

Oc 2

Another copy of the same work, also dating from the XIIc AH Beg as in No 1224

Bd v Ff 1v-11, S 215 × 150, 200 × 105, ll 10-12 Or pap Ind nast Cond tol good

states that after  
the eminent  
‘nu’d-Dīn  
اسرار الاسرار

## 1227.

The same

E 21

Another copy of the same work, dating from the XIIIc AH Beg as in No 1224

Ff 10, S 200 × 140, 120 × 85, ll 13 Emop pap Ind nast Cond good

## 1228.

حدائق الانس

HADĀ'IQU'L-UNS

Oa 49.

A treatise on various questions of gnosis, by the same Gīsūdīrāz. It was completed by him as stated here, on the 31d Dhū'l-qa'da 825/1122, i.e. only 13 days before his death when he was, as he mentions here, aged 105 years. The treatise is divided into 10 *hadīqas*. See EIO 1869 (5), etc. Copied in the XIIc AH Beg (f 63v)

حمد سعد و دانی سعد مر حالمی را اله

On ff 94v-111 there is another short treatise dealing with the same mystical matters, but chiefly with the question of the vision of God. It belongs to the authorship of the same Gīsūdīrāz (in the text he mentions his name several times as Muhammad-i-Yūsuf Husaynī), and it seems to be rather an extract from a larger work of which the title is not mentioned here. Beg

وصل ، بدانکه امام رضى الله عنه اله

On ff 112-114 there is a short parable, being a version of the popular Persian tale about 'the prince who did not exist.' It is not improbable that it also is by Gīsūdīrāz. It is incomplete at the end

Bd v Ff 63v-114, S 170 × 110, 100 × 60 ll 11 Or pap Ind nast Cond good

## 1229.

عشق نامه

‘ISHQ NĀMA

E 131

A rhetoric treatise, in very bombastic style, dealing with the subject of divine love, with many symbolical, mystical, cabbalistic, etc., explanations, the same work as the one described in EIO 1869 (3). Cf St No 15 on p 37. H. Ethé, in his note on this treatise, states that the author is not known. In the present copy the name of the compiler appears, however, several times (ff 6v, 15 99, 112) as Muhammad Husaynī, and therefore the authorship of Gīsūdīrāz seems to be beyond dispute. The title is not given in

text, but appears on the fly-leaf Copied in the beg of the  
Suffic AH at Nahrwāla Beg

(f) الحمد لله مصفى السمس مدور العمر ماهر الملك الف

Ff (112), S 235 × 175, 165 × 100, ll 15 Or pap Ind nast Cond tol good

1230.

ترجمة آداب المريدين

TARJUMA-I-ADĀBU'L-MURĪDIN

E 45

A Persian paraphrase, with explanations, of the Arabic work on Sufism *Ādābu'l-murīdīn*, by Diyāu'd-Dīn 'Abdu'l-Qāhir Suhrawardī (d 562/1168, see Brockelmann, *Gesch d Arab Lit*, v I, p 436) The author of the Persian version is the same Gīsūdnāz He completed his work in 813/1410 See EIO 1863, etc Cf St No 18 on p 37 Copied in 1076 AH (the seventh year of Aurangzīb), by Qutb Jaunpūrī, at Shahjahanābād Beg

الحمد لله الذي وضعه بالكمال على حقه التفصيل الف

S 265 × 165, 185 × 100 ll 17 Or pap Coarse Ind nast Cond good Slightly worm eaten

1231.

ملفوظات، كيسودراز

MALFŪZĀT-I-GĪSŪDIRĀZ

E 114

A detailed collection of the discourses of the same Gīsūdnāz, for the period from the 18th Rajab 802/1399 to the 22nd Rabī'u'l-ākhir 803/1400, collected and edited by his disciple Muhammad b Muhammad Akbar Husaynī, see R 347 cf EIO 1856 As all similar works this collection is of a rather encyclopaedic character there are many discussions on theosophical, theological and other matters, occasional references to various Sufic saints biographical information concerning Gīsūdnāz himself, etc The work was probably completed in 803/1400, it has the title *Jāmi'u'l-kalam*, or *Jawāmi'u'l-kalam* Copied in 1056 AH Beg

الحمد لله الذي حصص عامه نوع الانسان بحقه حسن الملعوظ الف

Bd v Ff 180-298 For measurements, etc, see No 1219

1232.

مکتوبات، کيسودراز

MAKTŪBĀT-I-GĪSŪDIRĀZ

E 189

A collection of 61 letters of the same Gīsūdnāz, and 11 others by some of his descendants, arranged and edited in 852/1448

(cf f 2) by Abū'l-Fath 'Alāu'd-Dīn Kālpūnī Qumayshī. The latter states in his preface that, seeing that some of his friends collected and edited the larger works of Gīsūdīnāz, he decided to do the same with regard to the saint's minor compositions, i.e. letters of general Sufic character. After some search he collected at Gulbarga these 61 letters of the shaykh, which he edited for the purpose of instruction in the principles of Sufism. Transcribed in the beg of the XIIc AH. This copy often preserves the archaic peculiarities of the original orthography. Beg

حمد بی حد و دلی بی عدد مرحد اوردی را کی مراسلات کلام الهی

Ff (111), S 245×160, 170×100, ll 15. Or. pap. Ind. vulgar nast. Cond. tol. good. On the last two folios there are some poetical quotations and notes.

## 1233.

(عماد، کیسودزار)

(MAKTŪB-I-GISŪDIRĀZ)

E 12

A letter on Sufic matters by the same Gīsūdīnāz. Copied in the XIIc AH. Beg

الحمد لله یا الهی بتصرف رسالت الهی

Bd v. 200v-202, S 235×110, 190×100, ll 21. Or. pap. Ind. nast. Cond. good.

## 1234.

بحر المانی

BAHRU'L-MA'ĀNĪ

E 31

A collection of 36 letters on various points of Sufic doctrine composed during the years 824 and 825 1421-1422 by Muhammad b. Nasīrī'd-Dīn Ja'far al-Makkī a disciple of Gīsūdīnāz. The headings of the letters, with other details are given in EIO 1867-1869. Cf St No 61 on p 42. Copied in 1015 AH. Beg

آبجدای که انکس سدرین دوس از مواز دلیم الهی

S 250×140 175×85 ll 17. Or. pap. Good. Ind. nast. Cond. good.

## 1235.

The same

E 32

Another copy of the same work, dating from the end of the XIc or beg of the XIIc AH. transcribed by Bābu'l-lah Muhammad Wahyū'l-lah 'Abbāsī Hāshimī. Beg as in the preceding copy.

S 230×125, 155×70, ll 17. Or. pap. Ind. nast. Cond. good.

1236.

The same

E 30

Another copy of the same work, dating from the XIIc AH  
Beg as in No 1234

S 255 × 145, 165 × 70, ll 12 Or pap Ind nast Cond good

1237.

The same

E 33

Another copy of the same work, transcribed in 1178 AH at  
Taipātū (ترباطور), by 'Abdu'l-Ghafūr b Muhammad Husayn  
Beg as in No 1234

Bd v S 215 × 125, 160 × 80 ll 15 Or pap Ind nast Cond tol good Slightly  
repaired

1238.

کمز العالمین

KANZU'L-'ĀSHIQĪN

E 148

A treatise on the usual topics of Sufism, in 10 *majlises*, by  
Muhyi'd-Dīn Ṭūsī, who calls himself a descendant of the famous  
Muhammad Ghazālī. He apparently died in 830/1427, cf R 1078.  
The work is chiefly based on Ghazālī's well known *Ihyā' 'ulūmi'd-  
dīn* and *Kīmīyā-i-sa'ādat* (see above, Nos 1160-1164). Copied  
towards the end of the XIc or beg of the XIIc AH, at  
Ahmadābād. Beg

الحمد لله سانس و ستائس فراوان بعدد ستارگان الح

S 185 × 115, 120 × 65, ll 15 Or pap Good Ind nast Cond good Slightly  
worm eaten

1239.

رسائل نعمة الله ولي

RASĀ'IL-I-NI'MATU'L-LAH WALĪ

Nd 16

A collection of 75 short treatises on various topics of Sufic  
doctrine, dealing almost exclusively with theosophical, cabbalistical  
and mystical speculations. In many of them the authorship is  
explicitly attributed to Ni'matu'l-lah Walī, in others only his  
*takhallus* (Ni'matu'l-lah) appears in numerous poetical passages,  
and only a few very short treatises, or rather notes, contain neither  
the name nor the *takhallus* of the author. But, as their general  
style seems to be uniform with that of the rest, there cannot be

much doubt that the whole collection belongs to the pen of the same writer. A similar collection is described in R 831-833. Cf St No 10 on p 36. The author, who calls himself (f 145) Shāh Nūru'd-Dīn Nī'matu l-lah b 'Abdī l-lah b Muḥammad b 'Abdī l-lah al-Husaynī al-Kunmānī d 634/1431, is the founder of the famous Shī'ite Sufic order of Nī'matu'l-lahīs. His life is described in the *Jāmi'-i-Mufīdī* (the extract, containing it, was lithographed at Tehran some 15 years ago), and in the modern compilations such as *Riḡādu'l-ārifīn*, *Bustānu's-siyāhat* and *Tarā iqu'l-haqā iq*. Cf also Bī Lit Hist III, 463 sq. GIPh 299 etc.

It is remarkable that the author obviously avoided any reference to his sources. Such apparent 'independence of thought' is in fact, a popular device of Oriental authors of little education who prefer not to expose the real scantiness of their erudition. Only very few names are generally mentioned (besides the author's son and the shaykhs of his *salsala*) Ghazālī (f 290) Junayd Baghdādī (ff 330, 409), Hallāj, Ibrāhīm Khawwās (f 409), Ibn 'Arābī Abū Sa'īd b Abī'l-Khayr, and a few others. Some treatises have a title but the majority have none and it is often not easy to determine what is their chief subject.

Transcribed in XIIc AH. The copy is incomplete at the end.

1 *Risāla-i-tahqīq* (f 1v). A short treatise on mystic realities, apparently the same as the one described in R 832 XVI (where it is called *Risāla-i-tahqīqāt*). Beg

الحمد لله الذي حلل الإنسان الح

2 (*Sharḥ-i-bayt-i-Abū Sa'īd*) (f 16). A commentary on a verse from Abū Sa'īd's poetry (cf above, No 426). Two more treatises of similar contents are given in this volume on ff 316 and 318 (Nos 51 and 52). Beg of this commentary

قال الساجد المكي صاحب الكرامات الح

3 *Kashfu'l-asrār* (f 17v), called in the heading *Risāla-i-dā'na*. A short treatise on *tauhīd* and cognate matters in five *bābs*, the same as the one described in R 832 XX. Beg

الحمد لله الذي تكلمى دأته لدأته بأحدى جمعة الح

4-7. Short treatises, or rather notes, on various theosophical and Sufic matters: on the nature of spirit (f 27v), on some mystical aphorisms of Abū Sa'īd al-Khadhīrī (f 30), another very short Sufic note (f 33) with the heading *Risālatu l-khalaf*, a note on the properties of the carnal self (*nafs*).

8 *Risāla-i-nasīhat* (f 36). Admonitions of Nī'matu l-lah addressed to his son Khalīlu'l-lah. Beg

حلل الله من اى نور ديدة كه منله ، دددا مردم ددیده الح

9 (*Tafsīr-i-āyāt-i-fātiha*) (f 40) A very short note explaining some selected verses in the first *sūra* of the Coran

10 *Risāla-i-umūz* (f 41) A treatise on the degrees of animation, in a pantheistic sense Beg

الحمد لله الكواكب بطور الوحدانية

11 *Risāla-i-fātiha* (f 48v) Another short commentary (cf f 40) on the same first *sūra* of the Coran This treatise is apparently the same as the one described in R 829 VIII Beg

الحمد لله الذي نور قلوب اوليائه

12 *Risāla-i-Ikhlās* (f 55) A short mystical commentary on the 112th *sūra* of the Coran Beg

هو هو لا اله الا هو

13 *Risāla-i-mukāshafāt* (f 57v) A treatise on various difficult or secret points of Sufico-pantheistic doctrine It is apparently the same as the one described in R 833 XXIII Beg

نا حقيقى من اس و من هو

14 *Risāla-i-ta'wīfāt* (f 74) Definitions of various Sufic abstract conceptions and technical terms Beg

الحمد لله الذى خلق الاسماء بعد ربه

15 *Risāla-i-marātib* (f 86), called also *Ar-rindīyya*, again dealing with various degrees of emanation, different matters of gnosis, etc It is the same as the one described in R 833 XXIV Beg

سخن ار دوق ردد مكنوم

16 *Risāla-i-barāzikh* (f 103v) on various eschatological matters, explained in a mystical way Beg

حمد مدعم بر معجم واحب اس سرعاً و عملاً

17-20 Short notes on the meaning of the letters found at the beginning of different chapters of the Coran (*Risāla-i-hurūf*, f 115), another note on the same mysterious letters (f 116v), cabbalistic discussions concerning the letters of the alphabet (*Risāla-i-hā*, f 123), on some special Sufic paradoxes (*Risāla-i-dhawqīyya*, f 128)

21 *Shariḥ-i-su'āl-i-Kumayl* (f 130) Mystical interpretations of the questions ascribed to the early Shi'ite saint Kumayl ibn Ziyād Cf R 832 XIV Beg

الحمد لله ... روايت اس كه كمثل بن زياد

22-25 Short notes on some principles of mystic doctrine (*Risāla-i-usūl*, f 134), on the world of the unseen (*Risāla-i-ghaybiyya*, f 138), on the conception of existence (*Risāla-i-wujūd*, f 140), some elementary points about gnosis (*Risāla-i-nasīhat-i-‘amm*, f 141v)

26 *Risāla-i-nisbat* (f 141v) Ni‘matu’l-lah’s spiritual pedigree, by himself

27-28 *Risāla-i-tawakkul* (f 146), a short note on a Coranic verse, a brief explanation of the expression *Subhāna’l-laha* (f 147)

29 *Risāla-i-khiyālīyya* (f 148) On various Sufico-psychological matters Beg

الحمد لله حق حدة و الصلوة و السلام

30 *Risāla-nukāt* (f 154) Various Sufic aphorisms Beg

الحمد لله الذي اظهر الاسماء

31 *Risāla-i-dhawiqīyyāt* (f 162v) Another collection (cf above 20) of Sufic paradoxes on different subjects Beg

الحمد لله على نعمائه و سكره على الآيه

32 *Risāla-i-fuyūdāt* (f 170) A short treatise on divine blessings etc., cf No 1210 (3) Beg

الحمد لله الذي اظهر اسماء طوره

33 *Maḡma‘u’l-asāī* (f 174v) On some deep points of Sufic doctrine Beg

الحمد لله . ارماء و رماء سدو جدرى

34 *Risāla-i-nukāt* (f 179v) Another collection of Sufic aphorisms, cf above (30) Beg

قال رسول الله .... من بعد حسا

35 *Biyān-i-hiwās* (f 183) On carnal desires and impulses. Cf No 1240 (4), where it is called *Wāḡibiyya* Beg

هو الدال على داته بداته لداته

36 *Risāla-i-biyān-i-nafs* (f 186v) On the evil properties of the carnal self Beg

الحمد لله . اهل حق ابن حنان سخن گفتند

37 *Risāla-i-barāzikh* (f 196v) On sins and their punishment, with a mystical interpretation of these matters Cf also above (16) Beg

الحمد لولى الحمد و نه ستادن

38 *Maḡmū'u'l-latā'if* (f 202v) On various Sufic topics, and especially on the effects of some particular prayers Beg

إِنَّا نَتَحَدَّثُ لَكَ مَسْجُوراً مَسْجُوراً

39-46 Several short notes on the principles of Sufic doctrine (f 239), on the essence of the Deity (f 242), on gnosis (f 244), cabbalistic discussions on letters (f 255v), on emanations of the Divine essence (f 256v), on the attributes of God (f 271), again on the cabbalistic meaning of letters (f 278), on spirit (f 289)

47 *Jāmi' u'l-latā'if* (f 296v) A collection of Sufic maxims, apparently the same as No 1240 (1), and the one described in R 832 XIV Beg

بِسْمِ اللَّهِ الْأَعْظَمِ وَ لَهُ الْمَعْدُ الْحَقُّ

48-49 Short notes on the divine light, cf No 1240 (5), etc (f 301v), on the epithets of God (f 303v), probably the same as the one described in R 832 XVIII

50 *Risāla-i-sajda* (f 313v) On some eschatological matters Beg

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ الْحَقُّ

51 *Risāla-i-hūnā'īyya* (f 316) A commentary on a quatrain from Abū Sa'īd b Abī'l-Khayr (see above, No 426) Cf EIO 1919 (2) ER 1298 (22 and 27), Pr 47, R 862 Beg

حُورًا بِطَارَةِ نَكِيرٍ مَعَهُ رَدَّ الْحَقُّ

52 *Risāla-i-hūnā'īyya* (f 318) Another commentary on the same quatrain perhaps an earlier or later version Beg

أَحْمَدُهُ عَلَى أَعْيَانِهِ الْعَمَمِ وَ أَحْسَانِهِ الْكَسِيمِ الْحَقُّ

53-65 Short notes on *tauhīd* (f 321v), on manifestations of the Deity (f 324v), remarkable utterances of some ancient Sufis (f 328v), on some mystic revelations (f 330v), on the Divine essence (f 333v), on some details of Sufic doctrine (f 338v), another very short note of similar contents (f 351v), another note (f 352v), another note (f 358), a short note, called in No 1240 (2) *Risāla-i-uwaladīyya*, here without a heading (f 366v), three more Sufic notes on ff 370v, 397v, 402v, dealing with various matters connected with the mystic path, etc

66 *Risāla-i-nasīhat* (f 413v) Another collection of Nīmatu'l-lah's admonitions to his son, cf above (8) Beg

يَا وَلِيَّيْ اَعْرَكَ اللَّهُ فِي الدَّارَيْنِ الْحَقُّ

67 *Risāla-i-mi'āḡ* (f 415v) On the mystical interpretation of Muhammad's *mi'āḡ*, cf No 1240 (8) Beg

حمد بن عایب و بنی بنی کتاب الحج

68-72 Short notes on some Sufic principles called *Risāla-i-jārūbiyya* (f 417), cf No 1240 (6) on the Divine essence (f 418v), some Sufic reflections (f 420), more Sufic thoughts (f 422v) questions and answers on various points of Sufic doctrine (f 423v)

73 A short note, without a heading, explaining some selected traditions (f 431v) At the end there is added a note on the date of the death of Ni'matu'l-lah, giving it as Sunday the 21st of Ramadān (? here سهر الله) 834 AH

74 (*Risāla dar sulūl*) (f 439) On the mystic path, and other cognate matters Beg

الحمد لله الذي عن الاعيان بعصه الحج

75 (*Risāla dar ma'ārif*) (ff 466v-488v) On gnosis, mystical realities, etc Incomplete at the end Beg

سپاس بنی فیاس و حمد بنی حد الحج

Ff 488, S 255 x 155, 200 x 100, ll 17 Or pap Ind vulgar nast Cond tol good

## 1240.

(رسائل رعمه الله ولي)

(RASĀ'IL-I-NI'MATU'L-LAH WALĪ)

Oa 71

Another collection of the mystic works of Ni'matu'l-lah Walī, much smaller than the preceding one It dates from the XIIc AH, and contains only 11 treatises Incomplete both at the beginning and at the end

1 (*Latā'if*) (f 1) The same treatise as (47) (ff 296v-301v) of the preceding copy, incomplete at the beginning

2 *Risāla-i-waludiyya* (f 8) The same as No 1239 (62)

3 *Risāla-i-fuyūdat* (f 13) The same as No 1239 (32)

4 *Risāla-i-wājibiyya* (f 18v) The same as No 1239 (35)

5 *Risāla-i-mushkilāt* (f 24) The same as No 1239 (48)

6 *Risāla-i-jārūbiyya* (f 26v) Apparently a slightly different version of No 1239 (68), beg as in that copy

7 *Risāla-i-nukta* (f 28) A Sufic treatise, the same as the one described in R 828 VI, where it is called *Nulāt-i-'ashara* Beg

الحمد لله الذي عن اعيان العالم الحج

8 *Risāla-i-mi'rājiyya* (f 35v) The same as No 1239 (67)

9 *Risāla-i-tahqīqāt* (f 37v) The same as No 1239 (1)

10 *Sharh-i-abyāt-i-Fusūsu'l-hikam* (f 58v) A commentary

on some poetical quotations in the famous work of Ibn al-ʿArabi  
The treatise is probably the same as the one described in R 831  
IV Incomplete at the end Beg

الحمد لله و الصلوة على رسول الله صلى الله عليه وسلم

11 A fragment of Sufic contents (ff 96 116v) It may be simply a collection of misplaced leaves belonging to the preceding treatises

Ff 116, S 240 × 130, 180 × 95, ll 13 Or pap Ind nast Cond good

1241.

کما ، سنين

KITĀB-I-SITTĪN

E 140

A mystical interpretation of the 12th *sūra* of the Coran, dealing with the story of Joseph The title in its full form appears on f 2 as *Kitāb sittīn jāmiʿuʿl-latāʾif (uaʿ)l-basātīn* The work is arranged in 60 *fasls* Unfortunately a few folios are lost at the beginning as well as at the end, and although these losses are partly restored in a more modern handwriting, these portions cannot be regarded as quite authentic because their style and language are different Besides, there are almost no references either to earlier works or persons in the book, even no *takhalluses* in the numerous poetical quotations. All this makes it very difficult to determine in what period the commentary was written The only name (besides those of a few ancient Sufic saints), which could be discovered in a cursory examination, is found on f 2, that of Tājuʿd-Dīn Sayfuʿn-nazar Jamāluʿd-Dīn Abū Bakr b Ahmad b Muhammad b Zayd at-Tūsī He is referred to as the chief *āwī*, and may perhaps even be the author (حدثنا الشيخ الامام الاحل) The language of the work is rather archaic, with Khorasani peculiarities, and the book cannot have been composed later than the end of the IXc or beg of the Xc AH, because the present copy dates from that time Beg (restored in a more modern handwriting)

سپاس مرحد اوردی را کہ قادر بر کمال اس ، الح

Ff (216), S 245 × 165, 180 × 105, ll 21 Or pap Old Khorasani and Ind nast Cond tol good Slightly injured by dampness

1242.

لطائف ، شاهي

LATAʿIF-I-SHĀHĪ

E 167

A treatise on various forms of *dhikr*, on prayers, invocations, etc, as well as on theosophical, magical, cabbalistical and other

speculations, connected with Sufic doctrine. The author, who calls himself Muhammad b Jalāl (see f 5), was a disciple of the famous Sufic saint of Gujrat and descendant of Makhdūm-i-Jahānīyān (see above, No 1209), Shāh-‘Ālam, whose full name was Sayyid Sirāju’d-Dīn Muhammad Manjhan b Buhānī d-Dīn ‘Abdī’l-lah Qutbī’l-‘Ālam al-Husaynī al-Bukhārī. He died at Rasūlābād, a dependency of Ahmadābād, on the 20th Jumāda II 880/1475. The author very often quotes the treatises of Shāh-‘Ālam: the first, comp between 851/1447 and 863/1458 (see f 57) with the title *Mafātīh khazā’imī’l-lah* (also styled *Fathu’d-dhākhin*), and the other, called *Zīnatu’l-mafātīh*. He reproduces the text of the initial pages of both works. The treatise is divided into 63 *latīfas*, in commemoration of the number of years of the lives of both Muhammad and Shāh-‘Ālam (see f 5v). It is clear, therefore, that the treatise could only have been written after the saint’s death. But in the text blessings added to his name often imply that he was still alive at the time of composition. There are no definite indications for it, but the possibility is not excluded that the treatise was commenced within the shaykh’s life time, but completed after his death. Cf EIO 2626. Copied in the XIIc AH. Beg

الحمد لله كما يدعى لكرم وجهه ردا و عر حاله اله

Ff (164), S 200 × 125, 125 × 70, ll 11. Or pap. Good. Ind. nast. Cond. tol. good. Injured by repairs. Notes on the fly leaves and on margins.

## 1243.

وظائف ساهی

WAZĀ’IF-I-SHĀHĪ

M 143

Another treatise, of contents practically identical with those of the preceding one in the same style. Many chapters are so similar that it is difficult to believe that there is no connection between the two works. This treatise is divided not in 63, but 84 *wazīfas*, and some additional minor matters are dealt with. The author calls himself Jārār b Jalālī’d-Dīn Muhammad Maq-sūd-‘Ālam-Shāhī Ridawī. He may be the brother of the preceding author (unfortunately the latter does not give his full name). He also was a disciple of the same saint, Shāh-‘Ālam, whom he eulogises profusely. It is certain that this work was written after the death of the shaykh, because not only is he always referred to as already deceased, but also the exact date of his death is given. The present copy, transcribed in the XIIc AH, is slightly incomplete at the end and breaks off at the beg of the 84th *wazīfa*. Beg

الحمد لله الذي جعل الدليل و الديار اله

Bd v. For measurements, etc., see No 1210.

1244.

نقد النصوص في شرح نكت العنص

NAQDU'N-NUSŪS FĪ SHARH NAQSHI'L-FUSŪS E 212

A Persian commentary on the Arabic treatise, *Naqshu'l-fusūs* which is an extract, made by Ibnu'l-'Arabī, from his own famous voluminous work on Sufism, *Fusūsu'l-hikam*. The commentator is the celebrated Persian poet, Nūru'd-Dīn 'Abdu'r-Rahmān Jāmī (see above, Nos 612-639). It was completed by him in 863/1458-1459. See Bl I 126, EIO 1357 (10), EB 894 (11), 895 (5), 966 P1 232, R 594, Doyn C 371, etc. Copied in the XIIc AH. Beg

الحمد لله الذي جعل معاني قلوب ذوي العلم الح

Ff (133), S 210 × 115, 150 × 70, ll 19. Or pap Ind nast Cond tol good. Copious notes on the margins.

1245.

(مناقب وخواصه احرار)

(MANĀQIB-I-KHWĀJA AHRĀR)

E 196

Pious utterances, admonitions, etc (together with many biographical details) of the famous Naqshbandī saint of Turkestan, Nāsiru'd-Dīn 'Ubaydu'l-lah b Mahmūd Ghijduwānī, surnamed Khwāja Ahrā. He was born in 806/1404, and died on the 1st of Rabi'ū'l-ākhir 895/1490 (see ff 100v and 168v). The present copy, dating from the XIIc AH, was probably transcribed from an incomplete original, because it begins and ends abruptly. Therefore neither the original title, nor the name of the author, nor even of the shaykh himself are mentioned. And although the latter can be restored easily from the context, the former two cannot be determined without a collation with a complete copy. The work, being rich in dates, contains many interesting historical allusions to the state of Turkestan in the shaykh's time. Cf St No 21 on p 37. Beg

الحمد لوليه و الصلوة على نبيه . . . حصرت ايشان قدس الله روحه العرش

منعز مودد الح

Ff (169), S 210 × 120, 155 × 70, ll 15. Or pap Ind nast, different hands. Cond tol good, although in some places rendered illegible by repairs.

1246.

ارشاد السالكين

IRSHĀDU'S-SĀLIKĪN

E 15

A treatise on various forms of *dhikr*, prayers, invocations, etc, by Bahā-i-Nat'hū (as he calls himself on f 1v), or Bahāu'd-

Dīn Nat'hū of Jaunpur, who died before 900/1494, as stated in R 413-414, where a collection of his letters, with the title *Sahā'ī-fu't-tarīqat*, is described. Many persons are referred to in the text, such as Muhammad Nūrbakhsh (f 6), Husayn Balādastī (f 26v), Muhammad 'Īsā (d 870/1467, cf R 414), and others. Transcribed in the XIc AH. Beg.

الحمد لله على ما دور العلوم العارفين

Ff (46), S 190 × 120, 145 × 80, ll 17. Or pap. Ind. nast. Cond. not good. Injured by dampness and repairs.

## 1247.

مكتوباً من عبد الله قطب

MAKTŪBĀT-I-'ABDU'L-LAH QUTB

E 190

A collection of Sufic letters, dealing with various topics of mysticism, written by 'Abdu'l-lah Qutb b. Muhyī to his numerous friends. He lived in Persia, probably in Shīrāz, where he at least stayed for some time, towards the end of the IXc and beg. of the Xc AH. One of his letters is dated 888/1482 (f 180v).

يوم الجمعة حادى عشر رجب المرجب سنة ٨٨٨ كه نالى يوم وصول به شيراز اسب

On f 129 he mentions that since the time of Muhammad 900 years have elapsed, on f 135, in connection with some Messianistic speculations, he refers to 999 AH as still in the future. The majority of the letters are very short, and only a few of them have a heading showing their chief subject. See EIO 1881, Bh 177. Cf St No 88 on p 44. Copied in 1019 AH. Beg.

من عبد الله قطب بن محمدي الى احوال الالهند

Ff (170), S 180 × 95, 140 × 60, ll 29. Or pap. Neat. Ind. shikasta-nast. Cond. not good. Injured by repairs. Good vignette.

## 1248.

The same

E 194

Another copy of the same collection, transcribed in 1050 AH by 'Ināyatu'l-lah b. Mu'īn'd-Dīn 'Alī Fīrūzābādī. Beg. as in the preceding copy.

S 190 × 105, 125 × 60, ll 17. Or pap. Good. Ind. nast. Cond. tol. good. Slightly repaired. Good vignette.

## 1249.

شرح زورائى

SHARH-I-ZAWRA'Ī

Oa 28

A commentary, in Persian, on an Arabic treatise of mystico-theosophic contents, with the title *رواء الكاشفه عن دوائى احوال*.

المعداء و المعاد This original work was composed in 870/1465 by the famous Persian philosopher Jalālu'd-Dīn Muhammad b As'ad Dawānī, d 907/1501 See Brockelmann, *Gesch d Ar Lit*, vol II, pp 217-218, cf EIO 1922(22) The author of the commentary calls himself Shujā'u'd-Dīn Husaynī, but does not give the date of the composition of his work It was completed, however, not later than 1029/1620, because the present copy was transcribed in that year Beg

سپاس و ستائس و سپاس آفراسود که همه سانس و ستائسها الح

Bd v Ff 81v-99 For measurements, etc, see No 1101 Many lacunas Good vignette

## 1250.

الجانبة، العربي

AL-JĀNIB AL-GHARBĪ

Ob 9

A collection of extracts, mostly containing the difficult and obscure passages, from the famous Sufic compositions of Ibn al-Arabī, with a detailed Persian explanation The author calls himself (f 74) Abū'l-Fath Muḥammad b Muzaffarī'd-Dīn b Hamīdī'd-Dīn 'Abdī'l-lah, surnamed Shaykh-i-Makkī, a disciple of Abū 'Abdī'l-lah Muhammad b 'Alī b al-Gharbī He dedicated his work to the Turkish Sultān Salīm I b Bāyazīd, 918-926/1512-1520 The present copy was transcribed in 924 AH, at Adrianople, by Abū'l-Fath b Muzaffar, i e, apparently by the author himself Beg

ربنا اتم لنا دورنا و اعمر لنا الح

In addition to this chief treatise, occupying ff 1v-80, the present volume contains several short notes of Sufic contents, transcribed by the same hand

1 صورت خوانی که . . دوسوی نوشته بر سخندان . . این عربی (f. 80v) Letters on Sufic matters, by Abū'l-Qāsim al-Baydawī (d 685/1286), Ibn Hajar 'Asqalānī (d 825/1422), and a few others, in the same style

2 *Sharḥ-i-su'āl-i-Kumayl b Ziyād* (f 83v), in Arabic Explanations of a philosophical question ascribed to the legendary Shi'ite saint Kumayl b Ziyād The authorship of this commentary is attributed to 'Abdu'r-Razzāq b Abī'l-Ghanā'im al-Kāshī (d 730/1330) Beg

الحمد لله و بعد و هذا شرح سوال کمدل بن ریاد الح

3 (*Mal'fūzāt-i-Najmu'd-Dīn Kubrā*) (f 87v) Utterances of the celebrated Sufic shaykh, Najmu'd-Dīn Kubrā (d 618/1221), in Arabic Beg

قال الشيخ الامام المتوفى الهادي . . بحم الدين الكدر الح

4 *Sharh-i-bayt-i-Amīn Khusrāw* (f 91v) The well known commentary on a distich from Amīr Khusrāw, by Jāmī, see above No 612 (13) Beg as in that copy

5 *Hill-i-abyāt-i-Mathnawī-i-sharīf* (f 94v) A Turkish commentary on various paradoxical verses from the *Mathnawī* of Rūmī, by Amīn al-Bukhārī Beg

الحمد لله الذي نور قلوب العاسفين

6 A few fragmentary notes of Sufic contents several Sufic aphorisms, a commentary on some verses from Hāfiz (f 102v), a fragment of a commentary on the *Gulshan-i-āz* (see above, Nos 553-554), etc

7 *Risāla dar 'adl* (f 112v) A treatise on justice as the chief principle of government, in a *muqaddima*, three *maqālas*, and a *khātima* It is dedicated to the Aq-Qoyunlū prince Ya qūb (884-896/1479-1490) The name of the author is not mentioned Beg

سیاس نبی فداست مالک الملکی را که بادشاه نفس ناطقه الح

8 Scrappy notes in the same style as of those mentioned above (6), dealing with various Sufic matters (ff 119v-128v)

Ff 128, S 155 x 105, 110 x 60, ll 17 Old Europ pap Neat Turkish nast Cond good On the fly leaf there is a note Charles de Landolf Brousse 1779

## 1251.

(رساله در تصوف ۱)

(RISĀLA DAR TASAWWUF)

E 57

A treatise, in bombastic ornate prose with many poetical passages, dealing with mystic love and cognate matters, apparently the same as the one described in EIO 1872 Neither the title, nor the author's name, nor the date of composition are given At the beginning, which is versified and written in Turkish, there appears the *takhallus* Fudūlī (d 963/1556 or 970-976/1562-1568, see above, No 667) It is not improbable that the treatise belongs to the authorship of that well known writer The treatise is very poor in references to other works on Sufism, and, besides a few early books, the only comparatively late Sufic composition which is mentioned (on f 6v) is the *Maḡālisu l-'ushshāq*, by Sultān Husayn Mīnzā the Tīmūride (873-911/1469-1506) composed by him in 908-909/1502-1504, cf EIO 1870 A good copy dating from the very end of the XIIc AH Beg of Fudūlī's poetry

مد انار العساق و مداح الهمدی ، سالک راه حقیق عسقه ایلر اقداد

Ff (43), S 225 x 150, 160 x 85, ll 11 Europ pap (watermarks J Ruse, 1801) Calligr Ind nast Cond good CFW 1807

1252.

اوراد سونیه

AWRĀD-I-GHAUTHIYYA

Oa 74

A treatise (also called *Jawāhir-i-khamsa*), on the principal forms of Sufic practice etc. The author calls himself Hājji Hamīd, surnamed Muhammad Ghauth Gwāhiyāi, d 970/1562. Cf St. No 57 on p 41. Transcribed in 1126-1128 AH because various entries in the same *maḥmūd'a*, in which this treatise is included, are so dated. Beg

سلس رسائس مرحالعی را که ار کام عدم الحج

Bd v Ff 5v-130, S 220 × 125, 150 × 75, ll 13 Or pap Ind nast Cond good

1253.

سبع سنابل

SAB' SANĀBIL

E 102

A treatise on the principles of Sufic doctrine and ethics, composed in 969/1562, by 'Abdu'l-Wāhid Ibrāhīm Mazār-'Ālī. It is divided into seven *sanbila*, dealing with 1, عقائد و مدها (f 2v), 2, ندری و مریدی (f 20), 3, ترک و فدا (f 48v), 4, حقائق وحدت (f 61), 5, عبادت درویشان (f 77v), 6, حروف و رجا (f 82v), 7, مدعروفات ار مؤائد (ff 97-127). The latter gives some information concerning the spiritual pedigrees of various affiliations. There are many poetical quotations, amongst which several are in Hindī (or some other Indian dialect), belonging apparently to the earliest known specimens of Indian poetry in Muhammadan transcription. Cf St No 45 on p 40. Copied in the XIIc AH. Beg

حمد خداوردی را که رنده کرداند ارادی ملوک الحج

Ff 127, S 250 × 140, 205 × 70, ll 22 Or pap Ind nast Cond tol good

1254.

جوامع الکلم

JAWĀMI'U'L-KILAM

E 55

A short treatise on the principles of Sufism, consisting chiefly of copious quotations from well known works, in prose and verse, of 'Abdu'l-lah Ansārī, Sa'dī, Husaynī Sādāt, etc. Its full title is given as *Jawāmi'u'l-kilam fi'l-mawā'iz wa'l-hikam*, but in the colophon it is called *Al-jawāhiru'th-thamīna*. The author is the celebrated Indian Sufic saint 'Alī b 'Abdī'l-Malik b Qāḍikhān.

al-Muttaqī al-Qādnī ash-Shādhilī Chushtī, d at Medina in 975  
1567 Cf R 356 where a work on his biography is described  
Cf St No 81 on p 44 Copied in the XIIc AH, by Faqīr 'Alī  
Akbar Beg

الحمد لله . شمسى كورد احمد بناد الله اله

Ff 37, S 195×120, 155×80, ll 15 Or pap Ind nast Cond tol good Slightly  
injured by worms and dampness

1255.

( رساله در معرود ، دنيا )

(RISĀLA DAR MA'RIFAT-I-DUNYĀ)

Oa 67

A short treatise on various theosophic matters and the  
principles of asceticism by the same 'Alī Muttaqī (see the preced-  
ing No ) It does not contain anything original and, as the  
preceding treatise, consists chiefly of quotations and repetitions of  
well known theories Copied apparently towards the end of the  
XIc or the beg of the XIIc AH, included in a *majmū'a* Beg

الحمد لله الذي جعل الدنيا ومطره الآخرة اله

Bd v Ff 31v-51v For measurements, etc , see No 1080 Bad vignette

1256.

كنز جلالی

KANZ-I-JALALĪ

E 146

A collection of instructive Sufico-ethical anecdotes, compiled  
by Khwāja Mīn b Amīn 'Imād b Amīn Sayyid 'Alī al-Husaynī  
al-Marwī, in 984/1576, and dedicated to Akbar (cf f 6) Copied  
in the middle or towards the end of the XIc AH Beg

حمد و سپاس هر صاحب الوجودی را اله

Ff 67, S 195×120 135×70, ll 15 Or pap Good Ind nast Cond not good  
Injured by worms, dampness and repairs Good vignette

1257.

( رساله در معنی ء حروف ، )

(RISĀLA DAR MA'NĪ-I-HURŪF)

E 33

A short treatise on the cabbalistic meaning of various letters  
of the Arabic alphabet, mystical explanations of the various forms  
of *dhikr*, etc The author is the well known Indian Sufic saint  
Shāh Wajihu'd-Dīn, surnamed Zūnda-dīl d 990/1582 Copied in  
the XIIc AH Beg

سعد یاس انعام ، ه اسراف بلا اله اسب اله

Bd v For measurements, etc , see above, No 1237

1258.

The same

Oo 5.

Another copy of same work, dating also from the XIIc AH, included in a *ma'mū'a* Beg as in the preceding copy

Bd v Ff 77v-92 For measurements, etc, see No 66

1259.

عین المعانی

'AYNU'L-MA'ĀNĪ

F 134

A Sufico theosophical treatise, chiefly dealing with the attributes and the epithets of God, in their magical, cabbalistical, mystical and Sufic interpretation. The work was composed in 997/1589, at Buihānpūr by one of the disciples of the local saint Lashkar Muhammad 'Arif, surnamed 'Aynu'l-'urafā, whose full name is here (f 3) given as follows 'Īsā b Qāsim b Yūsuf b Ruknī'd-Dīn b Ma'īūf b Shihābī'd-Dīn al-Ma'īūfī ash-Shihābī al-Jandī as-Sindī al-Hindī al-Berārī al-'Ishqī ash-Shattāī al-Qādirī, who d 992/1584, cf above, No 259(100). The present work is a condensed version of an earlier composition by the same author, with the title *Raudatū'l-husnā fī sharh asmā' l-lahī'l-hasnā*. Cf St No 32 on p 38. Transcribed by Muhammad Sibghatu'l-lah in the XIIc AH. Beg

الحمد لله العباد تعبد حب مطلقه الع

Ff 292, S 230 × 125, 165 × 75, ll 15. Or pap Ind nast, different hands. Cond good

1260.

تذکرہ شہنشاہیہ

TARTĪB-I-NAQSHBANDIYYA

Oa 9

A short versified note on the prayers prescribed for the Sufis of the Naqshbandī affiliation, with a prayer in Arabic, and its Persian explanation at the end. The author's name, or *takhallus*, Jumaylī or Jamīlī, may be contained in the final line of the versified portion (f 1v).

مملی این سخن از قول استاد، نظم آورد هر جانب مرستاد،

The Persian appendix to the prayer contains the names of many Sufic saints, and the latest Naqshbandīs are 'Ubaydu'l-lah Ahrār (d 895/1489), Khwāja Qādī (the first *khalīfa* of Ahrār), and Mullā Khwājagī Dihbadīnī(?) (the second *khalīfa* of Ahrār).

Transcribed towards the end of the X<sup>th</sup> or beg of the XII<sup>th</sup> AH Beg

ترتیب حصص حوالہء تفسیریہ کہ نظم اوردہ ایست اسم

Bd v Ff 1-3v S 210 x 145 180 x 100, II 11 Europ pap Cont: Ind na t  
Cond good

1261.

ذکار مادر

ADHKĀR-I-QĀDIRIYYA

Or 30

A treatise on various forms of *dhikr*, practised in the Qādiri affiliation of Sufis. The author calls himself Jamālu d-Dīn Mīr-ā b Hāmid b 'Abdī'r-Razzāq (d. 912/1535) b 'Abdī'l-Qādir Phānī (d. 940/1533). The latter was a famous Qādiri saint and the direct descendant of Abdu'l-Qādir. The author must therefore have lived in the end of the X<sup>th</sup> or the beginning of the XI<sup>th</sup> AH. The work is divided into three *bābs*. Copied by Amānu'llah, in the XII<sup>th</sup> AH (1141 of the Bengali era). Beg

الحمد لله والشيخ حماد الدين اسم

Bd v 1r 15v-125v S 210 x 165 175 x 100, II 11 Or pap Ind most Cond good

1262.

مرآتة الوجود

MARĀTIBU L-WUJŪD

Or 67

A treatise on pantheistic, Sufic, and general theosophic matters, by Muhammad b Nūr d-Dīn Hāfī Shīrāzī, who lived towards the end of the X<sup>th</sup> and the beg of the XI<sup>th</sup> AH. See EIO 192-15. Transcribed towards the end of the XI<sup>th</sup> or the beg of the XII<sup>th</sup> AH Beg

احمد لله والشيخ اسم الوجود اسم

Bd v Ff 101v-113 (ff 109 and 110 hrs are left blank) For measurements, etc., see No. 1080

1263.

نکاة الرشید

NAJĀTU R-RASHĪD

E 204

A Sufico-ethical treatise richly interspersed with interesting historical anecdotes, controversial discussions, etc. It was composed in 999/1591 (the title, in the form نکات الرشید is a chronogram), at Lahore, by the well known historian and divine of Akbar's time 'Abdu'l-Qādir b Mulūk-Shāh Badā'ūnī d. in 1004-

1006/1590 1598 (cf above, Nos 118-121) The work is divided into many *fasls* but unfortunately in the present copy the headings are neither given in the preface nor filled in in the text Transcribed in the XIIc AH Beg

الحمد لله عامر الدب و فادل التوف سيد العتاف الم

S 240 × 135, 185 × 90, ll 21 Or pap Ind nast Cond good

1264.

مسند

‘ISHQIYYA

E 87

A long treatise on the nature of Divine love and cognate matters, written in ornate prose, with copious poetical quotations The title is given on f 4 The name of the author is not explicitly mentioned, but appears only in the form of his *takhallus* ‘Uthmān (f 2v, 3v, etc) H Ethé (in EIO 2915, where another copy of this treatise is described) is convinced of the identity of the author with a Naqshbandī shaykh Khwāja ‘Uthmān, who died in 1005/1596-1597 This seems probable, because the latest references found in this book are those to Jāmī (frequently) and, as on f 94v, to a letter of Shaykh ‘Abdu’l-Quddūs, who died in 944-945/1537-1538 It is divided into four *fasls* (see for their headings EIO 2915) The present copy, dating from the XIIc AH, is incomplete at the end Beg

الحمد لله سبحانه الله ان فادركه حاك را الم

Ff (224) S 220 × 115, 170 × 80, ll 15 Or pap Ind nast, different hands Cond good

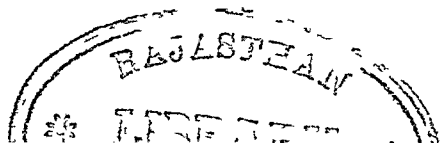
1265.

(رسائل محمد چسپی)

(RASĀ’IL-I-MUHAMMAD CHISHTĪ)

Ob 13

A collection of treatises of Sufic contents by Abū Sālih Muhammad b Hasan Muhammad (d 982/1575, see f 92) b Ahmad (d 966/1559) b Nasīru’d-Dīn b Majdī’d-Dīn b Sirājī’d-Dīn b Kamālī’d-Dīn The latter was a cousin of the celebrated Chishtī saint, Nasīru’d-Dīn Chirāgh-i-Dihlī, and died in 756/1356 (see f 91v) This pedigree, with details concerning the author’s relationship with Chirāgh-i-Dihlī, is invariably repeated in the beginning of every *risāla* given in this volume, even the shortest The author flourished in the beginning of the XIc AH, as some of his treatises were composed in 1003/1594 (see f 258v), and 1007/1599 (see f 251) This collection of treatises seems to be more complete than another copy of the same compositions described in



P1 277-278 Transcribed in the end of the XIc or the beg of the XIIc AH. Folios were incorrectly bound together so that in various places, especially in the middle and towards the end of the volume, almost all treatises are broken and folios belonging to them are mixed with others. The proper sequence of leaves is difficult to restore, because the catchwords are either damaged, or entirely absent on many of them.

1 *Taqsimu'l-awrād* (f 1v), in Arabic, on prayers and other similar religious practices, prescribed to a Sufi. Beg.

حامداً لله العلي العظيم المومن لعناده الع

2 *Risāla-i-chahārī barādarān* (f 12), in Persian. An allegorical Sufic story, containing a version of the popular Persian tale of 'the prince who never existed'. Beg.

الحمد لله . ولما رأى والدى الع

3 *Al-majālisu'l-hasīna* (f 16v). An interesting collection of anecdotes concerning the Chishtī shaykhs. Beg.

الحمد لله الذي هدانا لهذا الع

4 *Ādābu'l-murīdīn* (f 55v). Information concerning various Sufic affiliations, etc. Beg.

الحمد لله رب العالمين على كل حال و كل حس الع

5 *Rafīqu't-tullāb* (f 93v). A treatise on religious tradition. Beg.

حمد مرآة حالى را كه محمود الع

6 *Risāla-i-ilhāmāt* (f 104v). A short note on various revelations concerning Sufic doctrine. Beg.

حمد سعد و بنائى سعد مر حداى را الع

7 *Risāla-i-hidāyat* (ff 110v-114 and probably 120-135). A treatise on various topics of Sufic doctrine, in ten *hidāyas*. Beg.

لله الحمد و المنة الحمد لله رب العالمين الع

8 *Risāla-i-man 'arafa'l-laha lalla lisānuhu* (f 114). A mystical treatise on various gnostic matters. Beg.

الحمد لله ... اما بعد فنعول العدد العبر الع

9 *Lidhdkātu'l-muntahīn* (ff 117v-135v and 153-168). A collection of 27 *lidhdkāt*, or short discussions of various details of Sufic theosophy. Beg.

رب يسرو نعم بالكثير الحمد لوليه الع

10 *Risāla dar biyān-i-tauhīd* (f 135v) On the essence of God, His unity, etc , in three *fasls* Beg

الحمد لله اما بعد بس مكنويد شرح الاعتناء الحج

11 *Risāla-i-ṭalab* (f 138v) A short note on the rules prescribed for a darwīsh Beg

مفتاح حريته الرب الحكيم الحمد لله الحج

12 *Risāla dar biyān-i-rūh* (f 141) A very fragmentary note on the nature of spirit, and other cognate matters Beg

الحمد لله الخالق الودود و الصلوة الحج

13 *Rāhātu'l-murīdīn* (ff 168-185v, 407-412v, 405-406v, 301-312v, 429-436v) On various Sufic matters, mostly of a dogmatic and abstract character, in 40 *rāhas* Beg

الحمد لولاه فعول العدد الصغير الحج

14 *Risāla dar biyān-i-ṣḥād-i-akbar* (f 240) On the suppression of the carnal passions Beg

الحمد لله .. اما بعد بعد فعل عن السبح الحج

15 *Fawā'idu'l-usūl* (f 246v) A note on the principles of Sufic doctrine, based on the teachings of Gīśūdirāz (see above, Nos 1219-1233) Completed on the 9th of Sha'bān 1007/1599 (f 251) Beg

الحمد لله .. اما بعد بعد نقل انه الحج

16 *Sharh-i-qissa-i-'aurat-i-gul-furūsh* (f 251) An allegorical story of Sufic content Beg.

الحمد لله . اما بعد فاعلم انه قال صاحب رار كسودار الحج

17 (*Risāla dar biyān-i-insān*) (f 254) Another very short Sufic note on the virtues of an ideal character Completed on the 19th of Safar 1003/1594 (f 258v) Beg

ان الله خلق آدم على صورة الرحمن الحج

18 *Risāla fī ṣḥādu'l-akbar* (f 258v) A note, apparently incomplete at the end, on ascetic training Beg

الحمد لله اما بعد فعول العدد الصغير الصغير الحج

19 *Afsāna-i-dīwāna* (f 262) An allegorical Sufic story. Beg.

الحمد لله الذي جعل اوليائه عواصين في الذكر الحج

20 *Sharh-i-dar-yā-i-shahādat* (f 265) A very short note of gnostic content, based on the interpretation of a quotation from Amīn Khusrāw Beg

الحمد لله . قال اصيل السعراء . امر - مروا

21 *Risāla-i-faḍl-i-lasb* (f 266v) On the utility of work or trade from the Sufic point of view Beg

الحمد لله اما دود معقول العدد القدر الى رحمه الله

22 *Risāla-i-tullāb-i-l-halāl* (f 269) A very short note on various Sufic virtues Beg

الحمد لله الذي احب الحلال

23 *Ar-risālatu'l-musāhīlat fī'l-mu'āmilat* (f 270) A very short note dealing with ascetic practices Beg

الحمد لله الذي يحب امره ساعده في المعامله

24 *A'jābatu l-ishq wāqī'atu l-fisq* (f 271) On mystic love Beg as in (21)

25 *Al-khawāt fī l-jalwāt* (f 273v) Another short note of Sufic content Beg as in (21)

26 *Risālatu l-masjūd wa l-kā'ba wa l-aqsā* (f 275) On prayers Beg as in (21)

27 *Risālatu l-Qur'ān* (f 276) A short note on the properties of the Quran

28 *Jawāhiru l-hasīnat* (ff 277-300v 186-235v, 421-426v, 236-240v) A Sufic treatise, in Arabic dealing with various mystic matters Beg

السريعه التي هو الحسن من كان في الدنيا

29 *As-sabī fī sh-shuddat* (f 312v) On various moral virtues Beg as in (21)

30 *Al-muflis fī amāni-l-lah* (f 316) A treatise on the moral superiority of poverty in Arabic Beg as in (21)

31 *Al-jam' bayna'd-dunyā wa l-bagā* (f 317v) Another moral treatise in Arabic Beg as in (21)

32 *Manājiru l-'ushshāq* (f 319v) On mystical love, in Arabic Beg

الحمد لله الذي نور قلوب المساكين

33 *Tuhfatu s-sulūk* (f 338) On various virtues, in 27 *tuhfas*, in Arabic Beg as in (21)

34 *Al-hayrat fī dhāt-i-l-lah* (f 349) A short note on some details of the doctrine of *tauhīd*, etc, in Arabic Beg as in (21)

35 *An-nās bi'l-libās* (f 350) A short note on ethics Beg as in (21)

36 *Risālatu's-safar wa'l-iqāmat* (f 351) A short note on the customs and religious practices connected with travelling Beg as in (21)

37 *Nukatul-akhwān* (f 354v) A short treatise on various Sufico-ethical aphorisms Beg as in (21)

38 *Risāla-i-misbat* (f 356v) A very short note of Sufic contents

39 *Risāla-i-īmān* (f 357) On the nature of faith Beg as in (21)

40 *Risālatu'l-adhlān wa'l-murāqabāt* (f 361) On various prayers forms of *dhikr* mystical exercises and practices, etc Beg as in (21)

41 *Jawāhiru l-'ulūm fi'r-iūh* (ff 399v-403v) Aphorisms dealing with the nature of the spirit, etc, in Arabic, incomplete Beg

الحمد لله الذي علم الانسان الح

42 End of a treatise of Sufic contents (f 437)

43 *Risālatu l-ilm* (f 439) A short note of gnostic contents Beg as in (21)

44 *An-nihāyat huri* (sic) *ar-ruḡū' ilā'l-bidāyat* (f 442) A short treatise on the mystical doctrine of the 'coincidentia oppositorum' Beg

حمد متواتر و بدای متکبر آن مدعی که ادعای اله

Folios 145-152v and 427-428v belong to one of the Arabic treatises in this volume, but their proper position cannot be ascertained without special study

Ff 445, S 205 × 115, 140 × 60, II 13 Or pap Ind nast Cond tol good

## 1266.

شرح تحفة المرسلة

SHARH-I-TUHFATU'L-MURSALA

E 16

A paraphrase of and a commentary on a short treatise, in Arabic with the title *Tuhfatu'l-mursala*, dealing with the elements of theosophy (*haqā'iq*) The original treatise was composed by Muhammad b Fadlī'l-lah (Burhānpūrī), d 1029/1620, see Brockelmann, *Gesch d Arab Lit* vol II p 418 The commentator does not mention his own name, but he wrote still during the lifetime of Muhammad b Fadlī'l-lah because he adds to his name (f 7v, the bottom) the blessings which imply the shaykh's being alive (مع الله الطالعين بدعائه و افاض على المسلمين بدعائه) Transcribed towards the middle of the XIIc AH, slightly incomplete at the end Beg

بدای دسار و سبلس دسمار مر کرداریرا که نالسام ربانی الح

## Beg of the original treatise (f 8)

الحمد لله ... و قد فعل العدد المدد المحتاج اليه

Bd v Ff 7v-14, S 260 x 115, 210 x 105, ll 29 Or pap Vulgar Ind nas Cond good Notes on the fly leaves

## 1267.

The same

Oa 42

Another copy of the same work a little older than the preceding one, and dating probably from the beg of the XIIc AH. The introduction is lost and the work begins abruptly with the initial words of the original treatise

"الحمد لله ... و قد فعل العدد المدد المحتاج اليه

Bd v Ff 91v-117v, S 230 x 130, 150 x 70, ll 12 Or pap Calligr Ind nas Cond good A vignette

## 1268.

مكتوبات احمد فاروقى

MAKTŪBĀT-I-AHMAD FĀRŪQĪ

E 191

The *third* vol of the well known collection of Sufic letters by a celebrated shaykh of the Indian branch of the Naqshbandī affiliation, Ahmad Fārūqī Sarhindī d 1031-1035 1625-1626. The letters, dealing with various theoretical matters of Sufic theosophy, etc were collected by the same disciple of the shaykh who collected the first two volumes namely Yār Muhammad Jadīd Badakhshī Tāḡqānī. He completed his work in 1031/1622 (chronogram با), i.e. still within the lifetime of the shaykh who is referred to in terms implying that he was still alive. Cf EIO 1891 R 1058, etc Copied in the XIIc AH. Beg

"... و قد فعل العدد المدد المحتاج اليه

Ff (171), S 225 x 150, 170 x 105 ll 19 Or pap Peculiar Ind nast Cond good Injured by worms and repairs

## 1269.

المعرفة المحمودة

AL-MA'RIFATU'L-MUHAYYIRAT

E 116

A Persian paraphrase of and a commentary on a Sufic treatise in Arabic, by Muhammad Fīrūz Sūfī, who composed it in 1036/1627 (cf f 4v), with the title 'Aqā'idu's-sūfiyya. This work was

written at the request of Mahābat-Khān, son of Khān-Khānān  
(cf f 2)

بالتماس حاكماي حلق و فدای و رائكة دلی صاب خان ولد خان  
حاکمان الح

This Mahābat-Khān seems to be also the author of this commentary, written in bombastic style Transcribed in 1135 AH (the words *علي يد صاحبا* probably refer not to the author of the book but simply to its proprietor) Beg

فلم وحداني سون بدر آهنگ صرير دون رلنكا طبعان الح

Beg of the original Arabic treatise (f 3)

الحمد لله الذي وسع قلب الانسان الح

S 210×120 140×75, ll 15 Or pap Ind nast Cond rather bad Injured by worms

1270.

رسالة شطركما .

RISĀLA-I-SHATHIYYĀT

E 79

A treatise on Sufic paradoxes, explained in the most mystical manner Composed in 1062/1652 by prince Muhammad Dāiā Shikūh, son of Shāhjahān when, as he states in the preface, he was 36 years old Cf Bh 179 Copied in 1104 AH Beg

احديس نكدر نكدر كه حامد و محمود اوسب الح

S 220×120 185×80, ll 20 Or pap Ind vulgar nast Cond good CFW 1809

1271.

معارج الملوك .

MA'ĀRIJU L-MULŪK

M 137

A treatise on Sufic eschatological and cosmological topics, in three *kalāms*, composed in 1066/1656 by Sultān Husayn Khā-mūshiyān Transcribed in the XIIc AH by one 'Abdu'r-Rahīm Beg

الحمد لله الذي خلق الموت والحياة الح

Ff (94), S 170×110, 125×75, ll 14 Europ pap Ind nast Cond very bad Injured by repairs, many pages are entirely rendered illegible CFW 1825

1272.

معارل اربع

MANĀZIL-I-ARBA'

E 197

An elementary treatise on Sufism, for the use of beginners composed, in Lucknow, in 1067/1656, by Pir Muhammad It is

divided into four chapters Cf St No 49 on p 11 Transcribed towards the end of the XIc or the beg of the XIIc AH Beg

حمد بی نام و سکر می عایب مردانی را اله

Ff (57), S 205 × 115, 150 × 70, ll 19 Or pap Ind nast Cond bad

1273.

ترجمه احوال واسطی

TARJUVA-I-AQWĀL-I-WĀSITĪ

E 48

Sayings of the ancient Sufic shaykh Abū Bakī b Muhammad b Mūsā al-Wāsitī, d ca 320/932 They were collected from many different books in which they were found scattered by one Ibrāhīm Miskīn (f 3v), in 1067/1656 and dedicated to prince Dārā-Shikūh, son of Shāhjahān These spurious aphorisms (in Arabic) are accompanied by a Persian paraphrase and explanations Cf St No 31 on p 38 Transcribed towards the end of the XIc AH Beg

سدس مدعی اوتوبس و سائس خارج از انداره و ملس اله

S 265 × 165, 200 × 105, ll 9 Or pap Good Ind nast Cond good Slightly worm eaten

مساعده

E 178

matter HIDA  
The latest copy itself thy treatise on various Sufic, ethical and theosophic  
been composed by the well known poets, quoted here is Jāmī, and the  
of the author dated 1069/1658 Therefore the work must have  
longing to the end of the Xc or the beg of the XIc AH The name  
very frequently gives not appear, but in the poetical passages, be-  
to one Miyān Mahdī or ship of the compiler, the *takhallus* Rūh is  
precise indication as to Several references (ff 16 50, etc) occur  
composition cannot be deduced The book generally does not contain any  
No 30 on p 38 Beg its sources, and therefore the exact date of  
deduced from the work itself alone Cf St

عنه و عن حاله اله

Ff (173), S 280 × 160, 200 × 100, ll 11 Or pap Ind nast Cond tol good  
Index Scrapy notes on the margins and 11 leaves

1275.

کتاب سعادت

GANJ-I-SA'ĀDAT

E 165

A rare comprehensive treatise on a moderate form of Sufism, in accordance with the traditions of the Naqshbandī affiliation. It was composed in 1073/1663 (chronograms on f 3v کتاب کدور, etc), and dedicated to Aurangzib (f 6), by Mu'īnu'd-Dīn b Sirājī'd-Dīn Khāwand Mahmūd b Sayyid Shai'if b Diyā b Mīn Muhammad b Khwāja Husayn b 'Alā'i'd-Dīn 'Attāi (d 802/1399). It is divided into *four rukns* and a *khātima*. *Rukn* I deals with controversial matters and attacks on Shī'ism (f 7), *rukṇ* II deals with the topics of *fiqh* (f 91), *rukṇ* III contains praises to Muhammad, the 12 Imams, etc (f 154v), *rukṇ* IV deals with Sufism, ethics, and the history of the Naqshbandīs. *Rukṇ* IV is divided into five *bābs*: 1, on علم و عمل (f 215), 2, on اصول (f 374), 3, on احساب (f 377v), 4, gives the biographies of 30 saints of Khorasan (f 395), 5, gives biographies of 22 Naqshbandī shaykhs of Turkestan (f 427). The *khātima* (f 489v) discusses the moral advantages of justice and clemency. A special section, *khatm-i-khātima* (f 530) deals with forgiveness of the rebels (اهل عصیان). These matters are most probably emphasised as a special pleading, and it is possibly exactly this section for which the whole book was written.

The Naqshbandī shaykhs mentioned here are such as are well known, and the latest of them are 'Ubaydu'l-lah Ahīār (f 464v), Muhammad Qādī (f 467), Mawlānā Khwājagī (f 468), Fathu'l-lah (f 469), Khwāja Ishāq (f 469), and the father of the author, Khāwand Mahmūd, who died in 1052/1642 (f 469v).

Another copy of the same work, much better and a little older than the present one, is preserved in the Asiatic Museum of the Russian Academy of Sciences (the title is there *Kanzu's-sa'ādat*). The present copy dates from the beg. of the XIIc AH. Beg.

حمد و مدای سعادت و سنائس بی شمار مردانی را اله

Ff 555, S 260 × 175, 165 × 95, ll 17 Or pap Ind nast Cond good

1276.

شرح اسماء بالله

SHARH-I-AMANTU BI'L-LAHI

E 188

A short Sufic commentary on the expression اسم بالله, by Burhānu'd-Dīn b Kabīr Muhammad b 'Alī Burhānpūrī Gujrātī, surnamed Rāz-i-Ilāhī, d 1083/1672, a famous shaykh of the

Shattāī affiliation See EIO 1924 (9) etc Copied apparently in the same year (1185 AH) as the other treatises which are so dated, written by the same hand and included in this *maḥmū'a*. The last three folios contain various notes and prayers Beg. of the treatise

الحمد لله ذو الأول والآخرو الطاهر والداطن الرحيم

Bd v Ff 72v-87, S 150 x 100, 120 x 70 ll 11 Eur pap Ind nast Cond tol good

## 1277.

The same

(O) b s

Another copy of the same work, dating from the end of the XIIc AH Beg as in the preceding copy, but with the addition of

الحمد لله رب العالمين الرحيم

Bd v Ff 1v, 9v-2 (upside down) S 205 x 125 115 x 70 ll 15 Or pap Ind nast Cond tol good Many glosses on the margins

## 1278.

مواهب الحيموة

THAMARĀTU'L-HAYĀT

E 52

Discourses of the same Buhānu d-Dīn Buhānpūrī, see the preceding Nos The author of this work is the well known writer Āqil-Khān Rāzī, whose full name was 'Alī 'Askarī b Muhammad Taqī b Muhammad Qāsim Khwāfī, d in 1108/1697 See EIO 1896, R 1091, cf Madī 118, St No 77 on p 43 etc For the poetical works of 'Āqil-Khān see above Nos 811-812 Transcribed in the XIIIc AH Beg

حمد الحقى والحقى لله العزى الولى الرحيم

S 185 x 95 140 x 65, ll 13 Or pap Ind shik-nast Cond good

## 1279.

كشكول

KASHKŪL

E 115

A collection of extracts from various standard Sufic works, aphorisms of different shaykhs, pious reflections, etc, compiled in about 1101/1690 (cf f 2 where this year is alluded to as still current at the time of writing) This work has nothing to do with the famous *Kashkūl* of Shaykh Bahāī The author does not plainly mention his name, but an important allusion is found on f 20v, where he says أن را سان کرده ایم در کتاب مرفوع This *Munazza'* is

most probably identical with the one mentioned under No 812 above, an imitation of the *Mathnawī* of Jalālu'd-Dīn Rūmī by the same Mīr 'Askarī 'Āqīl-Khān Rāzī (see the preceding No ) Cf St No 22 on p 37 It is divided into a *muqaddima*, two *wasls*, and a *khātima* Copied in 1130 AH by Fakhru'd-Dīn Beg

الحمد لله به عليه و الصلوة من لديه الله السبح

Ff (75), S 160×100, 100×50, ll 11 Or pap Ind nast Cond not quite good Repaired

1280.

آداب الدكر

ADĀBU'DH-DHIKR

Oa 30

A treatise on the peculiarities of the form of *dhikr* adopted by various affiliations of Sufis It was composed in 1097/1686 (cf f 2v) by Ja'far Muhammad Abū Sa'īd Qalandarī Qādūrī Husaynī a disciple of 'Azīzu'l-lah Sharafu'd-Dīn Siddīqī Ibrāhīm-pūrī Qalandarī Qādūrī The work is divided into 10 *adabs*, nine dealing with the forms of *dhikr* (1) common to all affiliations, (2) peculiar only to the Qādirīs, (3) Qalandarīs, (4) Shattārīs, (5) Chishtīs, (6) Fīdausīs, (7) Suhrawardīs, (8) Madārīs, (9) Naqshbandīs, and (10) dealing with miscellaneous Sufic matters Transcribed in the XIIc AH (probably by Amānu'l-lah, as another treatise in the same volume) Beg

الحمد لله الذي جعل اوليائه اطباء العلوم السبح

Bd v Ff 1v-44v, S 240×165, 175×100, ll 14 Or pap Ind nast Cond good

1281.

(رساله در موانع نزول و عروج)

(RISĀLA DAR MARĀTIB-I-NUZŪL WA URŪJ) E 84.

A treatise on the essence of God, on emanations, and other theosophic matters, by Sayyid Muhammad Waliyyu'l-lah Qādirī The latter dedicated it to Sayyid Mutadā Husaynī, grandson of Sayyid Muhammad Madanī (f 2v) The author also mentions his brother Sayyid Muhammad Amīnu'l-lah (f 2) The date of composition is not given, but the work seems to be modern In a passage, in which the author gives his spiritual pedigree, he enumerates 18 generations between himself and 'Abdu'l-Qādir Jilānī (d 561/1166) Therefore he may have flourished towards the end of the XIc or the beg of the XIIc AH Transcribed towards the end of the XIIc AH Beg

الحمد لله الذي حبه و اسند من حب الام و الاب السبح

S 195×115, 140×75, ll 11 Or pap Ind nast Cond good Slightly worm-eaten CFW 1825

1282.

محرم الاسرار

MAHRAMU'L-ASRĀR

Oa 72

A short treatise on the theoretical principles of Sufism, some forms of *dhikr*, etc, according to the views of the Qādnī affiliation. It was composed in 1110/1698 by 'Abdu'l-Karīm b Faṭīd Ansārī Qādirī, a disciple of Ahmad Qādirī of Lucknow. Transcribed by 'Abdu'l-Qādir b 'Abdī'l-Fattāh in 1163 AH. Included in a *maj-mū'a*. Beg

فل هو الله احد، نام آن حدای که از داب هستی الهی

Bd v Ff 75v-110v For measurements, etc, see No 937

1283.

عروس عرفان

'ARŪS-I-'IRFĀN

E 129.

An interesting treatise on Sufic and ethical matters, interspersed with many anecdotes, often referring to the author's own time. It was composed in 1117/1705 (chronogram *کتاب عروس کامیاب عرفان*), by Mahmūd b Bāqī Muhammad Pīshagī Qādirī, who used in his Persian and Dak'hani poetry the *takhallus* Bahrī, and who is usually called Mahmūd Bahrī. He was an eminent Sufi and flourished in the first half of the XIIc AH (he wrote this work in his old age), living usually at Kūkī a small town in the province of Bijāpūr. His present work, divided into 10 *ziwars*, is not complete either in this copy or in the one described under the following No. In both copies approximately 10 of the initial folios are forged. An introduction is prefixed full of eulogies of Tipū, nawwāb of Mysore, in the usual superbombastic style cultivated by this patron of boundless flattery. Cf St No 95 on p 45. The bulk of the copy is transcribed in the XIIc AH, the beginning is of a more modern origin, written by a different hand. It opens with

سبحان من بعد بالعرفو الدعاء و الکبرياء الهی

On ff 117v-120, there is a short appendix, by the same author, with the title *Dastūru'l-'amal*, dealing with some especially useful precepts and advices to a Sufi. See EIO 1916. Beg

حق و مطلق عرف اسمہ کہ و مات کتاب الهی

S 220 x 110, 165 x 70, ll 17 Or pap Ind nast Cond good

## 1284.

The same

E 130

Another copy of the same work, dating from the beginning of the XIIIc AH Beg as in the preceding copy The same appendix

S 235 × 145, 170 × 90, ll 17 Or pap Ind nast Cond good

## 1285.

مسور الخلاف و دور الاجارة

MANSHŪRU'L-KHILĀFAT WA DASTŪRU'L-IJĀZAT E 85

A collection of spiritual pedigrees of early and later Sufic shaykhs, prayers, forms of *dhikr*, prescriptions concerning various feasts, etc, according to the tradition of the Chishtī affiliation. The author Hisāmu'd-Dīn Muḥammad Fairukh b Ruknī'd-Dīn Ahmad Chishtī completed it in 1129/1717 (as stated in the colophon). Transcribed at Haydarābād, 1156 AH. The copy is incomplete at the beginning, and opens abruptly

الصحة امير المؤمنين انى نكر انى محاب الله

At the beginning there is an Arabic prayer, with an explanation in Persian

Ff (41) S 215 × 125, 165 × 85, ll 17 Or pap Ind nast Cond good

## 1286.

سک، جواهر

SILK-I-JAWĀHİR

F 33

A collection of Sufic letters of Shaykh Kalīmu l-lah, addressed to various people (the majority to Shaykhu'l-islām Nizāmu'd-Dīn). They are often dated, and the latest dates found in them seem to be 1138/1725 (f 17v), 1140/1727 (f 16v, etc), 1141/1728 (f 20). The present collection was arranged and edited by Ahmad Kalīmī (cf f 2), apparently a disciple of the author of the letters. The epistles deal with the usual topics of Sufic theosophy, and contain apparently only very few references to contemporary Sufic life. Cf St No 87 on p 44. Transcribed in 1189 AH, in a bad and often almost illegible handwriting. Beg

حمد و ستاس که از - سر کد ارس اعلام لسان الله

Lf (22), S 190 × 120, 165 × 80, ll 15 Or pap Ind bad shik nast Cond very bad. The repairs have rendered many pages entirely illegible

1287.

مظهر الاسرار

MUZHIRU'L-ASRĀR

E 183

A Sufico-theological treatise with copious quotations from the works of the early Sufic writers, such as Ghazālī, 'Abdu'l-Qāḍi Jilānī, Ibn 'Arabī, etc. The author calls himself Shāh 'Izmatu l-lah Qāḍi. He may perhaps be identical with 'Izmatu'l-lah Balgrāmī, who died in 1142/1729. The style of the treatise is modern. Cf. St. No. 45 on p. 41. Copied in 1183 AH, by Ghulām Ahmad Beg.

الحمد من اظهر الاسماء وهو عندنا و الصلوة على محمد وآل

S 260 x 155, 175 x 95 ll 11. Or. pap. Ind. nast. Cond. good.

1288.

الكمير سعاد

IKTHĪR I-SA ĀDAT

E 19

(The title is given twice in this peculiar form see f. 3v although in many passages of the text the author writes the same word quite correctly, اكسير). A condensed version of Ghazālī's *Kīmīyā-i-sa'ādat* (see above Nos. 1160-1164), prepared in 1143/1730, and dedicated to Muhammad Nizāmu l-Mulk Bahādu (t. 3) i.e. Āsaf-jāh, d. 1161/1748, by an author who does not mention his own name. Only in the poetical passages he gives his *takhallus* Sa'id. The work is divided into 9 *bābs*. Transcribed in 1145 AH. Beg.

سپاس بندگان من آمدند کاری را که سعه ، سما و رس رمس الح

S 235 x 125, 160 x 75, ll 15. Or. pap. Ind. nast. Cond. good. Notes and extracts on the five leaves.

1289.

رسالة جواهر

RISĀLA-I-JAWĀHIR

E 82

A treatise on the elementary principles of Sufism, with a controversial sub-current directed against the 'innovators,' chiefly Shi'ites. The work was completed in 1143/1730, as stated in the colophon and dedicated to Muhammad Nizāmu'l-Mulk Bahādu, the same as the one referred to in the preceding No. The name of the author does not appear. The treatise is divided into 9 *bābs*.

مروريات بن الح 3 , در بيان قد عز , رنه 2 , در بيان من عز , نفسه 1  
9 , موكل 8 , كسب 7 , احلاص 6 , اهل بدار 5 , درجاء ذكر 4

Copied in 1149 AH  
 در بیان ممال عتائب که در حسن دل آورده اند  
 Beg

حمد و ثواب و بدای مبتکر مر آردگار که کلامی حسان آرای الح

Bd v For measurements, etc see above No 1012

1290.

مسهد الوجود عین المقصود

MASHHADU'L-WUJŪD 'AYNU'L-MAQSŪD

E 179

A short treatise on various Sufico-cabbalistic pantheistic, and other cognate matters condensed from a larger work by Shāh Wajīhu d-Dīn 'Abdu'l-Qādir al-Hasanī al-Ja'fari al-Qādirī ash-Shāfi'ī. The author of the present abbreviated version is called Faiḍu'd-Dīn in the colophon. In numerous poetical passages he mentions his *takhallus* Faiḍ (cf another Faiḍ No 906, who may perhaps be identical with the present one). In both copies in this collection the present one and the other described under next No., apparently of different ages, the colophons give the same expression *در سنه الف و مائه و سته و اربعين و رب*, which suggests that not these copies, but this abridged version was completed in 1146/1733. Copied towards the end of the XIIc AH. Beg

حمد و ثواب سرای وجودی را که محسن عس و حالم الح

Ff (46), S 165×110 115×55, 11 11 Or pap Ind nast Cond not quite good  
 Repaired

1291.

The same

Oa 72

Another copy of the same work, dating from the end of the XIIc or the beg of the XIIIc AH. Beg as in the preceding copy.

Bd v Ff 136-160 For measurements, etc, see above No 937

1292.

لطائف و الوظائف

LATĀ'IFU'L-WAZĀ IF

VI 133

A Sufico-theological treatise on various forms of prayer and other pious exercises. It was composed in 1158/1745 (the title is a chronogram see f 5v). The work is divided into five *wazīfas* and a *khātima*. The name of the author is not clearly given. It may perhaps be Muhammad Ridā, the name written in a marginal

passage which has to be inserted in the text according to the mark drawn there Cf St No 91 on p 45 The copy, dating from the XIIc AH, may be an autograph, because there are numerous alterations, additions, etc, written on the margins by the same hand as that of the bulk of the text Beg

حمد لله و مدنى بعد و سكر و سداس مذكور ار اساس الحج

S 200 x 100 140 x 65, ll 15 Or pap Ind vulgar shikasta nast often almost illegible Cond not good Worm eaten

1293.

نورادى، المكة

THAMARĀTU L-MAKKIYYA

E 53

An exposition of Sufic theory and practice according to the views of the Qādiri affiliation with great emphasis on the magic and cabbalistic elements It was composed in 1198/1784 by Muhammad Rafi'ū'd-Dīn b Muhammad Shamsi'd-Dīn b Muhammad Tāpī'd-Dīn The work is divided into a *mugaddīma*, on احوال ايش (f 2), three *bābs* 1, on مروج ايش طريفة (f 6) 2, on اصول ايش (f 20v), and a *lhātima*, on اعمال مسائيم ايش طريفة (f 17) 3, on miscellaneous Sufic topics (f 73v) Copied by Abbās Ali Hindī, in the beg of the XIIIc AH, at Malwa Beg

الحمد لله الذى علم الناس ما لم يعلم الحج

Ff (104), S 220 x 160, 160 x 95, ll 15 Europ pap Vulgar Ind nast Cond tol good

1294.

(رسائل تبتدئ الله خوبسكى)

(RASĀ'IL-I-'ABDU'L-LAH KHWISHAGĪ)

E 12

Two treatises by 'Abdu'l-lah Khwīshagī Chishtī, surnamed Khalifa of Qasūi, near Lahore He is the same person as the author of the biographical work *Akhbār al-awliyā min ḥisān al-asfiyā*, see above, No 273 on p 114 in this Catalogue He even gives his own biography in that work, but never mentions exact dates of the various events referred to in the narrative It is only clear that he lived towards the end of the XIIc or perhaps even the beg of the XIIIc AH The present copy dates from the end of the XIIc AH

1 *Tahqīqu'l-mahagqiqīn fī tadqīqī l-mudagqiqīn* (ff 6-141 on ff 1-5 scriappy notes of religious contents) A treatise on the most varied topics of Sufism, in 34 *bābs* 1 معانى ايمان (f 6v),

2 The same (f 11v), 3 کده داب و صغاب (f 10), 4 اسم اعظم و اسم داب (f 14), 5 عنب و عنب (f 12v), 6 اسماء و مطاهر (f 18v), 7 مطهر جامع (f 16v), 8 مراتب و حدود (f 26v), 9 وحد و معدی ان (f 22), 10 (f 36v), 11 (f 33), 12 اعتقاد (f 34v), 13 (f 31), 14 معروف (f 44v), 15 اتصال (f 42v), 16 صراط مساعی (f 48v), 17 (f 56v), 18 جمع و تعرفه (f 61), 19 (f 71v), 20 (f 74), 21 (f 79), 22 (f 85), 23 (f 92v), 24 (f 95), 25 (f 101v), 26 (f 116), 27 (f 125v), 28 (f 127v), 29 (f 131v), 30 (f 134), 31 (f 137v) Beg (f 6v)

حمد متواتر و بنای منکبر در حدادندی را الهی

2 *Fauā'idu'l-āshiqīn* (ff 144v-178v, ff 141v-144 contain scrappy notes) Another treatise on similar topics, based chiefly on the works of the mediæval Sufic writer Ruknu'd-Dīn 'Alāu'd-Daula Samnānī (d 736/1336) The work is divided into 24 *bābs*

1 حبیب (f 144v), 2 قرب (f 147v), 3 طهارت (f 150), 4 نور سلطان و نور و صو (f 154), 5 (f 152), 6 (f 155), 7 (f 156), 8 (f 162), 9 (f 164v), 10 (f 165), 11 (f 166), 12 (f 168v), 13 (f 169v), 14 (f 171), 15 (f 172), 16 (f 173), 17 (f 174), 18 (f 175), 19 (f 176) Beg

الحمد لله . . اما بعد پس منکوب شد صغاب ، الهی

1295.

(رسالة اولانيه)

(RISĀLA-I-AFGHĀNIYYA)

Oa 53

The *third daftar* from a book, the title of which is not given here, dealing with anecdotes concerning the Sufic shaykhs who belonged to various Afghan tribes. The title as above is given on the fly-leaf, the work is incomplete at the end. This treatise appears to be much the same in contents as the *Akhhbār u'l-awliyā min lisāni'l-asfiyā*, by 'Abdu'l-lah Kwīshagī (see above, Nos 273 and 1294). But the two works are not identical, the present one being much more condensed, and differently arranged as well as worded. There may be, however, some connection between them which might probably be established after a detailed collation of both. This *third daftar* is divided into three *fasls*. 1 ذکر اولاد د. دکر اولاد 2 (f 93), 3 دکر اولاد عرسنی. But only the first *fasl*, probably incomplete, is given here. The work seems to be of modern origin. Copied towards the end of the XIIc or the beg of the XIIIc AH. Beg

دستر سدوم در ذکر ازاد حال و اصحاب دوق و کمال اسم

Bd v Ff 92v-103v For measurements, etc., see No 257

*Sufic treatises of uncertain date, collections of fragments etc*

1296.

ذکر الحیوة

BAHRU'L-HAYĀT

E 27

An extensive treatise on the theory and practice of Sufism, in 65 *bābs* dealing with almost every point of Sufic doctrine. The author calls himself Badi'u'd-Dīn b Jamālī'd-Dīn Chishtī. All the persons referred to in his book lived not later than the VIIc AH. He refers especially frequently to the shaykhs of the Chishtī affiliation but the latest of them are here Qutbu'd-Dīn Bakhtiyār Kākī (d 633/1235) and Farīdu'd-Dīn Ganj-i-Shakarī (d 664/1265). The language is not so old as to admit the possibility of this work having been composed at that time. But it is not quite modern being rather simple and unpretentious. Cf St No 54 on p 41. Copied towards the end of the XIIc AH by one Ahmad. The first two folios seem rather suspicious. There was probably a lacuna and they were written anew by the editor. Beg

حمد حمدا دائما حل حلاله بعد از سباس آوردگار اسم

S 225 x 130 140 x 70, ll 15 Or pap Ind nast Cond good Two folios between ff 2 and 5 do not belong to the treatise

1297.

كتاب في معرفة

KITAB FĪ MA'ARIF WA-ADHKAR

130

When the word *ma'arifa* (form of *ʿilāl*) the epithet *ʿilm* in the title is a repetition of the epithets of *ʿilm* (pathos) in the title of the apparently the same work mentioned in 1101-1020. The title, the author's name, the date of composition etc. are not given. Reference is given only to the early writers on *ʿilm* (Ghazālī, Avicenna etc.). Only rarely, as on f. 211v, is a comparatively late saint referred to as Nāṣir al-Dīn Kubrā (d. 618-1221). On the fly leaf the work is called the *Talqīnāt* of Khwāṣṣ al-Par (see above No. 1218). The same title and authorship are also ascribed to this work on fly leaf in another copy (d. d. 1031 AH) belonging to the Imperial Library, Constantinople (see Bn 173. Cf. No. 2) on p. 38. This authorship, however, is very doubtful because there are in the text no reference to the shaykh of the Naṣṣabandī affiliation, and this would be incredible if the author was really Muhammad Par, an eminent follower of that Sūfī order. Copied in 1120 AH. Be.

كتاب في معرفة ما هي في العلم من

1101-1020 (1811-1818) (1811-1818) (1811-1818) (1811-1818) (1811-1818)

1298.

كتاب في معرفة

MAJMA'U

130

Two Sūfī theological treatises, apparently, judging from the language, in which they are written, of old origin. Copied by Muḥammad Sāliman, in the XIIIc. AH.

1. *Ma'ārif al-ḥikm* (d. d. 1285). A treatise on the Sūfī meaning of various Corānic expressions (such as *Ma'ārif* etc.), by Bahā' al-Dīn Muḥammad b. Ḥudayr al-Ḥafṣī of Hamdūd al-Dīn Nāṣir. The date of composition, etc. cannot be only suggested. Be.

كتاب في معرفة ما هي في العلم من

2. *Ma'ārif al-ḥikm* (d. d. 1285). A treatise on the Sūfī meaning of various Corānic expressions (such as *Ma'ārif* etc.), by Bahā' al-Dīn Muḥammad b. Ḥudayr al-Ḥafṣī of Hamdūd al-Dīn Nāṣir. The date of composition, etc. cannot be only suggested. Be.

كتاب في معرفة ما هي في العلم من

1101-1020 (1811-1818) (1811-1818) (1811-1818) (1811-1818) (1811-1818)

## 1299.

حام جهان نما

JĀM-I-JAHĀN-NAMĀ

Oa 42

The well known Sufico-pantheistic treatise, divided into two *dā'nas*, with a commentary. The name of the author and of the commentator are not given. Although copies of this work are very common and the work itself seems to be very popular, there is no definite information as to the date of its composition. The name of the author is differently given in various copies as Muhammad b 'Izzī'd-Dīn Yūsuf surnamed Muhammad Shīrīn Maghribī (i.e. the well known poet, see above, Nos 599-600), d 809/1406-1407, or, according to Hājji Khalīfa, vol II, p 499, Mīr Ghayāthu'd-Dīn Mansūr b Sadrī'd-Dīn Shīrāzī, d 948-949/1541-1543. The commentary is sometimes ascribed to Wajihu'd-Dīn 'Alawī. See Bl I 153 (5), EIO 1927, 2914 (4), B1 29, EB 1291 (4), 1298 (18), P1 43 1055, 1056, R 866, Fleischer No 220 (6), etc. Cf St No 4 on p 35. Copied in the beg. of the XIIc AH. Beg.

حمد بسعد و سكر بسعد سراى دانى كه وحدتس اله

Bd v Ff 1v-49, S 230 × 130 150 × 70 ll 12 O1 pap Coarse Ind nast Cond good Vignette CFW 1825

## 1300.

The same

E 115

Another copy of the same work, dated 1133 AH (or the second year of Muhammad Shāh's reign). Transcribed by Muhammad Fasih u'd-Dīn. Beg. as in the preceding copy.

Ff (63), S 190 × 110, 135 × 70, ll 11 Europ pap Ind nast Cond rather bad. The paper almost entirely perished.

## 1301.

The same

Ob 8

Another copy of the same work, dating from the middle of the XIIc AH. Beg. as in No 1299. Marginal glosses.

Bd v Ff 85v-120v. For measurements, etc., see No 630.

## 1302.

The same

M 19

Another copy of the same work, dating from the end of the XIIc AH. Beg. as in No 1299.

Bd v Ff 67-66v (order reversed). For measurements, etc., see No 554.

1303.

رسالة سطاربه

RISĀLA-I-SHATTĀRIYYA

Oa 6

An exposition of the principles of Sufic theosophy, religious practices, prayers, *dhikr*, etc., according to the usages of the Shattāri or Qādiri, affiliation in India. It is apparently the same work as the one described in EIO 1913 (GC I 440). The author gives his name as Bahāu'd-Dīn Ibrāhīm al-Ansārī al-Qādirī al-Hasanī, but there is no indication as to the date of composition. It cannot be established even from internal evidence, because there are no references to the sources. The style, etc., suggest the Xc or the beg of the XIc AH. Copied in 1144 AH. Beg

الحمد لله .. بعد از حمد و صلوة الح

Bd v Ff (1v-40v), S 225 × 125, 160 × 75, ll 14 Or pap Ind nast Cond tol good

1304.

رسالة سلطانیه

RISĀLA-I-SULTĀNIYYA

E 97

A treatise on the prayers and forms of *dhikr* used in Shattārī affiliation. The author is the same Bahāu'd-Dīn b Ibrāhīm al-Ansārī al-Qādirī al-Hasanī (see No 1303). He does not mention any dates nor gives references to well known persons or works. But on f 35v he gives the name of his spiritual guide as Sayyid Ahmad al-Majilī(?) al-Qādiri, who was separated by only seven generations from 'Abdu'l-Qādir Jilānī, and on f 55v he refers to one 'Alāu'd-Dīn Kantūnī. Copied towards the end of the XIIc AH. Beg

الحمد لله .. بعد از حمد و صلوات مکتوبید بدو درویشان الح

Bd v Ff 22v-57v, S 245 × 135, 145 × 170, ll 11 Or pap Ind nast Cond good

1305.

هدایة الاعمی

HIDĀYATU'L-A'MĀ

E 223

A Sufico-ethical treatise, in 18 *bābs*. The author calls himself Husayn Kashmīrī, and uses, in his numerous versified passages, *allus* Husayn. He refers almost exclusively to mediæval authorities: very frequently he mentions the famous saints of Kashmīr, such as Sayyid 'Alī Hamadānī, Nūru'd-Dīn Kashmīrī (cf above, No 260), various Chishtī saints of India, etc. Very frequently also, and with special reverence, he mentions Ahmad-i-Jām (cf above, Nos 245, 436, 1169). See P1 296-297, cf. St

No 11 on p 36 The copy was transcribed by Pī Muhammad Hāshimī Quraishī, in the XIIc AH At the end there is added a short note of religious contents Beg

الحمد لله الذي خلق السموات والأرض

Bd v For measurements, etc see above No 1157

### 1306.

در السعاس

DURRU'L-MAJĀLIS.

D 162.

A collection of religious legends and anecdotes with a Sufic moral, arranged in 33 chapters (for their headings see EIO 1882) The author calls himself Sayfu'z-Zafar Naubihārī In spite of the great popularity of this work, the date of composition is not yet established, even approximately, and no traces of information concerning the author have been discovered in historical and biographical works See GIPH 331 EIO 1762 1882-1889, Pr 980, R 44, Aum 58 Fl III 444, Leyden C I 359 etc (GC II 167) Copied in 1119 AH by Muhammad Husayn Incomplete at the beginning It contains an index and opens abruptly with

بسم الله الرحمن الرحيم

Ff (94), S 205×115, 170×90, ll 20 Or pap Ind nast Cond rather bad Injured by dampness and repairs Notes on the fly leaves

### 1307.

The same

d 3

Another copy of the same work, dating from the XIIc AH It is incomplete both at the beginning and the end, and is placed on the margins of a religious treatise (which will be described in its proper place)

Ff (192), *in margin* S 185×115, 160×90 Or pap Ind nast Cond not good Injured by dampness

### 1308.

The same

D 161

Another copy of the same work, dating from the end of the XIIc AH Beg as usual

حمد که از عنایک الهی بر زبان عارفان رود

Ff (76), S 245×130, 195×90, ll 21 Or pap Ind nast Cond tol good CFW 1809

1309.

سأط العسق

NISHĀTU'L-'ISHQ

Oo 4

A short treatise on the elements of Sufism, ascribed to the authorship of Shāh Mirān Jiw Buhānu'd-Dīn It is difficult to say whether the author is identical with Muhammad Miṣyān-Mi or Miṣyān-Jiw, d 1045/1635, the famous spiritual guide of prince Dāiā-Shikūh Cf St No 75 on p 43 Copied by Bālkishan in 1155 AH Beg

الحمد لله .. ... این رسالہ اسب ارشاد الطائیس الحج

On ff 150v-151v there is a short note on Sufic rhetorical and symbolical terms, with the heading

اظهار اصطلاح اهل بصيرة الحج

Bd v Ff 146v-151v For measurements, etc see above, No 933

1310.

( مجموعه )

(MAJMU' A)

Oa 40

Five very short Sufic treatises, or rather notes, written in very bombastic ornate prose They may be parts of one work, and at any rate almost certainly belong to the pen of one author No titles, dates of composition, author's name, etc Transcribed in 1080 AH (see f 8v) The *first* begins on f 1, the *second* on f 2, the *third* on f 4, the *fourth* on f 8v, the *fifth* on f 9v Beg

دادار جهان آمیز طوائف ، ناس را الحج

Ff 10, S 255 x 155, 220 x 125, ll 15 Or pap Good Ind nast Cond good

1311.

( مجموعه )

(MAJMU' A)

Oa 67

Three Sufic treatises included in this volume Copied towards the end of the XIc AH (one of them, the second, is dated 1094 AH)

1 (*Risāla dar biyān-i-ma'rifat wa shari'at*) (ff 22v-38v) A brief exposition of the usual elementary principles of Sufism The author's name, the exact title, etc, are not given Beg

الحمد لله . فی بیان المعرفة و السريعة و الطريقة و الكيفية الحج

2 *Mi'ātu'l-'āshiqīn* (ff 52v-92) A rhetorical and bombastic discussion on 'mystical love,' عشق , in short chapters, each

beginning with *بسم الله الرحمن الرحيم* The author calls himself Fakhr 'Alī  
The title is given in the colophon Beg

منقول من ردة نوسي حراني و مدحوس كتاب دلي الحج

3 (*Risāla dar wahdat-i-wuḥūd*) (ff 93v-106v) A short treatise on pantheistic matters The author does not mention his name It is apparently the same work as the one given in Nos 1328 (2), 1342 (3), and 1347 (7) Beg

الحمد لله . . . ددان ارشدك الله تعالى كه صوفيان الحج

Bd v For measurements, etc , see above, No 1080

### 1312.

مکتوبه ، سيد عبد الرحمن

MAKTŪBĀT-I-SAYYID 'ABDU'R-RAHMĀN

E 188

Four letters on Sufic matters, by Sayyid 'Abdu'r-Rahmān (b Muhammad) al-Husaynī al-Qādirī, addressed to his son Sayyid 'Alī Muhammad Very unfortunately there is not the slightest allusion as to the date of composition, not only in this particular work, but also in the treatises by the associates of the author, which will be described presently The letters deal with the following subjects

1 في الروح (f 1v) Beg

حمد لله ، سرای فصاحت كه حقائق الحج

2 في القلب (f 25v) Beg

سلس بدعيه ، و ستائس لا بهاب الحج

3 في الصلوة (f 41v) Beg

سپاس و ستائس مر آن كرم حواد الحج

4 در بیان مقام محمودا و سلطانا امرا (f 57v) Beg

الحمد لله بر صمد ععدد بدر الحج

On ff 22-24, 37-40, 55-56, 67-71 there are fragmentary notes, prayers, etc , by different hands Transcribed in 1185 AH

Bd v Ff 1-71, S 150 × 100, 120 × 70, ll 11 Europ pap Ind nast Cond tol good Some folios are loose

### 1313.

تجلیه ، رحمانی

TAJALLIYYĀT-I-RAHMĀNĪ

E 43.

An exposition of Sufico-pantheistic theosophy, in 25 *tajallīs* The author calls himself (f 3v) Sayyid 'Alī-Muhammad b Sayyid

‘Abdu’l-Rahmān b Muhammad Husaynī Qāduī He is obviously the same person as the one mentioned in the preceding No, i.e. the son of S ‘Abdu’l-Rahmān, the author of the epistles. No indication as to the date of composition, nor even references to the sources. Cf Madī 121, St No 2 on p 35. Copied in 1129 AH. Beg

حمد بنعالم مر حارس كدر وحدت را اله

F1 (166), S 195 × 110, 155 × 70, ll 13. Or. pap. Ind. shikasta-nast. Cond. not quite good. Injured by worms and repairs.

### 1314.

The same

E 44

Another copy of the same work, transcribed by Diyāu’d-Dīn Sa‘īd in 1185 AH. Beg. as in the preceding copy. Several notes and prayers at the end.

S 150 × 100, 120 × 70, ll 11. Europ. pap. Ind. shik. -nast. Cond. tol. good.

### 1315.

نفس رحمانی

NAFAS-I-RAHMĀNĪ

Oa 42

Another treatise on similar theosophical speculations, also without any references to the sources and without indications as to the date of composition. The author calls himself Shaykh Mūsā b Shaykh Dā‘ūd, a disciple of the same S ‘Abdu’l-Rahmān Qādirī, who was mentioned above (see Nos 1312–1314). See EIO 1918. Cf St No 4 on p 35 (GC II 184). A good copy, dating apparently from the beg. of the XIIc AH. Beg.

حمدی که در کرسدهای السن (السنه) کائنات اله

Bd v. Ff 59v–90, S 230 × 130, 150 × 70, ll 12. Or. pap. Ind. coarse nast. Cond. good. CFW 1825.

### 1316.

The same

E 211

Another copy of the same work, dating from the beg. of the XIIIc AH. Beg. as in the preceding copy.

S 225 × 135, 165 × 95, ll 9. Eur. pap. Vulgar Ind. nast. Cond. tol. good.

1317.

دافع الملحدین

DĀFI'U'L-MULHIDĪN

E 42

A short treatise dealing with the classes of people who under the appearance of a darwīsh conceal heresy, impiety and atheism. The author calls himself Ibrāhīm b. Fadhī'l-lah, who wrote, judging from various allusions in the text in India, not earlier than the XIc AH. Copied in the XIIc AH. Beg.

سائنس دی فطرس سرور رب عمید را کہ مرستاد قرآن الہی

Bd v Ff 178v-197v. For measurements, etc., -see No 1291

1318.

نثار العاشقین

NITHĀRU'L-ĀSHIQĪN.

Oa 34

A Sufico-theosophic treatise in ornate prose and verse, by Sharafu'd-Dīn Husayn (cf f 2) with the *talhallus* Sharaf, who belonged to the Naqshbandī affiliation. In the colophon the work is ascribed to the authorship of Bū 'Alī Qalandar, who d ca 725/1325. But this is absurd because there are many quotations from Muhammad Pārsā, d 822/1420 (f 37v) (see above No 1218), and even Jāmī (from his *Tuhfatu'l-abiān* see f 35). The style of the treatise suggests the XIc, or the beg of the XIIc AH. Copied by Fakhru'd-Dīn in 1170 AH. Beg.

حمد و نعت و بنای نعت مر حالی را سرور الہی

Bd v Ff 1v-39v, S 210×145, 160×85 ll 11 Europ pap Ind nast (different hands) Cond good Notes and glosses on the margins

1319.

ارشاد المکبوحین

IRSHĀDU'L-MAHBŪBĪN

E 97

A short Sufic treatise on *dhikr*, explaining details concerning the technical side of this religious practice, as well as the nature of meditation and mystic enlightenment, in 9 short *bābs*. The author calls himself Shams(u'd-Dīn) Husaynī Shahr-Nahrwālī a disciple of 'Alāu'd-Dīn b. Karām'l-lah Tiruhī. In the text there are only very few historical references, amongst them several to Gīsūdīnāz (d 825/1422). The work is written in a modern style, and the XIc AH may be suggested as its approximate date. Transcribed towards the end of the XIIc AH. Beg.

المسمیة بمریة مساهدة حمالک و حلة و مالک الہی

Bd v Ff 1v-21v, S 245×135, 145×70, ll 11 Or pap Ind nast Cond good

1320.

حیالات، عشاق

KHIYĀLĀT-I- USHSHĀQ

E 66

A treatise on the system of pantheism, on mystical and divine love, and other Sufic topics. It is written in bombastic ornate prose, with many poetical passages but without any apparent division into chapters. The author's name, the date of composition etc. are not mentioned. H. Ethé, describing another copy of what apparently is the same treatise (EIO 1849), thinks it possible that the author may have been Ahmad Munyārī (see above Nos 1205-1207). This however cannot be definitely settled as not only is his name not found in this copy, but also there are no references in the book to other works, which might help to determine even approximately the period when the treatise was written. Cf. St. No. 90 on p. 44. Transcribed at Hasanpūr, in 1106 AH, by Sayyid Ghulām Muḥvī d-Dīn. Beg.

الله لا اله الا هو و درود د'محدود بر آں ظهور الهم

S 210×125, 145×80 ll 13 Or. pap. Ind. nast. Cond. tol. good

1321.

The same

E 86

A shorter version of the same work. The beginning differs very little in wording but many other portions must have been omitted as this copy contains no more than about one-third of the bulk of the preceding version. Transcribed at Dillī, in the XIIc. AH, by one Khudādād.

Ff (36) S 225×115, 180×90, ll 15 Or. pap. Ind. nast. Cond. good. Notes and glosses on the margins.

1322.

The same

Oc 4

Another copy of the same work slightly different from the preceding copies in its wording. It is much shorter than No. 1320. The title is here given as *Risāla-i-‘ishqīyya*, and in the colophon the authorship is ascribed to Hamīdu'd-Dīn Nāgūī (see above, Nos 1183-1184). This however, seems improbable, because the style of the work is quite modern. Transcribed in 1155 AH, at Rānīpūr, by Bālkīshan. Beg. as in No. 1320.

Bd & Ff 90v-145. For measurements etc., see No. 933.

## 1323.

(مجموعه)

(MAJMŪ'A)

Ob 6

A collection of Sufic scraps. Some of them are dated 1113 AH, transcribed by Shāh Ādam. Others date from approximately the same time.

1 Miscellaneous notes of Sufic and generally religious contents. Some folios are blank. Stray quotations (ff 1-11).

2 (*Risāla dar adhlān*) (ff 11v-21). A short treatise on prayers, *dhikr*, etc. according to the practices of the Qādiri affiliation. The author calls himself Shāh 'Ināyat al-lah Qādiri. Beg

الحمد لله الذي طهره كسره ستوره الم

3 *As-salsalat al-Qādiriyya* (ff 21v-26). A short note on the Qādiri, Chishtī (f 24) and Naqshbandī (f 25) affiliations, by Wajihu'd-Dīn Shāh 'Abdu'l Qādiri. Beg

الحمد لله الذي جعل الولاية قائمه الم

4 (ff 26v-29). Scriappy notes. Some folios entirely blank.

5 *Du'ā-i-suriyānī* (ff 29-48v). The famous pious Arabic poem, the authorship of which is ascribed to different persons with a Persian versified paraphrase and explanations. The author Yāsīn Mūsā (b.) Buhān (who as he mentions, prepared also a Hindī version of the same poem) dedicated his work to Mahmūd, b. Muhammad, the Muzaffarī prince of Gujrat (863-917/1158-1511). Beg

این دعاى سريانى اس تدريس الم

Beg of the Arabic original (f 32).

انا المرحود واطلدى تكدى الم

Ff 48, S 170 x 100, 110 x 50, ll 11. Europ and Or. pap. Ind. nast. diff. hands. Cond. tol. good.

## 1324.

(مجموعه)

(MAJMŪ'A)

Oa 74

A collection of Sufic treatises, transcribed in 1126-1128 AH, by Shafī'u'd-Dīn b. Khayrī'l-lah b. Pīr Muhammad at Aikāt. Some treatises included here, have been already described in No. 1252, etc.

1 (ff 131-132). Several short prayers and invocations.

2 *Khulāsatu'l-awā'id* (ff 132v-225v). A treatise on the forms of *dhikr*, prayers, and other pious practices. Recommended for the most different persons. pap. Ind. nast. Cond. good.

kis.  
Fol.

darwīsh The author calls himself Abū'l-Barakāt Shihābu'd-Dīn  
b Fath-Muhammad Beg

الحمد لله  
اما بعد، چندی کوید خادم العزرا شهاب الدین السج

3 *Risāla dar biyān-i-ma'ātib-i-fanā* (ff 226v-230) A short note on theosophic matters, by Muhammad b Abī Sa'īd Husaynī Kālpī, as stated in the colophon Beg

بعد حمد واحب الوجودی که بکمدین هرار السج

4 (ff 231-233v) Scraggy prayers and fragments  
Bd v Ff 131-233v, S 220 x 125, 150 x 75, ll 13 Or pap Ind nast Cond good

## 1325.

(مجموعه)

(MAJMU' A)

M 27

A collection of Sufic treatises and scraps transcribed in 1132-1133 AH Several of them, of independent interest, have been already described elsewhere in this Catalogue

1 *Risāla-i-wusūlu'l-Haqq* (ff 118-118v) A very short note of theosophic content Copied in 1132 AH Beg

الحمد لله . بدانکه اگر کسی بخواهد که برای وصول الحق السج

2 *Sharh-i-Wusūlu l-Haqq* (ff 118v-119v) A commentary on the preceding, by Majdu'd-Dīn Copied also in 1132 AH Beg

سرح هذا الکلمات عن سرح المعظم السج

3 (*Risāla-i-lāhūt wa malakūt*) (ff 120v-123) Another Sufico-theosophic note by the same (?) Majdu'd-Dīn Copied in 1133 AH Beg

بعل اسب اسرار سرح مکد الدین السج

4 *Dāstān-i-'aql-u dīl* (ff 123-129) An allegorical story in Sufic strain The authorship is ascribed (in the concluding lines) to 'Abdu'l-lah b Fathu'l-lah Nīshāpūrī (سلطانیه) Copied in 1133 AH Beg

راویان احبار و ناعلان انبار السج

5 *Risāla-i-darwīshān* (ff 131-133) The usual catechism of the elements of Sufism, for the use of beginners Copied in 1133 AH Beg

الحمد لله بدانکه این رسالۀ درویشان السج

6 (ff 133-134) Explanations of a few verses from the Coran

7 (ff 142v-146) A short note of Sufic content, without a title



8 *Mu'āqiba-nāma* (ff 146v-150) A note on mystic meditation. The author's name does not appear. Copied in 1133 AH. Notes at the end. Beg

بدانکه اسعدک الله تعالی می آید این که مرافقه رب اله

Bd v S 110 x 240, *biyūd* Or pap Ind shuk-na-st Cond tol good

## 1326.

(مجموعه)

(MAJMU'Ā)

Oa 58

A collection of Sufic treatises by different authors dating from the XIIIc AH

1 *Sa'ādat-nāma-i-Imām Ghazālī* (ff 1v-7v) also called *Risāla-i-rūh* or *Nūr-nāma*. A treatise on the substance of the spirit (*rūh*) based on well known early Sufic works. The name of the compiler is not mentioned. Copied by Zāhid-Beg. Beg

بدان تدويع روح و ماهيه ، و تحاليف روح اله

2 *Makhāzimu'l-Qādiriyya* (ff 32v-82) An incomplete copy of this treatise (not containing the first three *makhzans*). The work is described in R 874. It deals with the defence of the beliefs and the tradition of the Qādiri affiliation, and other matters, arranged in 9 *makhzans*. The author does not mention his name here. According to R 874 he was Shamsu d-Dīn b Wahyī'l-lah b Abī'l Fath Muhammad Qādiri Multānī. Here he only refers several times to his father (whom he calls Ishāq b Muhammad) and his uncle, Badī'u d-Dīn b Muhammad. The exact date of composition is not given but the treatise must have been completed before 1130 AH which is the date of the British Museum copy. The present copy was transcribed at Ganchī in Gujrat in 1142 AH by one Husayn. Beg

مختصر چهارم ، در وی بدیع معانی ادد ، معام اول در بیان ترکته اله

3 (*Fawā'idu'l-muhagiqīn*) (ff 83-165) A Sufico-ethical treatise, in 24 *fā'idas* dealing with the usual religious and Sufic matters. The work seems to be modern. The beginning up to the end of the first *fā'ida* is lost, and the name of the author and other details, are not found in the text. The title as above, is given on the margins. Copied in 1139 AH, by 'Abdu'n-Nabī-Beg at Qamarang or Nainaul. Beg abruptly

و این حمایه انبی ار آدار رحمت اوس اله

Bd v S 240 x 135, 175 x 75 ll 13 Or pap Ind nast Cond tol good

1327.

(مجموعه)

(MAJMU' A)

Oa 32

A collection of short Sufic and poetical works and fragments dating from the first half of the XIIc AH (some entries dated 1138 AH, cf f 76v and 1141 AH, see f 83) Here only Sufic treatises are described

1 *Bawānig* (ff 1-13v) A short Sufic treatise, in ornate prose with copious poetical quotations, chiefly containing verbose discussions on 'love'. The name of the author does not appear, and the title given above is rather suspicious, because the beginning of the treatise, written in a vulgar handwriting different from that of the rest, seems to be of a more modern origin. It begins abruptly

و این سنجاره همواره بطرف دل مسعول بود اله

2 (*Risāla dar tasawwuf*) (ff 14-32v) Another treatise of Sufic contents also written in bombastic ornate prose, with numerous poetical quotations from Rūmī Jāmī, etc. It consists of short passages each introduced by ای حاس من ای عرب (always written ای حاسمن). The exact title, the name of the author, etc., are not mentioned. Beg

حمد متواتر و بدای مکتوب است بر آن حدایر اله

3 *Kashf al-bāṭin* (ff 42-48v) A short treatise of rather vague character on Sufico-ethical matters. The authorship is attributed, in the first lines, to the famous Chishtī saint, Nasīr u'd-Dīn Mahmūd Dihlāwī surnamed Chūāgh-i-Dihlī, d 757/1356. It is impossible to determine in how far this statement is correct. Beg

الحمد لله على رؤيته - ماله . اما بعد این مختصر است در بیان

حوائج و معارف ، المسمى بكشف ، الناطق ار تصديقه ، حاتم سا (ة) هدايت

حواحه نصر الدين حراغ دغلی اله

4 *Maktūb-i-Nizāmu d-Dīn Awliyā* (ff 49-53v) A letter on Sufic matters ascribed to the authorship of Nizāmu'd-Dīn Muhammad b Ahmad al-Bukhārī surnamed Nizāmu d-Dīn Awliyā, d 725/1325. Cf above Nos 1193-1194. Beg

این رساله - حواحه نظام الدین اولیا ، کتب کدراً - محققاً اله

Bd v s 225x125 155x75, ll 14. Or pap Ind nast diff hands, mostly coarse and vulgar Cond not quite good. Many places damaged by dampness.

## 1328.

(مجموعه)

(MAJMU' A)

Ob 6

Several short Sufic treatises contained in this *majmū'a*, dating from the middle of the XIIc AH

1 *Al-haḡīqatu'l-Muhammaḡīyya* (ff 11v, 18-38v) A short treatise, in *Arabic* with copious Persian and Arabic interlinear and marginal glosses, dealing with the theosophical principles of Sufic doctrine. It is divided into a *muqaddima*, two *matlabb*s and a *tahmila*. The name of the author is not mentioned. Beg

و نه دستعن . الحمد لله . و دود و ددا فی التصو ، مسماه الحج

2 (*Risāla dar wahdat-i-nuḡūd*) (ff 12v-17v) A short treatise expounding various pantheistic theories, in *Persian*. The exact title, the name of the author, and the date of composition are not mentioned. It is probably the same as the one described under Nos 1311(3), 1342(3) and 1347(7) in this Catalogue. Beg

الحمد لله . بدان ای عزیز ارسدک الله تعالی صوفیان که فائلیین  
نوحذب روح اند الحج

3 *Al-haḡīqatu'l-muwāfiqat li sh-sharī'at* (ff 40v-61) A commentary in *Arabic*, on the Sufic treatise (also in *Arabic*) *At-tuhfatu'l-musalat ilā n-Nabī* by Muhammad b Fadhī-lah Buhānpūī, d 1029/1620, see Brockelmanns *Gesch d Al Lit* vol II, p 418 cf above Nos 1266-1267. The comments are by the author himself who (as he states in the preface) collected and arranged his scattered explanatory notes, so as to make a continuous commentary. He added also a *khātima* on the same theosophic matters. Beg

الحمد لله اما دود و دد فال علام الرسول صلی الله علیه الحج

4 (*Risāla-i-nafy u a ithbāt*) (ff 161-164) A short note on theosophical matters based on the works of Buhānu d-Dīn Buhānpūī (d 1083/1672), cf Nos 1276-1278. The name of the author is not given. Beg abruptly

و در رساله صوب سنج نروهان الدین زار اله دوسته اسب الحج

5 *Ruḡ'a-i-Khuāja Bāqī-bī'l-lah Bīrang* (ff 165-166v) A letter of Bāqī-bī'l-lah, surnamed Bīrang, addressed to Mīn Savīd Kamāl Wāsītī, dealing with theosophic matters. Beg

الحمد لله خاطر جمع سد ار حالب آن نرادر الحج

6 On ff 172v-174 there is a note on eleven forms of magic action (اسعال)

Bd v S 205 x 125, 145 x 70, ll 15. Or pap Ind nast Cond tol good

1329.

(رساله در تصوف ۱)

(RISĀLA DAR TASAWWUF)

E 175

A treatise on pantheistic matters, based on the interpretation of various Coranic verses and sayings of Muhammad. It is divided into a number of short sections, each opening with ای عربی. No introduction, no title, no author's name. On the fly-leaves this work is called *Mu'ātu'l-muhaggaqīn* but this is probably a mistake. It has nothing to do with the treatise with this title, described under No 1345 (2). Transcribed in the XIIc AH. Beg

ای عربی چون در روز شهود از حدیث حدیقه امام السج

Ff 20, S 165 × 85, 125 × 50, ll 10. Or. pap. Ind. nast. Cond. bad. Worm-eaten and injured by repairs. Notes on fly-leaves, at the beginning and at the end.

1330.

رساله نزول و عروج

RISĀLA-I-NUZŪL WA 'URUJ

Oa 70

A short treatise on theosophic and pantheistic matters, the theory of emanations, etc. The name of the author does not appear, nor any indication as to the date of composition. Transcribed probably in the same 1134 AH as other treatises in the same *maymū'a* (in which the present one is included), which are so dated. Beg

تعبیر آمد مقدمه نزول و عروج السج

Bd v. Ff 1v-5v, S 215 × 130, 145 × 75, ll 15. Eur. pap. Ind. nast. Cond. tol. good.

1331.

The same

Ob 8

Another copy of the same work, dating from about the same time, i.e. the middle of the XIIc AH. Beg as in the preceding copy.

Bd v. Ff 169v-172v, S 205 × 125, 145 × 70, ll 15. Or. pap. Ind. nast. Cond. tol. good.

1332.

(رساله در تصوف ۱)

(RISĀLA DAR TASAWWUF)

E 89

A concise treatise on the principles of Sufic doctrine, in prose and verse. The author's *takhallus* may have been Jauhai (cf

f 6v) He eulogises his *murshid*, spiritual guide, Shaykh 'Uthmān, giving no further details as to the latter's name. The other works, referred to in the text, are only the classical books of the earlier period of Sufism, and do not therefore, assist in the identification of the time of composition of this treatise. The general style suggests a rather late date. Transcribed in 1135 AH by Sa'du'llah Beg

میکسایم زبان دستمد و سپاس، رانکه او دوبراست و فهم و فہاس

S 220 × 115, 160 × 70 ll 15 Or pap Ind nast Cond good

### 1333.

The same

E 90

Another copy of the same work dating from the beg. of the XIIIc AH, incomplete at the end. Beg. as in the preceding copy.

Ff (63), S 170 × 110, 125 × 80, ll 11 Europ pap Vulgar Ind nast Cond bad Injured by dampness and repairs

### 1334.

جواهر الاسرار

JAWĀHIRU'L-ASRĀR

Ob 11

A short treatise on the most effective methods of attaining mystic perfections, etc. The author's name is not mentioned and the title is given only in the heading and colophon. In the copy described under the next No. the title appears in the form of *Fauā'idu'l-wusūl*. Copied in the XIIc AH included in a *maṭn-nā'a*. Beg.

الوصول الى وجه الكريم اعلم ان اصول (sic) الى الله العليم

Bd v Ff 109v-114 For measurements, etc. see No. 1150

### 1335.

The same

Oa 58

Another copy of the same treatise, dating from the XIIc AH. Its title is given here as *Fauā'idu'l-wusūl*. Beg. slightly different.

اعلم ان الوصول الى الله على ثلاثة انواع العليم

Bd v Ff 19v-31, S 240 × 135, 175 × 75, ll 13 Or pap Ind nast Cond good Marginal notes

eleven

## 1336.

The same

Oa 43

Another copy of the same work also dating from the XIIc AH. It is here called, in the colophon, *Wasl-i-Haqq-i-Nū-baḥshīyya*. Beg as in the preceding copy.

Bd v Ff 19-29v, S 225 × 140, 165 × 90, ll 13. Or pap. Ind. nast. Cond. tol. good.

## 1337.

اسرار المشائخ

ASRĀRU'L-MASHĀ'IKH

E 16

A short Sufic treatise, in 9 *fasls*, on various rules prescribed to a daiwīsh, on various mystical perfections, etc. The author calls himself (f. 1v) Jahāngī Yūsuf, probably an Indian Sufi. He mentions as his authorities only early Sufic writers and poets, but the style of the work suggests a rather late origin. Transcribed in the XIIc AH. Beg.

الحمد لله . . . بدانکه درویشی نوریزم . . . ار ابوار رحمب الهی الح

Bd v Ff 1v-7, S 260 × 145, 210 × 105 ll 29. Or pap. Vulgar. Ind. nast. Cond. good. Notes on the fly leaves.

## 1338.

رساله ابو الحسن خرقانی

RISĀLA-I-ABŪ'L-HASAN KHARQĀNĪ

Va 82

A short treatise on some customs observed by various classes of daiwīshes at their initiation. The authorship is attributed to the ancient Sufic shaykh Abū l-Hasan Kharqānī, d. 425/1034. The latter saint, as well as the Shi'ite Imām Ja'far Sādiq, are even nowadays very frequently honoured with the distinction of being called the authors of the *risālas*, which are in fact, the productions of various daiwīshes, and sometimes not very literate ones. The language, which in this case could constitute the sole argument in favour of the truth of the statement, is here quite modern. The contents also do not agree with what is known about early Sufism, and there is therefore little doubt that the work is of modern origin. Transcribed in the XIIc AH. Beg.

الحمد لله . . . بدانکه اسعدک الله که این رساله بصدده . . .

ابو الحسن خرقانی الح

Bd v Ff 1v-8v. For measurements, etc., see above, No. 469.

1339.

مدارک الاسوار

MADĀRIKU'L-ASRĀR

Oa 20

An exposition of the elementary principles of Sufic doctrine. The author does not mention his name, the date of composition and does not enable us to determine the period in which he wrote by tracing his sources, as he never mentions them. Transcribed by Shāh Nūru l-lah b Haydai, in the XIIc AH, included in a *maḡmū'a* Beg

اعلم ان الوصول الى الله هو خروج الح

Bd v Ff 167v-182v For measurements, etc., see No 1166 Cond bad

1340.

رسالة رموزاد

RISĀLA-I-RUMŪZĀT

Oa 19

A treatise on the 'mysteries, or in fact, the well known elementary principles of Sufism. It is divided into 100 short chapters each called *rumūz*. The author does not mention his name, the date of composition, and does not even give the titles of his sources. Copied in the XIIc AH Beg

الحمد لله على صانع ودره و التكتاب الح

ff 1v-28v, S 170×100 120×60, ll 11 Or pap Ind nast Cond tol good  
Slightly worm-eaten and repaired

1341.

سعين نامه

SA'ĪD-NĀMA

E 104

A lengthy treatise, in 41 *bābs*, on Sufico-ethical matters, written in ornate prose and verse. The authorship is ascribed, in the colophon, to Sa'īd b Abī Bakī. Every chapter is subdivided into numerous short paragraphs each beginning with *اى سعد*, and this formula is, probably, the origin of the title of the work. It would be very interesting to find if this Sa'īd has anything to do with the author of the XIIc AH with the same name, mentioned in No 1288. No references to the sources. Only the well known poets are profusely quoted, especially Rūmī. Many quotations are also given from Sa'dī, Hāfiz, and a few from Jāmī (cf f 212). Cf St No 9 on p 36. Copied in the XIIc AH Beg

الحمد لله . . اى حبيب مفهوم سعد نامه مدل ككل مكي اسب الح

Ff (260), S 225×125, 145×75, ll 13 Or pap Ind nast Cond good

1342.

(مجموعه)

(MAJMU' A)

M 19

A collection of Sufic scraps, dating from the XIIc AH, included in this volume

1 *Ma'rātib-i-taḡallīyyāt* (ff 25-25v) Only the two initial pages of the treatise with this title It was composed by Muhammad Ishāq Nūru'd-Dīn 'Unqā, otherwise called Darwīsh Muhammad b Mushtāq Muhammad Khayābādī The date of composition is not given Beg

هرار هزار اشکار سراوار آوردگار اله

2 *Maktūb-i-Hamīdu'd-Dīn Nāgūnī* (ff 26-32v) A letter of Sufic contents, ascribed to Hamīdu'd-Dīn Nāgūnī (see above, Nos 1183-1184) It is difficult to determine in how far this statement is correct Beg

ساس و سانس مرحداددی را که اله

3 (*Risāla-i-uahdat-i-wuḡūd*) (ff 56-50v, order of folios reversed) A very short theosophic treatise The name of the author, the exact title, and the date of composition are not given Cf above, Nos 1311 (3), 1328 (2) and 1347 (7) Beg

الحمد لله بدان ای عزیز صومیان که فائلس بوحد وجود اله

Bd v For measurements, etc, see above, No 554

1343.

(مجموعه)

(MAJMU' A)

Oc 5

A collection of Sufic scraps, dating from the XIIc AH

1 (*Malḡūzāt-i-Shāh Wajihu'd-Dīn*) (ff 67-76v) Aphorisms of a Qādī shaykh, Shāh Wajihu'd-Dīn, who may be identical with Wajihu'd-Dīn Gujātī, d 998/1590 They deal mostly with general Sufic matters or comments on the sayings of the ancient saints Beg rather abruptly

ایندد (sic) کلمه از مملووت بکر الکفائ و معدن وواهر اسرار اله

2 (*Risāla-i-darwīshī*) (ff 98-102v) A catechetical exposition of the most elementary Sufic matters, taught to beginners The authorship is ascribed to 'Abdu'l-Qādir Jīlānī On the margins its title is given as *Talāwatu'l-wuḡūd*, but it has nothing to do with another short *risāla* with the same title, mentioned under No 1350 (3) Beg

الحمد لله ار گفتار حصص عوب الصمدانی اله



1345.

(مجموعه)

(MAJMU'Ā)

Ob 4

Sufic notes contained in this volume Transcribed in the XIIc AH

1 (ff 4-5v) Scrappy notes

2 *Mu'āṭu'l-muḥaqqiqīn* (ff 175v-198v) A short treatise on theosophic matters, divided into seven *bābs* The author's name is not mentioned Beg

حمد محمد و مدنی می عد حضرت دو (احلال الیم)

3 (ff 199v-231v) A Persian commentary on a short Arabic treatise dealing with theosophic matters and chiefly based on *Fusūṣu l-ḥikām* of Ibn-ʿArabī The names of the author and the commentator the title of the original work the dates of composition, are all not mentioned here It opens with the beg of the original text

الحمد لمن رجد بكل واحد و ستجد بكل واحد الحمد الیم

4 (ff 235-236) A very short note explaining the 112th *sūra* of the Coran (*Al-ḥāṣa*) The author does not mention his name

Bd v. Ff 175-236, s 180, ff 110-125x5, ff 17 Or pap Ind nat Cond good

1346.

(مجموعه)

(MAJMU'Ā)

Ob 11

Sufic miscellanies contained in this volume Transcribed in the XIIc AH

1 (ff 117v-119) A prayer, in Arabic Various notes

2 *Salāṭu'l-Qādiriyya* (ff 119v and 125) A short note on the Qādiri affiliation giving the names of the shaykhs by Kabīr as-Sulaymānī al-Qādiri

3 *Isnād-i-ḥabīb ism-i-Bā-i-Ta'ālā* (ff 122v-124v) incomplete at the end A note on the magic properties of the epithets of God The author's name is not given

4 *Risāla-i-Muḥammad Sharīf* (ff 125-128) Praises of Muhammad, in prose and verse The compiler's name does not appear Beg

الحمد لله و هو الهمی و جمع اسماء لله الیم

5 (ff 128-130) A series of short notes of Sufic and religious contents, mostly explaining the various magic properties of different prayers, invocations to Shāh Madai, or discussions on some matters connected with the *khuyū-talqīn-i-bay'at*, etc

6 *Ma'āyū'n-nabī* (ff 130v-143v) A short discussion on Muhammad's *ma'āy*, in Arabic. The compiler's name does not appear. At the end some *munāḡāt*. Beg. of the chief treatise

بسم الله و صلى الله على سيدنا على حدر حله الع

7 *Risāla dar shihāl hān-i-uṣṣūd-i-nafs* (ff 114-118v) A treatise, in questions and answers, on the usual discussions of the carnal self and the methods of subduing it, ascribed to Shaykh Nizāmu d-Dīn Qutb. Beg.

الحمد لله ددان اسعدك الله تعالى في الدارين الع

8 (ff 148-150v) A short treatise on the cabbalistic explanation of prayers and *dhikr*, practised in the *Shattāriyya* affiliation. It is probably an extract from a larger book, as appears from the heading

فصل از رساله سرب سطار الع

Bd v Ff 117v-150v. For measurements, etc., see No. 1180.

## 1347.

(مجموعه)

(MAJMU'Ā)

Oc 7

Sufic scraps contained in this volume, dating apparently from the second half of the XIIc. AH.

1 (ff 9-9v) A fragment of a Sufic treatise, only the two initial pages. Beg.

حمد و بدای نامتداهی مررورنگاریرا که استحکام الع

2 *Risāla-i-chahāndah khānuāda* (ff 10-13) A short note, incomplete at the end, on the fourteen recognised Sufic affiliations. Beg.

سرب رساله پناه محمد رسول الله الع

3 *Wuṣṣūdiyya* (ff 13v-16v) A darwīsh catechism, on prayers and Coranic verses to be recited at various ceremonies and on different occasions. Beg.

الحمد لله سوال اگر ترا برسد که مسلمانی چند فرص اسب الع

4 *Nuḡṭa-i-uahdat na rumūzāt-i-'ishq* (ff 20-25v, ff 17-19 blank) A short treatise, in *Hindustani*, in prose and verse, apparently by Mahmūd Chishtī, mentioned in the versified introduction. The treatise consists of questions and answers on the usual elementary Sufic matters intended for beginners. Beg.

حو اس نطه من هی نور محمد، الع

5 (ff 26-32) Scrappy notes, magical drawings, etc Several folios are left blank

6 *Kanzu'l-haqā'iq* (ff 33-35v) A very short Sufic treatise, by Farīdu'd-Dīn ḥ Shāh Wajīhi'd-Dīn Sayyid 'Abdī'l-Qādir Adāmī (ادرمی) Many marginal notes Beg

حمد بن محمد و بنای بدعیب مر آن وجود مطلق را اله

7 (*Risāla-i-wahdat-i-wujūd*) (ff 39v-44v, ff 36-38 are blank) A theosophic treatise on emanations, etc, the same as that described under Nos 1311 (3), 1328 (2) and 1342 (3) Beg as usual

الحمد لله داد که ای عزیز صوفیان که فائلس بودند وجود اند اله

Bd v S 245 × 135, 180 × 90, ll 17 Or pap Ind nast, diff hands Cond not good In many places the MS is injured by repairs

## 1348.

(مجموعه)

(MAJMU'Ā)

M 2

Two short notes of Sufic contents, included in the large anthology, described above, see No 926, dating from the end of the XIIc AH

1 (*Risāla dar rūh*) (ff 9-11) An allegoric tale, in Sufico-theosophic strain, dealing with the subject of spirit (or soul) The author's name does not appear Beg

حمد بن محمد احدی را سراسر که ریاض بدن را اله

2 (ff 110-113) A bombastic and very vague discussion of some Sufic topics The author may be the Shamsu'd-Dīn 'Alī, mentioned at the end Beg

بسم سبی خون منان بار تمام قد حلوله رعنائی اله

Bd v For measurements, etc, see above, No 926

## 1349.

(مجموعه)

(MAJMU'Ā)

Oc 6

A collection of Sufic and poetical scraps, dating from the end of the XIIc AH (some entries are dated 1184 AH)

1 *Ramzu'l-muhaqqiqīn* (ff 1v-54) A treatise on the usual Sufic topics, in 8 *fasls* The name of the author is not mentioned Copious glosses on the margins Beg

حمد بن محمد و بنای سعد مر حدایرا که اله

2 (*Risāla dar tasawwuf*) (ff 54-69) A short treatise on various theosophical matters, in *Hindustani* Transcribed in 1184 AH Beg

اللہ محمد کی زار زبور کی الف

3 *Talqīn-i-sharī'at* (ff 69-71) A short note of Sufic content by Muhammad Ibrāhīm Also transcribed in 1184 AH Beg

تکلیف شریعت اسیب، حصہ سبج الف

4 (ff 74-81 87, 88v, 96-109) Fragments and scriappy notes of Sufic contents, poetical quotations etc in Persian and *Hindustani*

5 *Shariḥ-i-bāzū-band-i-Amīn l-mu'minīn Ali* (ff 52v-57) A magic prayer and amulet to be worn round the arm, ascribed to the authorship of 'Alī the Imām, with a Persian explanation

6 *Masā'il-i-Sūfiyya* (ff 89-95v) Questions concerning various details of Sufic doctrine put by Husayn one of the disciples of Shāh Rājū b Shāh Sifatu'l-lah (?) al-Husaynī, to his preceptor Beg

الحمد لله اما بعد این کہترین بددکان الف

Ff 109, S 150x100, 135x80, ll 14 Europ pap Ind ugly nast Cond tol good

## 1350.

(مجموعه)

(MAJMU'A)

Oa 72

A collection of Sufic scraps dating from the XIIc AH Different parts of it were transcribed (by different hands) in 1146 1163, etc, AH

1 *Kashf-i-jawāḥir-i-'amal-i-muhaqqiqān* (ff 44v-74v) A treatise on magic and cabbalistic interpretation of various religious practices, prayers, etc, with many tablets magical formulas, etc The name of the author is not given Beg

الحمد لله بدادکے شعل اسم داب الف

2 (*Risāla-i-faqr*) (ff 111-125v) The usual catechism of the elements of daiwīsh lore, ascribed as is frequently done, to the authorship of the Imām Ja'far Sādiq Beg

الحمد لله ... بدادکے (سب) تصدده، این رسالہ آن بود کہ الف

3 *Talāwatu'l-wuḥūd* (ff 169-174) A short note of theosophic content, by Muntakhabu'd-Dīn Qādnī Beg

الحمد لله اما بعد این رسالہ اسیب ار شبع المعقوس الف

On f 174v there is a note in Arabic, written in Maghribī handwriting

1351.

(مجموعه)

(MAJMU'Ā)

Or 2

Short Sufic treatises included in this volume dating from the XIIc AH

1 (ff 13v-20v) A short note on prayer faith etc by Qutbu d-Dīn Muhammad b. Ghayāthi d-Dīn 'Alī Beg

الحمد لله دود دادست که حدیثچه مددکی حق الهی

2 *Wajhu l-lah* (ff 21v-28) A short treatise in prose and verse, on various pantheistic matters, dedicated to Shāh Wajihu'd-Dīn 'Abdu'l-Qādir perhaps the same as in No 1347 (6). The name of the author is not given. Commentary on the margins probably forming part of the original work. Beg

حمد بی در ایست و بر آن وجود مطلق است که از حدود تعلمات الهی

Bd v S 215 x 150, 200 x 105 ff 10-12 Or pap Ind nast Cond good

1352.

(مجموعه)

(MAJMU'Ā)

Or 13

Sufic treatises, included in this volume dating from the XIIc AH

1 (*Risāla-i-rāh-i-Haqq*) (ff 1v-18v) A treatise on the usual topics of Sufic spiritual training. The author's name is not given. The title as above is found on the fly-leaf. Beg

الحمد لله بدانکه طالب از شمیم سوال کرد الهی

2 *Kamālu's-sālilān* (ff 30v-32v) A fragment of a Sufic treatise chiefly based on the works of Nūrma'u l-lah Walī (see above Nos 1239-1240). The name of the compiler is not given and only the *talhallus* Khādim appears in the poetical passages. Beg

ایمان مدسی اسانس عمر مملکی را که آرائس عالم الهی

Bd v S 225 x 140 165 x 90, ff 10 Or pap Ind nast Cond tol good

1353.

(رساله در بیان احوال)

(RISĀLA DAR BIYĀN-I-ABDĀL)

E 80

A treatise on 'invisible men' (*riyāl-i-qhayb*) the forty bodies (*chihil tan*), etc together with various prayers, in Arabic explained in Persian. Coranic verses used as incantations etc

The note is very fragmentary and has many lacunas. Probably for this reason there is no mention of the author's name, the title, date of composition, etc. A quite modern copy, dating from the beg of the XIIIc AH. Beg (abruptly?)

ان الذين امدوا و عملوا الصالحات الحج

Ff 5, S 200 × 145, 165 × 100, ll 12 Or pap Ind vulgar nast Cond tol good

## 1354.

(ذكر سير صالحان)

(DHIKR-I-SIYAR-I-SĀLIHĀN)

E 54

A short collection of Sufic aphorisms, ascribed to various ancient sages, and gathered from various well known standard Sufic works. Neither the exact title, nor the name of the compiler are given in the text. On the margins the treatise is called *نمرات الولي*, and ascribed to one Muhammad Mahfūz-Khān, but it is impossible to ascertain in how far this is reliable. Copied in the beg of the XIIIc AH. Beg

الحمد لله الولي والصلوة والسلام على رسوله الحج

Ff 13 S 235 × 140, 215 × 100 ll 23 Or pap Ind nast Cond good

## 1355.

(مكتوبة)

(MAJMU'Ā)

Oa 44

A scrap book of Sufic contents, dating from the beg of the XIIIc AH.

1 (ff 1v-7) Scrappy notes fragments, horoscopes, etc

2 *Jam'u'n-nukāt* (ff 8-20v, the order of folios is 10 17-20, 11-16) A treatise on theosophic matters, by Sayyid Qāsim b Shāh Muhammad b Shāh Murtadā Qādirī. The date of composition is not given. A reference to the *Tajalliyāt-i-Rahmānī* (see above, Nos 1313-1314). Incomplete at the end. Beg

الحمد لله قال العبد الكعبر دراب ادم اهل الله الحج

3 *Warathatu'l-haqq* (ff 21-36) Sufico-cabbalistic interpretations of various prayers, etc., by Shāh Hāfiz, who belonged to the Shattārī affiliation. Beg

الحمد لله الذي نور قلب العارف الحج

4 (ff 37-41) Various scrappy notes, extracts, fragments, etc

Ff 41, S 215 × 155, 170 × 110, ll 13 Europ pap Ind vulgar nast Cond tol good

1356.

(مکتوبه)

(MAJMU'Ā)

E 76

A collection of Sufic scraps, dating from the XIIIc AH

1 *Risāla-i-amīnī* (ff 1-23) A short treatise on Sufico-ethical matters, translated from the Arabic. Unfortunately no details are given as to the names of the author and the translator, or the time of composition. Beg

الحمد لله      بدان اسعدك الله . . كتاب عربى بود فارسى كرده سد السج

2 (ff 23-31v) A short note on Sufico-magic and cabbalistic matters, without the name of the author and title

3 (ff 31v-33) A note on the virtues, which a true *faqīr* must possess

4 *Risāla-i-Farīdu'd-Dīn Ajūd'hanī* (ff 33-46) A short Sufico-ethical treatise, containing miscellaneous information, which may be useful to a dāwīsh. The authorship is ascribed to Farīdu'd-Dīn Ajūd'hanī, i.e. apparently the famous Chishtī saint surnamed Ganj-i-Shakar, d. in 664/1265. It is difficult to determine whether this statement is correct. Beg

رساله محبوب ساج      بدان اسعدك الله فى الدارين السج

Ff 46, S 210 × 145 155 × 85, ll 15 Europ pap Ind nast Cond tol good

## IX THE SCIENCES, MENTAL, MORAL AND PHYSICAL.

### 1. Encyclopædias.

1357.

حکمة، علائی

HIKMAT-I-'ALĀĪ

H 1

The famous encyclopædia of the different philosophical disciplines also called *Dānīshnāma-i-'Alāī*, or *Kitābu'l-'Alāī Usūl wa nukāt-i-'ulūm-i-khamsa-i-hikmiyya*, etc. The author is the celebrated Avicenna, or Abū 'Alī ibn Sīnā, d 428/1037, who dedicated it to 'Alāu'd-Daula Abū Ja'far Muhammad b Dushman-zīyāī Ibn Kākūya, who ruled in 'Irāq 398-433/1007-1041. The work was completed and edited after Avicenna's death by his disciple, 'Abdu'l-Wāhid b Muhammad Jūzjānī. For details concerning this composition and its author see Browne, Lit Hist II, 106-111, 115, GIPh 363, EIO 2218 RS 162 Pr 114 R 433-434, etc. *Ind lib* Bh 215. The present copy was transcribed in 1113 AH. Its language is appreciably modernised. It contains only the sections on physics, metaphysics and logic, and so represents the original version of the book without Jūzjānī's additions. Beg

ساس و ستائس مرحدادد آمردکار الحج

S 255 x 150, 195 x 95, ll 17. Or. pap. Good. Ind. nast. Cond. good.

1358.

نزهة، ناعمة علائی

NUZ'HAT-NĀMA-I-'ALĀĪ

G 60

A fragment of a concise encyclopædia dealing with medicine, horoscopes, amulets, cabalistic interpretations of the meaning of letters, alchemy, astrology, the preparation of pills and antidotes, etc. The author, Shāh Maīdān (or, as in EB 1480, Sahmu'd-Dīn) b Abī'l-Khayy, wrote probably not long after 475/1082. The work is dedicated to 'Alāu d-Daula Garshāsp Hīsāmu'd-Dīn b 'Alī b Farāmurz (433-443/1041-1051) b 'Alāī'd-Daula Muhammad (398-433/1007-1041) a prince of Tabaristān. See GIPh 363, EB 1480, Gotha C 30-36, cf R 465-466, Fl II 517. A bad copy, dating from the end of the XIc or the beg of the XIIc AH. It

contains extracts from both *qisms* into which the work is divided partly reproduced literally partly in abstract Beg

ایرد تعالیٰ از حکم حکم و موت و درت جهان آورد اله

Bd v Ff 3v-4v and 36-172, S 200×135, 155×95, ll 20 Or pap Ind nast, different hands Cond tol good Notes on the fly-leaves and on the margins

## 1359.

معاج العلوم

MIFTĀHU'L-'ULŪM

M 140

An encyclopædia dealing with religious, philosophical, philological, medical, zoological, astiological, magical, etc., matters. Its title (here found on f 3) is variously given in different copies as *Jāmi'u'l-'ulūm*, *Jawāmi'u'l-'ulūm*, *Hadā'iqu'l-anwār fī haqā-iri'l-asā'ir*, etc. It was completed in 574/1179 by Fakhrū'd-Dīn Muhammad b 'Umar al-Rāzī usually called Fakhr-i-Rāzī, d 606/1209-1210, and dedicated to Khwārizm Shāh 'Alāu'd-Dīn Takash b Īl-Aislān b Atsız, who reigned in 568-596/1172-1200. See Browne, Lit Hist, II 484-485, Brockelmann, Gesch d Ar Lit v I, pp 506-508, GIPh 363, BI II 722, RS 142-143, EB 1481-1482, P1 92, Leyden C I No 16. The work is divided into 60 *bābs* (then headings are given in EB 1481 and RS 142). Copied in the XIc AH Beg

الحمد لله الذي اسأنا بتصريفه وادرا بتسريعه اله

Ff (217) S 220×125, 150×60, ll 17 Or pap Old Ind nast Cond tol good, slightly wormeaten Space is reserved on many pages, apparently for drawings, but is everywhere left blank Many lacunas in the middle of the book

## 1360.

نكائس العمون

NAFĀ'ISU'L-FUNŪN

M 141

The well known encyclopædia, dealing with different disciplines. It was composed between 735 and 742/1335-1342 by Muhammad b Mahmūd al-Āmulī, d after 753/1352, who dedicated it to Amīn Jamālu'd-Dīn Shaykh Abū Ishāq b Mahmūd-Shāh, a ruler of Fārs and 'Irāq, 742-754/1341-1353. The work is divided into a *muqaddima* and two *qisms*, each subdivided into several *maqālas* (their lists are given in EIO 2221 and EB 1483), and the full title is *Nafā'isu'l-funūn fī 'arā'isi'l-'uyūn*. See GIPh 363-364, BI II 725, EIO 2221-2224, EB 1483-1491, P1 148, 164-167, 352, R 435-438, Fl I 38-42, etc. Ind lib Bh 219-221 Cf also Mélanges Asiatiques, III, p 734 and V, p 261, Wien. r Jahrbucher, v 61, Anzeigeblatt, pp 2-10, etc. Lith in Persia. The present copy was transcribed at Lucknow in 2612, i.e. possibly 1226 AH.

and the transcript was collated An index is given on ff 1v-20  
Beg as usual (f 21v)

حمد و ثنا و شکر بی ادبها حصرت ناساهی را اله

Ff (865), S 360 × 210, 235 × 120, ll 17 Or pap Ind nast Cond good Vignettes

## 1361.

The same

M 2

The *fifth fann* of the fourth *maqāla* of the first *qism* of the same work, dealing with genealogy ( انساب ) Copied towards the end of the XIIc AH, included in a *majmū'a* (see No 926)

Bd v Ff 1-8v For measurements, etc, see above, No 926

## 1362.

The same

M 128

An index only, probably originally belonging to what might have been a good copy of the same work dating from the XIIc AH

Bd v Ff 1v-16, S 290 × 190, 200 × 100, ll 21 Or pap Ind nast Cond good Vignette

## 1363.

دانشنامه جهان

DĀNISH-NĀMA-I-JAHĀN

H 3

An encyclopædia of naturalistic disciplines, such as cosmology meteorology, botany physiology, anatomy, etc, in 10 *fasls* 20 *asls*, 4 *naṭīja* and a *khātima* The author calls himself Ghayāthu d-Dīn 'Alī b 'Alī Amīnān Husaynī Isfahānī (here اصغاری ) who wrote probably in the VIIc or VIIIc AH It is dedicated to Abū'l-Fath Sultān Mahmūd (see f 3v), but there are no indications as to which dynasty this prince belonged to See EIO 2173-2174, EB 1456, Pr 372-373, R 439-440, etc The present copy dates from the end of the XIIc AH Beg (f 2)

سرار ستائس و سانس مددعی اسب که ناصلی ( ناصلی ) دانی اله

The first folio is occupied with a fragment of a Sufic treatise dedicated to Nādir-Shāh

Ff 167, S 255 × 195, 165 × 90, ll 17 Or pap Ind nast Cond good

1364.

مجموع الحکمه

MUJMALU'L-HIKMAT

Ob 12

A collection of concise treatises dealing with various mathematical and logical disciplines, being an abbreviated Persian paraphrase of the well known encyclopædia *Ikhwānu's-safā*. The present Persian version was prepared in the reign of Tīmūr (cf f 2v), but the compiler does not mention his own name. This volume contains only the first *qism* of the whole work, which comprised also the naturalistic, astronomical and religious disciplines. See EIO 2225 EB 1492, P1 158-161, Fl I 42, etc. *Ind libi* Bh 207 cf St No 33 on p 121. Transcribed in the XIIc AH. Beg

سپاس و مدد وجودی را که واجب الوجود الهی

S 175 × 110 120 × 65, ll 17 Or pap Ind nast Cond good

1365.

شاهد صادق

SHĀHAD-I-SĀDIQ

M 109

A large compendium of information pertaining to the religious, ethical, political, philosophical and naturalistic disciplines interspersed with religious traditions, proverbs and aphorisms of ancient sages, copious poetical quotations, etc. The author, Muhammad Sādiq b Muhammad Sālih Isfahānī Āzādānī, with the *takhallus* Sadiqī, commenced it in 1054/1644. The work is divided into five *bābs* and a *khātima* (the list of their headings is given in EIO 2226). See EIO 2226-2227, P1 167, R 775, etc. *Ind libi* Bh 468, cf St No 14 on p 52. A portion of it was translated into English, London, 1832 (Or Transl Fund). Copied in the XIIc AH incomplete at the end. Beg

الحمد لله تعالى و منه المتدنى و الله المتبقى الحج

F1 (744), S 295 × 160, 190 × 85, ll 15 Or pap Ind nast Cond good

1366.

The same

M 108

Another copy of the same work, dating from the end of the XIIc or the beg of the XIIIc AH. Beg as in the preceding copy.

S 315 × 210, 250 × 135, ll 21 Or pap Ind coarse nast Cond good. Some folios are misplaced.

1367.

فرہنگ اورنگ ، شاہی

FARHANG-I-AURANG-SHĀHĪ

D 254

A voluminous naturalistic encyclopædia of India with its full title of *Farhang-i-‘ajā’ibu’l-haqā’iq-i-Aurang-Shāhī* (see f 2v). The author, Hidāyatu’l-lah b Muḥammad Muḥsin al-Qurayshī al-Hāshimī al-Ja’fai, dedicated it to Aurangzib. The work which seems to be very rare, contains a description of the animals, plants, minerals, etc., of India, with many illustrations, some of them being rather good. Copious poetical quotations in Persian and Hindustani. The present copy, dating from the end of the XIc or the beg of the XIIc AH, is fragmentary, folios are badly misplaced, and the text of different sections is confused. There is a complicated system of division into chapters, which would be difficult to reproduce here on account of the misplacements of folios, but the original sequence of the subjects seems to be as follows: insects (f 16), snakes (and the methods of treatment of snake bites) (f 46), scorpions, centipedes etc (f 58v), lizards (f 66), spiders (ff 67-70, 412v), ants (f 70), classification of properties of different animals (f 74), birds (f 77), plants (ff 83-290v, 413-537v), to which belongs also the section on agriculture (ff 291-338), ‘wonders,’ dragons, crocodiles, etc (f 338), meteorology (f 346), aquatic animals, fishes, etc (f 349), turtles (f 407), minerals (f 540), *talismans* (f 546), geology, dealing with hills (f 554), wells (f 568), brooks etc (f 597-601). The work is based on many well known earlier treatises on the same matters. Beg

ای حمد تو سر دستر تو دفع کلام ، ار لام تو کام دل هر حسنه تمام

Ff 601, S 310 × 190, 190 × 105 ll 28-38. Or. pap. Ind. nast. Cond. not good. Many leaves injured by dampness, worms and repairs.

1368.

مختصر مفید

MUKHTASAR-I-MUFĪD

J 23

A treatise of encyclopædic character dealing with cosmography, meteorology, astrology, geography, physiology, demonology, etc. It was composed in 1201/1787 (chronogram) by Muḥammad Aslam Bangālī Pandwāī, and based on the standard works on each of the disciplines dealt with here. The treatise is divided into a *matlab* (f 3v, on مکررات و مرکبات), and 20 *fāridas*: 1, on عیول (f 15v), 2, on احرام علمی (f 17), 3, on الاله (f 37), 4, on صبح و سحر (f 37v), 5, on هلال و بدر (f 38), 6, on

، کون و فساد (f 48v), 8, on تاریخ سال (f 39v), 7, (f 39) کسوف ,  
 نفس انسانی (f 163), 11, on انسان (f 49), 10, on عناصر اربعه (f 165v), 12, on  
 فوای ساعده (f 174v), 13, on فوای عباد (f 172v), 14, on فوای خادمه  
 17 on (f 183) س و عمر (f 175), 16, on دطعه و سرخ و ترکب اعضا  
 انواع اعداد احداث (f 186), 18, on انواع که در بحث احداث فضايل اند  
 اسامی علوم (f 193) 20 on حس و سناطین (f 188v), 19, on فضايل  
 (f 194) حکم نظری و علمی It is the same work as the one  
 described in P1 172-173 In that copy the work is divided into 41  
*fārdas*, but the 21 additional *fārdas* are simply parts of *fārda* 9 of  
 this transcript Copied in the beg of the XIIIc AH Beg

سبحان الله حکم نالعه حالى ارض و سماوات الح

Ff (197), S 215 × 150, 165 × 95, ll 15 Or pap Ind nast Cond tol good Slightly repaired

## 2. Philosophy, Ethics and Politics.

1369.

طغر نامه

ZAFAR-NĀMA

E 223

A short fragment from the *Zafar-nāma*, a Persian version of what is said to have been a Pehlevi book on ethics ascribed to the authorship of the legendary sage Buzurjmihr the wazīr of Anūshirwān It was translated by the celebrated Avicenna, or Abū 'Alī b Sīnā (see above, No 1357), at the request of the Samanide prince Nūh b Mansūr (366-387/976-997) See EIO 2151-2152, EB 1241 (43), 1476 (6), 2019, R 52 Fl III 493-494 Edited in C Schefer's *Christomathie Persane*, vol I, pp 1-6 (texts) and 3-5 (notes) In the present copy, dating from the end of the XIIc AH, the language is considerably modernised Beg

دانکه آرده اند که روزی بوسدوان عادل بزرگه بر او که وزیر بود طلب

کرد اسم

Bd v For measurements etc see No 1155

1370.

کیمی الکیمه

GANJU'L-GANJ (1)

E 75

The *first volume* of a very interesting and rare work on politics (در احلاق پادشاهان), containing a great number of historical

anecdotes, etc. The editor who does not mention his name, states in his introduction that he found a copy of the work, which was incomplete, the introduction and the first *bāb* having been lost. Seeing, however, that the contents of the book were valuable even in this incomplete form, he wrote a new preface and left the old work to begin with the second *bāb*, as it was. The author of the treatise is called Abū'l-Qāsim Nasī b Ahmad ash-Shādānī an-Nīshābūrī (cf ff 3 168v, etc.). He mentions several times that he was at Ghaznī in 503/1109 (ff 7v, 144, etc.), which was then under Sultān Mas'ūd, the Ghaznawide (492-508/1099-1114), often referred to in the text, always as still reigning. The language of the book is really archaic but in some places probably slightly modernised. The work is divided into six *bābs* (of which the first one has been lost)

- باب دوم، ( f 3v ) ( در انوار عقل و مدار حرد و رادپای راسخ )  
 ” سوم، ( f 86v ) ( در افعال دولت خداوند و لادعوت )  
 ” چهارم، ( f 168v ) ( در آداب نادرشاهی و سرائط جهانداری )  
 ” پنجم، ( f 228 ) ( در توقعات دروگان و نادران دروگان )  
 ” ششم، ( f 262 ) ( در آداب و رزا و نادر اعمال کسری )

The title in its monstrous form appears only in the colophon, and is probably due to the scribe's imagination. The work is not mentioned by Hājji Khalifa. Cf St No 17 on p 52. Copied in the XIIc AH for one Hasan 'Alī Beg of the preface

حمد بسعد و مدای بعد حکمی را که منظم عالم الحج

Beg of the second *bāb* i.e. the original work (f 3v)

باب دوم کرد آورده شد اندرین باب انوار عقل و مدار حرد الحج

Ff (342), S 250 × 145, 190 × 90 ll 15 Or pap Coarse and vulgar Ind nast  
 Cond good Slightly worm eaten

## 1371.

(ربیع الاسرار)

(RABĪ'U'L-ASRĀR)

E 74

An interesting old work on ethics, with some references to cosmological, magical and other matters. It is dedicated to the Atābeg of Yazd, Salghur Shāh (b Mahmūd b Mansūr), who reigned in 629-670/1232-1271. Unfortunately, the present copy is incomplete both at the beginning and the end (although one folio, in a more modern handwriting, is added on each side, containing the beginning as well as the end, both obviously spurious). The name of the author and the exact title also do not appear

here The title as above is given, in a comparatively old handwriting, on the fly-leaf The author's name may be Ahmad b Muhammad as-Sūmaiqandī as-Sūfī, cf f 21 where this name is introduced by the words مترجم کتاب The treatise is based on several early works, and is divided into 82 *bābs* It contains also many historical anecdotes, and copious poetical quotations, chiefly in Arabic The language is simple and not much modernised Probably this particular copy is referred to in St No 13 on p 52 The copy itself dates apparently from the end of the Xc or the beg of the XIc AH Beg (as on the spurious initial page)

حمد بی بهایه و مدح بی عایه و انسدادی را که اله

b, g of the original portion of the MS (f 2)

.... مطهر الدولة و الدنيا و الدين حلال الاسلام و المسلمين امير سامع

سأه حلد الله طلال عاطفته و اند کمال رأفته و اعلى شأنه اله

S 225×150, 165×100, ll 23 Or pap Pers nast Cond tol good Slightly injured by dampness and repairs Many lacunas folios often misplaced (in the beginning their order must be 1, lacuna, 2, 4 3, etc)

1372.

اخلاق ناصري

AKHLĀQ-I-NĀSIRĪ.

E 9

The most popular work amongst Persian treatises on ethics It was composed by the well known astronomer Nasīru'd-Dīn Muhammad b Muhammad b al-Hasan at-Tūsī, d 672/1271, cf above, No 1182 It was dedicated to the governor of Qūhistān, Nāsiru'd-Dīn b 'Abdī'r-Rahīm b Abī-Mansūr Muhtasham For details concerning the author and his work see Br Lit Hist II, 484-486, GPh 348, Bl II 730-733, EIO 2155-2172, B1 124, RS 147-148, EB 1435-1443, P1 49, 304, Ros 290, R 441 sq, 856, Dresden C No 343 etc *Ind lib* Bh 208, St No 9 on p 51 Cf also E Füssell in Bombay Transactions, vol I, pp 17-40, Schier, Specimen editionis etc Dresden, 1841, A Sprenger, in ZDMG, vol XIII, pp 539-540, etc Lith a great many times in India and Persia The present copy was transcribed by Mīr 'Abdu's-Salām, in 1050 AH Beg as usual

حمد بی حد و مدح بی عد لائق حصرت عرب اله

Ft (161) S 230×130, 170×90, ll 42-30, in three oblique columns Good Or pap Good Ind nast Cond rather bad, injured by worms, dampness and repairs Good vignette

## 1373.

The same

E 11

Another copy of the same work, dated 1094 AH (the 27th year of Aurangzib's reign) Beg as in the preceding copy

Ff (216), S 230 × 130, 170 × 85, ll 15 Or pap Ind nast Cond good Glosses on the margins

## 1374.

The same

E 4

Another copy of the same work, dating from the beg of the XIIc AH Incomplete at the end Beg slightly different

ناقص من سور و حمد نا محدود و احب الوحد الحج

Bd v Ff 20v-91v, S 235 × 140, 170 × 70, ll 20 Or pap Ind nast Cond  
Many marginal glosses

## 1375.

The same

E

Another copy of the same work, dated 1174 AH, transcribed by one Najmu'd-Din Beg as in No 1372

S 190 × 150, 130 × 90, ll 16 Europ pap Ind nast Cond tol good Slightly injured by repairs

## 1376.

The same

E 9a

Another copy of the same work, transcribed in 1184 AH by Nahir-Khan b Husayn-Khan Beg as in No 1372

S 215 × 130, 150 × 80, ll 17 Or pap Ind nast Cond good Copious glosses on the margins

## 1377.

The same

E 10

Another copy of the same work, transcribed by Sharafu'd-Din towards the end of the XIIc AH Beg as in No 1372

S 235 × 130, 180 × 90, ll 17 Or pap Ind shik-nast Cond tol good

## 1378.

The same

E 12

Another copy of the same work, dating from the XIIIc AH, incomplete at the end Beg as in No 1372

S 210 × 135, 185 × 95, ll 13 Or pap Ind nast Cond good Many lacunas, the order of folios in many places is confused Marginal glosses

## 1379.

اخلاق الاشراف

AKHLĀQU'L-ASHRĀF

E 4

A satirical exposition of sins and mistakes against the ethical standard, in numerous anecdotes derived from observation of contemporary life, by Nizāmu'd-Dīn 'Ubaydu'l-lah Zakānī, d ca 772/1371 The treatise, which is arranged in seven *fasls*, was composed in 751/1351 (cf f 3) For details concerning the author and his work see B1 Lit Hist III, 230-257, GIPh 267, RS 264 (5), Pr No 14 (69), Fl No 567 (3), Fleischer, Leipzig C No 306, etc Copied in the XIIc AH At the end there are several quatrains from Abū-Sa'īd b Abī'l-Khayr. Beg

شكرنا مكرم و حمدنا مكدود - رجب واجب الوجود را الحج

Bd v Ff 1v-19, S 215 × 140, 155 × 85, ll 15 Or pap Ind nast Cond good

## 1380.

ذخيرة الملوك

DHAKHĪRATU'L-MULŪK

E 72

A treatise on ethics and politics, by Sayyid 'Alī b Shihābī'd-Dīn Hamadānī, the famous saint and Muhammadan missionary of Kashmīr, d 786/1385 See concerning him and his work GIPh 349, Bl II 760-766, EIO 2176-2179, EB 1451-1453, Pr 17, 321-323, Ros 291, R 447, Fl III 284, Toynbeig 290, Dresden C No 5, Leyden C IV 320, etc Ind lib Bh 213-214, St No 6 on p 50 and No 43 on p 164 The work is divided into ten *bābs* (the list of their headings is given in EIO 2176) Copied by 'Ibādu'l-lah b Khwāja Faydī in the XIIc AH Beg

حمد استدار و بنای نسمار مر حصرت ملک را الحج

Ff (196), S 235 × 135, 170 × 85, ll 15 Or pap Ind nast Cond good Notes and stray poetical quotations on the last two folios

1381.

مصالح نظام الملک ،

NASĀ IH-I-NIZAMU'L-MULK

E 209

Admonitions on the subject of the duties of an administrative official, etc., ascribed to the famous wazīr of several Saljuqide princes, Nizāmu'l-Mulk (d 485/1092). The author of this work does not mention his own name. He based it on Nizāmu'l-Mulk's own work *Siyanu'l-mulūk* as well as on papers and the oral traditions preserved in his family. The treatise was completed, apparently in the second half of the ninth century AH, for Amīr Fakhru'd-Daula Hasan b. Tājir'd-Dīn Hasan, a descendant of Nizāmu'l-Mulk. See GIPh 348, EB 1426-1428, R 416, etc. Cf *Mélanges Asiatiques*, vol VI, p 115, Elliott, *Hist of India*, v VI, pp 485 sq. The present copy dates from the XIIc AH. Beg

سراوه ، بحمداد بادشاهی را که انساب مکرر دین نظام ملک الی

Ff (67), S 235×135, 170×80, ll 15 Or pap Ind nast Cond rather bad Injured by dampness and repairs

1382.

احلاق حلالی

AKHLĀQ-I-JALĀLĪ

E 7

The famous work on ethics, with the full title of *Lauāmi'u'l-ishiāq fī makārimi'l-akhlāq*, by Jalālu'd-Dīn Muhammad b. As'ad as-Siddiqī ad-Dawānī, d 908/1502-1503, who dedicated it to the Āq-Qoyunlū prince of 'Irāq, Hasan-beg Bahādūr (872-882/1467-1477). For details concerning the work and its author see B1 Lit Hist III 442-443, GIPh 348, B1 II 740-741, EIO 2183-2187, EB 1298 (1), 1457-1459, P1 307, R 442 sq, Aum 62, Mehren 6, etc. *Ind lib* Madī 133, St No 10 on p 51. Lith and printed a great many times in India. Translated into English by W F Thompson, London, 1839 (Or Transl Fund). Copied in 1020 AH. Beg as usual

امتناع کلام بدنام و احب الاعتظام سلطانی سرد الی

Ff (132), S 230×140, 140×70, ll 17 Or pap Ind nast Cond good Copious notes and glosses Index Vignette

1383.

The same

E 5

Another copy of the same work, dated 1169 AH (here 149). Beg as in the preceding copy

Ff (158), S 225×125, 160×80, ll 15 Or pap Good Ind nast Cond good Slightly worm eaten

## 1384.

The same

E 6

A small portion of the same work, containing only the beginning Transcribed in the XIIIc AH Beginning as in both preceding copies

S 285 × 190, 220 × 105, ll 9 Europ pap Ind nast Cond good Glosses

## 1385.

حصن الملوك

HISNU'L-MULŪK

D 145

A treatise on ethics and politics, in three *qisms* It was composed, as stated in the preface, 39 years after the death of Shāhrukh, i.e. ca 889/1484, and dedicated to Sultān Husayn Mīrzā (873–911/1469–1506) The author does not mention his own name The work seems to be very rare in Western libraries, but the MSS of it are fairly common in Turkestan The present copy dates from about the middle of the Xc AH Of the beg there remains only  
شکر و سپاس و ستائس (continuation is damaged by dampness)

Ff (130) S 185 × 125, 125 × 80, ll 10 Or pap Khorasani nast Cond good Index

## 1386.

اخلاق محسبی

AKHLĀQ-I-MUHSINĪ

E 8

Another well known work on ethics, dedicated to prince Abū'l-Muhsin, the son of Sultān Husayn Mīrzā The author is the famous and prolific writer Husayn b 'Alī Wā'iz al-Kāshifī, d 910/1505 (cf above Nos 59–60 290–291 959–967) The treatise is divided into 40 *fasls* (the list of their headings is given in EIO 2188) For the details concerning the work and its author see Br Lit Hist III, 442–443, GIPh 349, BI II 742–749, EIO 2188–2200, B1 125, EB 1460–1462 Ros 291, R 443, Aum 63, Mehien 6, Doin C 257, Krafft 183, etc Ind lib Madr 134, St No 8 on p 50 Lith and printed many times in England, India, Constantinople, etc Translated into English by H G Keene, Hertford, 1851, cf also G de Tassy, Notice du traité Persan sur les vertus de Hussein Vaez, Paris, 1837 (JA, IV, pp 61–81) Transcribed in 923 AH, by 'Abdu's-Salām Kātīb Therefore this may be one of the earliest known copies of this work (although the date seems to be slightly suspicious) Beg

سرب پادشاه علی الاطلاق عرب کلمه و حله ، عظمتہ الحج

S 245 × 160, 150 × 80, ll 17 Or pap Very good Indo Herati nast Cond very good Excellent vignette

1387.

AKHLĀQ-I-HUMĀYŪN.

اخلاق همایون

Oa 31.

A short treatise on ethics, comp in 912/1506-1507 (cf f 4v) by Ikhtiyār al-Husaynī (cf ff 3v 25, 35v), who may be identical with the author of *Mukhtārū'l-Ikhtiyār* (see above, No 1035), a treatise on *fiqh*. It is dedicated to Bābur (cf f 4v) and based on various early standard works on the subject, chiefly on the well known treatise on ethics by Ibn Miskawayh (cf f 5). The work is divided into three *qānūns*, subdivided into numerous *bahths*, *qā'idās*, *jadwāls*, etc. See Bl II 767, EB 1463, Pr 323-324 (GC I 21). Transcribed in 1187 AH. Beg

طعراى سعادت - سروان على سان دار الملك الع

Bd v Ff 1v-38v, S 235 × 145, 165 × 85, ll 17 Or pap Ind nast Cond good

1388.

پند نامه جهانگیری

PAND-NĀMA-I-JAHĀNGIRĪ

E 39

A short ethico-religious treatise, containing numerous instructive anecdotes, composed in, or shortly after, 1021/1612, which year is referred to in the beginning. The name of the author is not given. It is divided into an *'inuān* and 7 *naw's*. Cf St No 15 on p 52. This treatise seems to be identical in contents with the work, also composed in 1021/1612, styled *Maw'iza-i-Jahāngirī*, by Mīrzā Muhammad Bāqir Najm-i-Thānī with the *takhallus* Bāqir-Khān, see EIO 1535 (1), 2205, etc. The initial words, however, are different. The present copy was transcribed from a very defective original, because many pages are left partly blank. The copyist, Ghulām Muhammad b Muhammad 'Umar Bāpī, wrote it in 1191 AH. Beg

الحمد لله . . . اما بعد از حمد و ستائس - صرف دار تعالی الع

S 245 × 135, 185 × 85, ll 15 Or pap Ind nast Cond good Slightly worm eaten

1389.

NAFĀ'IS-I-WAJĪHĪ

نفايس وجهي

E 210

A treatise on various ethical and theological matters, divided into numerous short passages, called *na'fisa*, and based on aphorisms and maxims of early saints, Sufis, etc. The author calls himself (f 4) Wajīhu'd-Dīn b 'Īsā Suhrawardī. He wrote apparently some time about 1037/1628 (cf f 5v or 7v), but there is

some doubt as to the prince to whom the work is dedicated. He is called (f 8v) *ابوالمہر شہاب الدین شاہ جہان بانی صاحب مران*. The word *thānī* is used rather ambiguously if it is directly connected with the name Shāhjahān, the prince in question is Shāhjahān II, who reigned only a few months in 1131/1719. But his surname was *not* Shihābu'd-Dīn. Most probably the prince mentioned here is the first Shāhjahān who really was surnamed Shihābu'd-Dīn (1037-1069/1628-1659) and the word *بانی* belongs to the expression *صاحب مران*, being placed in front, instead of at the end as in the more common form of *صاحب مران بانی*, merely for the sake of the rhyme. Cf St No 74 on p 43. Transcribed in the XIIc AH. Beg.

اولاً پس از شروع مروع کلک - راہرسلک سر نادای معصود الہ

S 215×115, 155×65, ll 15. Or pap. Ind. nast. Cond. not quite good. Slightly worm eaten and injured by repairs.

### 1390.

(رسالہ در حکمہ ۱۰)

(RISĀLA DAR HIKMAT)

E 92

An ethico-theosophic treatise, without a title (which may have been given in the original, but is lost with the initial leaves, missing in this copy). The author is the well known Persian philosopher, Sadru'd-Dīn Muhammad b. Ibrāhīm b. Yahyā Shīrāzī (see f 3), who died in 1050/1640. See Brockelmann, *Gesch. d. Ar. Lit.*, v II p 413. The copy dates from the end of the XIIc AH, and is incomplete at the beginning and in the middle.

Ff (84), S 150×95, 95×45, ll 12. Eur. pap. Bad Ind. nast. Cond. tol. good.

### 1391.

اخلاق سیر پادشاہان

AKHLĀQ-I-SIYAR-I-PĀDSHĀHĀN

E 56

A treatise on politics, based on legends about the ancient sages and their sayings, with occasional poetical quotations. It was commenced in 1054/1644 (chironogram *انتخاب*) and completed in 1055/1645 (chironogram *احلاق پادشاہی*), by the order of a prince, whose name is not mentioned and whose titles do not allow us to identify even the dynasty to which he belonged. The author does not mention his own name. Cf St No 11 on p 51. The treatise is divided into a *muqaddima*, five *fasls* and a *khātima* (then headings are not written in red, contrary to the general

practice, and therefore it is not easy to find where one ends and the next begins) Copied at Aurangabād in 1192 AH Beg

الحمد لله ... و بعدة دمودة و دشود که مرثا الاحری السج

Bd v S 235×150, 160×95, ll 15 Or pap Coarse Ind nast Cond tol good

1392.

عانة الامكان فی درابة المکان

GHĀYATU L-IMKĀN FI DARAYATI'L-MAKĀN Or 19

A philosophical treatise dealing chiefly with the essence and the qualities of God, by Mahmūd Ushnūī surnamed Durī-yatīm. It is the same work as the one described in EIO 1869 (IV). The time of composition is not given, but it cannot have been composed later than 1057/1647, which year is the date of the India Office copy. The present transcript dates from the XIIc AH. Beg

الحمد لله الذي لا آخر لاولده و لا اول لآخريته السج

Bd v Ff 1v-60 S 170×110, 100×60, ll 11 Or pap Ind nast Cond good

1393.

حيوة المهرس

HAYĀTU'N-NUFŪS

II 2

The *second* and the *third fanns* of a compilation on (1) physics and (2) metaphysics. The name of the author is not given in this copy, and the work must have been composed before 1016/1666 which is the date of the present transcript, made by Muhammad Husayn Shāhābādī. The title is given in the colophon. Beg of the *second fann*.

الحمد لواهب العقل ر مقدس الوجود، من دوم در علم طندعی و آن

مستمل بود، بر مقدمه که تقدم آن واحد بود در اقسام، السج

The *third fann* opens abruptly

در علم الهی و آن مستمل در سس قسم بود و مقدمه السج

S 215×130, 160×75, ll 15 Or pap Ind nast Cond tol good Slightly worn caten

1394.

(کما، احلاق)

(KITĀB-I-AKHLĀQ)

E 56

A treatise on ethics, chiefly from the religious point of view with clearly Shi'ite tendencies. The exact title, the author's name and the date of composition are not mentioned. The work

is dedicated to the prince whom the author calls *أبو النصر المطهر* سلطان فتح الله. The only prince who possessed the name Fathu-l-lah was the 'Imād-Shāh of that name who reigned in 890-910/1484-1504. But on f. 2 the author refers also, in terms of reverence, to a saint Mīr Muhammad Sa'īd Jumlatu l-mulkī (? *حملة الملكى*), whose name is closely alike with that of Hāfiz Muhammad Sa'īd b. Karamī'l-Jah b. Salmān Mahmūd who composed in 1102/1690-1691, a treatise on ethics (see EIO 2211) and therefore must have flourished about that time. The copy itself must have been transcribed in 1192 AH, because another treatise in the same *maṣmū'a*, written by the same hand, is so dated. Cf. St. No. 11 on p. 51. Beg.

ابتدای کلام مدام خداوندی سرا اسب که ابتدای هر چیز الهی

Bd. v. S 235 x 150 160 x 95 ll 15 Or. pap. Ind. nast. Cond. tol. good

### 1395.

أبو الحسن

ABWĀBU L-JINĀN

E 2

The *first* volume of the treatise on ethics and religious philosophy, by Muhammad Rafi Wā'iz Qazwīnī, d. ca. 1105/1694. The work is dedicated to Shah 'Abbās II (1052-1077/1642-1667) (cf. f. 7). Originally it was divided into eight *bābs*, or volumes, but only two *bābs* are so far known. See GPh 351, BI II 751-752, EIO 2213, Bī 25, RS 152, EB 1472-1474, Pī 312-313, R 826, Aum 61, FI III 293, etc. *Ind. lib.* Bh 211 (GC II 401). Transcribed at 'Azīmābād, in 1190 AH (the 17th year of Shāh 'Ālam's reign). Beg. as usual.

دہتریں • عالی کہ سر حدل کاروان و دون • کاواراب نوادہ بود الهی

Fi (312), S 260 x 160 205 x 110, ll 16 Or. pap. Ind. nast. Cond. tol. good

### 1396.

The same

E 3

Another copy of the *first bāb* of the same work, containing only the first four *maṣāliḥ*. It dates from the end of the XIIc or the beginning of the XIIIc AH. Incomplete at the end.

S 210 x 140 180 x 90 ll 13 Or. pap. Good. Ind. nast. Cond. tol. good

### 1397.

(مکملہ)

(MAJMŪ'A)

E 217

A collection of short treatises on ethico-political matters by 'Abdu l-Ḥādī b. 'Abdu l-Karīm Qādūrī Tatī Chanāpatanī Kunātakī

who flourished towards the end of the XIIc AH, because some of his works were composed in 1167/1754 Copied towards the end of the XIIc or the beg of the XIIIc AH

1 *Nasīhat-nāma* (ff 1v-3) An admonition, dealing with various topics of administration, addressed to the landlords of the Dakk'han and Carnatic, dated 1167/1754 Beg

این نصیحت نامه اسب به سبیل موعظه ار فقیر عند الهادی الحج

2 *Yaqzatu'l-mulūk* (ff 3-3v) A very short admonition, apparently only the beginning of a larger treatise It deals also with warnings against various political dangers and calamities which the author foresaw for the Carnatic, etc Beg

اکثران هر محل و مکان بقول این نصیحت نامه به حاکمان و ناساهاں الحج

3 *Hidāyat-i-rabbānī dar bunayād-i-saltanat-i-jāwīdānī* (ff 4v-64v) The second *daftar* from the work with this title It deals with Sufico-political admonitions and warnings to the population of different South-Indian provinces concerning the danger of foreign conquest There are numerous *firmāns* with explanations, prayers securing victory etc On the whole it is rather an interesting document illustrating the state of mind in Southern India just before the advance of the French and British troops Towards the end there are included in the text (1) admonitions of Nūshūwān (f 51), (2) admonitions of 'Abdu'l-lah Ansārī to Nizāmu'l-Mulk (f 52v), (3) a theosophic treatise with the title *Risāla dar hidāyat-i-sulūl-i-khāss* (f 54), (4) a short *nasīhat* ascribed to Ghazālī Beg of the original treatise

قال الله تعالى عرو حل فعمدها سلیمان . این دیناچه دفتر دویم

اسب الحج

4 *Nasīhatu'l-wuzarā* (ff 65-65v) A very short note on the duties of wazīs, dated 1167/1754 Beg

این چند کلمه نصیحة الوزراء اسب که فقیر عند الهادی الحج

Ff 65, S 230 × 145, 195 × 105 1122 Eur pap Ind nast Cond good

## 1398.

### DASTŪR-NĀMA

دستور نامه

F 21

A treatise on general principles of ethics and politics, details of the system of administration, forms of official correspondence, etc, composed in 1202/1788 (cf f 2) by Ghulam Husayn of Muhammadpūr (Arkāt), in the reign of Shāh-'Ālam (1173-1221/1759-1806) It is divided into six *bābs*

تاب اول ، (f 2v) در بیان شهساز و بادشاه و ورزا و اعدان و خدمات ادبی و اعلی که برپایست لازم و واحد ، است ،

تاب دوم ، (f 12v) در بیان فرمان و پروا نکات و کواعد معاملات شرعی و عذر که ملروم بارگاه پادشاه است ،

تاب سوم ، (f 23v) در بیان روس و آئین سلاطین روزگار اسلامیه و جمع مسلمانان ،

تاب چهارم ، (f 38v) در بیان صدایب آسیایان صادق که خود را در راه محمد ، مدار کرده اند ،

تاب پنجم ، (f 67) در بیان حرص و آرزو پندران که در جمع کردن مال و منال دنیا که وفا را بساید سعی کردن ( کردند ) و آخر از

نامرادی خدایان و پریشان شدن ( شدند ) ،

تاب ششم ، (f 78v) در بیان کریمان و نادمندان که احاطی حمده داشتند و در انبیا مراتب تواضع و مدارا باحاطی خدا هیچ قصور و در پیغمبر نمی کردند ،

Instead of the *khātima* there is an appendix (f 87v)

فائده ، آداب و ألعاب مراسلات که فیما بین بادشاه و امرا و عربا جاری و مروج است ،

Many interesting allusions to the political life of India contemporary with the author Copied in 1203 AH Beg

آمد و عباس بیعتنامی مریدشاهی را سرد که ممالک کون و مکان الح

Ff (90), S 225 x 130, 155 x 85, ll 13 Or pap Ind nast Cond tol good Slightly repaired

1399.

مختصر ذمائم محمودی

MUKHTASAR-I-NASĀ'IH-I-MAHMŪDĪ

E 219

Admonitions on various ethical subjects, ascribed to no one less than the famous Mahmūd of Ghazna (!) There cannot be the slightest doubt that the work is apocryphal and was, judging from its language, composed at a much more modern time than that of Mahmūd It may perhaps be worth study because there may be found incorporated in it various popular conceptions of the ideal ruler, based on folk-lore Copied in the XIIc AH Beg.

الحمد لله ... اما بعد این رساله اسب ملخص و مختصر از نصاب  
محمودی الح

S 225 x 135, 135 x 70 ll 13 Or pap Ind nast Cond good

1400.

نصیحه ، نامه عین الله انصاری

NASĪHAT-NĀMA-I-‘ABDU L-LAH ANSĀRĪ

Oa 13

A short collection of ethical maxims, claimed to be the admonitions of ‘Abdu’l-lah Ansārī (d 481/1088) to the famous Saljūq wazī Nizāmu’l-Mulk (d 485/1092) Cf above, Nos 1381 and 1397 (3) It is very difficult to pronounce definitely as to the reality of Ansārī’s authorship Copied in the XIIIc AH Beg

صورت سیم عدد الله انصاری رحمه الله علیه در نصیحت الح

Bd v Ff 13v-19 For measurements, etc, see No 1086 Scrappv notes and quotations on ff 18v-19v

1401.

(مجموعه)

(MAJMU‘A)

Oc 3

Two treatises on various topics of ethics Copied by Muhammad Khatīb Jūdāī (حدادی) towards the end of the XIIIc or the beg of the XIIIc AH

1 *Snāqu’l-abīān* (or also *Minhānu’l-anwār*) (ff 1v-54v) A treatise on ethics in 19 *bābs* (only 18 are contained in this copy) by Mahiam-‘Alī b Muhammad b ‘Alī Isfahānī The date of composition is not given and cannot be discovered without special research Incomplete at the end Beg

الحمد لله دادنده این مختصر اسب در علم تذکرو وعظ الح

2 *Ahsanu’l-qisas* (ff 55v-157v) A treatise on ethics in Sufic stream, divided into 12 *bābs* The author calls himself Ahmad b Ahmad b Albās b Ahmad b Shihāb al-Husaynī an-Naqawī al-Bukhārī, surnamed Mīnān Bhāī an inhabitant of Fathābād near Deogū He mentions many works which were his sources, but they are mostly early well known compositions and give no help for the determination of the period in which the author wrote his book Beg

حمد متوافر من صورت علام العیوب و عوار الدیوب الح

Bd v Ff 1v-157v S 210 x 140 180 x 90, ll 13 Or pap Ind nast Cond good

1402.

(رساله در اخلاق)

(RISĀLA DAR AKHLĀQ)

E 61

A treatise on ethics and politics, discussed from a rather strictly theological point of view. There is no mention of its exact title, the author's name, or the date of composition. Only on the fly-leaf it is called *Hilyatu'l-muttaqīn*, but it has nothing in common with the well known work of Majlisī (cf. above, Nos. 1118-1124) bearing this title. The work is divided into 32 *bābs* and a *khātima*, but the present copy, dating from the XIIc AH, breaks off at the 18th *bāb*. Besides, many pages are left blank, many lacunas. Beg.

الحمد لله الذي عروب في سكار دحار هوية حقائق الحق

S 240 × 160, 160 × 95, ll 14 Or pap Ind nast Cond tol good Worm eaten

1403.

(رساله در معرفه حق و حقوق)

(RISĀLA DAR MA'RIFAT-I-HUQŪQ)

D 288

A short treatise on the forms of respect and veneration to be paid to God, saints, parents, seniors etc. The exact title, the name of the author and the date of composition are not mentioned. The copy itself is written by the same hand as another part of the same volume, copied at Gwāhryāi in 1146 AH by Sharafu'd-Dīn. Contains apparently not the complete treatise, but only part of it. Beg.

بدان ای سبک سحر که حدای تعالی حالح و نا مخلوق الحق

Bd v Ff 14-25 For measurements, etc, see No 263 CFW 1801

1404.

معقل نامه

MAQTAL-NĀMA

E 187

A treatise on the virtues of the ideal Divine ruler (*pādshāh-i-Rahmānī*) and the faults of the Satanic ruler (*pādshāh-i-Shaytānī*) chiefly as applied to local conditions of some provinces of Cen<sup>+</sup> India. The author calls himself Nasīru'd-Dīn b. Shihāb Zāhid Ajhūd'hanī and mentions that he wrote in <sup>†1</sup> Ahmad Shāh Sultān Ahsanābādī. The date of composition given, but there is no doubt that the work is

Copied in 1158 AH by Asadu'l-lah Hasani شرح تهذیب المنطق

لطه ، حدر حاله می را الحق

H 5.

Ff 15, S 235 × 125, 160 × 90, ll 15 Or pap the same *Tahdhīb* (see the author's name and the date of

## 1405.

The same

E 139

Another copy of the same work, dating from the beg of the XIIIc AH Its title is given here as پادشاه رحمانی و پادشاه شیطانی طرفه العین<sup>(2)</sup> Ff 1v-4 are occupied by a short collection of the sayings of Muhammad, called *Qawl-i-Muhammad Rasūlu l-lah* Beg (on f 4) as in the preceding copy

Ff (32), S 200 × 135, 140 × 70, ll 13 Europ pap Ind nast Cond good

## 1406.

(رساله در اخلاق)

(RISĀLA DAR AKHLĀQ)

Ac 27

A collection of ethical and religious aphorisms, anecdotes, etc, each introduced by the words ای حسب The work seems to be of modern origin The title, the author's name, and the date of composition are not mentioned Transcribed in the beg of the XIIIc AH Beg

الحمد لله . . ای حسب ار کوش دل بسدو الح

Bd v Ff 101v-152 For measurements, etc, see No 1051

## 1407.

زاد آخرت

ZĀD-I-ĀKHIRAT

E 100

A treatise on various topics of ethics, chiefly based on early works, especially those of Ghazālī The language and the general style suggest a rather modern origin (the title may be a chronogram for 1203 AH) Unfortunately there is no information concerning the author's name and the date of composition Transcribed in the beg of the XIIIc AH Beg

الحمد لله . . ای عادل مسکن الح

Ff (110), S 165 × 105, 110 × 70, ll 9 Eur pap Ind vulgar nast Cond rather Worm eaten and repaired

Sufic

## 3. Logic.

Ahmad

Naqawī a

Fathābād ne

sources but tr

give no help for

author wrote his book

(مجموعه رسائل در منطق)

DAR MANTIQ)

H 7

الدنوب الح

Bd v Ff 1v-157v S 210 × 140 186

1 *Sughrā*, or *Risāla-i-sughrā dar mantiq* (ff 1-2v) A very short treatise on the elements of logic, by Mīr Sayyid Sharīfu'd-Dīn 'Alī Junjānī, d 816/1413-1414 See EIO 2181 Often lith in Turkestan and elsewhere The present copy is incomplete at the end Beg

هرچه در ذهن در آید اگر حالی از حکم باشد اله

2. *Kubrā*, or *Risāla-i-kubrā dar mantiq* (ff 3-15v) A more detailed treatise on logic for beginners, by the same Sayyid Sharīf See EIO 2180, EB 1455, R 812, cf R 440 and 1088, (GC II 303) Lith Lucknow, 1819, and later Beg

بدانکه آدمی را فوتنسب دراکه که منتسب گردد اله

3 *Kitābu'l-aysāghūjī* (ff 19v-23) The well known treatise on logic, in Arabic, by Athīr u'd-Dīn Mufaddal b 'Umar al-Abharī, d 663/1264 See Brockelmann, *Gesch d Ar Lit*, vol I, p 464 Beg

بحمد الله على توفيقه و سألته هداية طريق اله

4 *Sharhu'l-aysāghūjī* (ff 27-36v) A commentary, in Arabic, on the preceding treatise, by Hisāmu'd-Dīn Hasan al-Kātī, d 769/1359 See Brockelmann, *ibid* Beg

الحمد لله (الله here) الواجب ، وحده ، والمنتع نظارة اله

Ff 46, S 325 × 175, 225 × 110, ll 15 Or pap Ind nast Cond tol good Glosses and notes on the margins

1409.

شرح تهذيب ، المنطق

SHARH-I-TAHDHĪBU'L-MANTIQ.

H 6

A Persian commentary on the well known Arabic school-book on logic, called *Tahdhību'l-mantiq wa'l-kalām* The latter (i.e. the original) was composed by Sa'adu'd-Dīn Mas'ūd b 'Umar at-Taftāzānī, d 791/1389, see Brockelmann, *Gesch d Arab Lit*, vol II, p 215 (GC II 305) The commentator calls himself (f 2) 'Alī Akbar b Nūr u'd-Dīn Husayn Hasanī Tabātabāī Nūrī He does not mention the date of composition of his work Transcribed in the XIIc. AH Beg

حمد واحب الوجو وديسه ، كه كتاب و حزناب دلائل وحدانيات اله

S 210 × 115, 150 × 70, ll 15 Or pap Ind nast Cond tol good

1410.

شرح تهذيب ، المنطق

SHARH-I-TAHDHĪBU'L-MANTIQ

H 5.

Another Persian commentary on the same *Tahdhīb* (see the preceding No) The commentator's name and the date of

composition are not mentioned See EB 1454 The present copy, dating from the beg of the XIIIc AH, contains no introduction and opens with the first words of the original text followed by then explanation

الحمد، حمد در لغت و معنیست تکمیل احادیثی الخ

S 305 x 185, 210 x 130, ll 26 Europ pap Ind nast Cond good

#### 4. Lexicography, Grammar and Prosody.

##### 1 Dictionaries

##### 1 Arabic-Persian

1411.

نصا، الصبیان

NISĀBU'S-SIBYĀN

F 9

The well known versified vocabulary of the most common Arabic words, with then Persian equivalents The author is Abū Nasr Farāhī, or Farāhānī, with his full name Muḥammad (or Mas'ūd) b Abī Bakī b Husayn (the name is differently given in different copies see EIO 2375) He flourished ca 617/1220 See Bl II 961-962, EIO 2375-2381, B1 150, 151 (1), 152 EB 1636-1639 Pt 214 (and 41, 71 153) R 504 506 Aum 112, Gotha C 5, Fl I 112, etc Cf also H Blochmann, Contributions to Persian Lexicography, JASB, v 37 p 7 Copied in the XIIIc AH by 'Abdu'l-Rahīm It contains a short prose introduction, beg (f 151v)

الحمد لله      قال السمع الامام ..      بدر الدین سمس العلماء .  
ابو نصر محمد العراهی الخ

The versified portion begins as usual (f 151v)

همی که دید ابو نصر مراهی که نروزی رحم حق ناد و رضوان

Scrappy notes and poetical quotations on ff 146v-151 and 182-183

Bd v Ff 146v-183v For measurements etc, see No 350 Copious marginal glosses

1412.

شرح نصا، الصبیان

SHARH-I-NISĀBU'S-SIBYĀN

Ob 11

A brief commentary on the preceding work, chiefly dealing with matters of prosody The name of the author and the date

of composition are not mentioned Cf St No 29 on p 135  
Transcribed in the beg of the XIIc AH Beg

آتدا مکدم بدام حدای که الحج

Bd \ 1f 1v-27, S 310×180, 210×115 ll 23 Or pap Ind nast Cond good

2 Persian-Persian

1413.

اداة العمدلار

ADĀTU'L-FUDALĀ

B 1.

A vocabulary of Persian words and phrases met with in the works of the early Persian poets It was compiled in or about 822/1419 (as stated in this copy, f 2v), or 812/1409 (as given in the copies in the British Museum, R 491, and in the Bodleian Library, EB 1716), by Qādī Khān Badr (ie probably Badru'd-Dīn) Muḥammad Dihlawī, surnamed D'hār wāl (دخاروال) It is dedicated to Qādī-Khān b Dilāwar-Khān, ie Alp-Khān (or Hushang) b Dilāwar a Ghūride prince of Mālwa (808-838/1405-1434) (see f 2v) The work is divided into two parts, *qisms* The *first* (ff 3-112v) contains the dictionary, alphabetically arranged according to the first and the last letters of words, and the *second* (ff 112v-167) consists of a series of phrases, also alphabetically arranged, as much as possible on the same principles See BI II 972-973, EB 1716-1717, R 491-492 etc Cf St No 6 on p 131 Cf also H Blochmann, Contributions to Persian Lexicography, JASB, v 37, pp 1-72 The present copy dates from the end of the XIc or the beg of the XIIc AH Beg

حمد و ندا ناموسی الحد و العایاب ما و رای (ما و رای) الوصه ، الحج

Fr 167, S 205×135, 160×85, ll 17 Or pap Ind nast Cond not good Injured by dampness Vignette

1414.

فرهنگ ، ابراهیمی

FARHANG-I-IBRĀHĪMĪ

B 17

The rare Persian dictionary, by Ibrāhīm Qiwām Fārūqī, in which the words are arranged according to the first and the last letters It is also called *Sharaf-nāma* or *Sharaf-nāma-i-Ahmad Munyarī*, because it is dedicated to the memory of shaykh Sharafu'd-Dīn Ahmad, b Yahyā Munyarī, d 782/1380-1381 (cf above Nos 1295-1298) It was composed under Abū'l-Muzaffar Bārbak-Shāh of Bengal 864-879/1459-1474 The dictionary deals only with Persian words chiefly those found in the works of early poets See BI II 974-978, ELC 2457, EB 1718-1719 Pr 195,

R 192, Aum 103, etc. *Ind libi* Maḍi 147-148 Cf also II Blochmann, Contributions, etc., pp 7-9, Lagaarde *Persische Studien*, p 43, No 36 *Mélanges Asiatiques*, III, p 191, and IX pp 514-515 Copied by Fadl-ʿAlī Ridawī towards the end of the XIc or the beg of the XIIc AH Beg of the preface (in verse)

ندام خداوند هستی نه اسب، سر آغازه را نهام را که هست

Beg of the dictionary (f 2v)

چون بفضل الله تعالی و ربی

Ff (218), S 270×180, 220×120 II 23 Or pap Ind nast Cond tol good

## 1415.

مؤید الوصول

MU'AYYIDU L-FUDALA

B 10

A Persian dictionary, in which also Arabic and Turkish words are included. They are alphabetically arranged, according to the first and the last letters. It was composed in 925/1519 by Muhammad b Lād of Dihlī, and was based on the most reliable authorities, enumerated in the preface (then titles are given in EIO 2459). See BI II 980-981 EIO 2459-2461 B1 138, EB 1729 Pr 225-227, R 194 Leyden C V 119 *Ind libi* Bh 241 Maḍi 149-150 St No 10 on p 132 Cf also C Salemann in *Mélanges Asiatiques*, IX, p 522 Blochmann Contributions etc., p 9 Lagaarde, *Persische Studien* p 55 Copied towards the end of the Xc AH Beg

معاهد متوافر و مدائح متکابر الهم

Ff (490) S 240×135 170×105 II 21 Or pap Good Ind nast different hands Cond tol good

## 1416.

کشف الالهام والاصطلاحات

KASHFU'L-LUGHĀT WA'L-ISTILĀHĀT

B 28

A Persian dictionary with special reference to religious and Sufic terminology, by 'Abdu'r-Rahīm b Ahmad Sūr a native of Bihār, and a pupil of the author of the preceding work Muhammad b Lād. It was composed some time about 950/1543. The dictionary is arranged on the same principles as the two preceding works, Nos 1414 and 1415. See BI II 982 EIO 2465-2469 B1 139, EB 1721-1724, P1 224-225, R 495 sq, Aum 107, Mehren 25 Dresden C No 347, etc Cf St No 7 on p 131, (GC II 422 and 499). See also C Salemann, *Mélanges Asiatiques*, IX p 523, Blochmann, Contributions, etc., pp 9-10, Lagaarde, *Persische*

Studien, pp 50-52 Printed in Calcutta, 1264 AH Copied in the XIIc AH Beg

الحمد لله ... (ما بعد حمد و صلوة و يكويد اجمع العباد الم)

Ff (712), S 250 × 160, 190 × 105, ll 19 Or pap Ind nast (different hand in the beg) Cond tol good Slightly repaired Scrappy notes of lexicographical contents at the end

# 1417.

The same

B 29

Another copy of the same work, also dating from the XIIc AH, incomplete at the end Beg as in the preceding copy

Ff (355), S 270 × 160, 210 × 105 ll 26-25 Or pap Good Ind nast Cond good Occasional glosses on the margins

# 1418.

The same

B 30

Another copy of the same work, also dating from the XIIc. AH Beg as in both preceding copies

S 370 × 210, 200 × 135, ll 23 Or pap Good Ind nast Cond good Bad vignetto

# 1419.

برهان الايمان

BURHĀNU'L-ĪMĀN

B 3

A concise vocabulary chiefly of Sufic terminology, being apparently only an extract from the preceding work, *Kashfu'l-lughāt*, which is referred to as the chief authority (cf f 3) Its full title is *Burhānu'l-īmān fī istilāhāt ahli'l-ufān* (f 4v) The name of the compiler and the date of composition are not given Transcribed in the XIIc AH by Muhammad Ibrāhīm Isfahānī Beg

آلای آندار که کوسوارۀ عدوان شاهد سخن الم

S 235 × 125, 175 × 80, ll 15 Or and Europ pap Ind shik-nast Cond tol good Notes and glosses on the margins and fly-leaves

# 1420.

فرهنگ شیر خانی

FARHANG-I-SHĪRKHĀNĪ

B 37

A dictionary of Persian and Arabic words and phrases in the works of the classical Persian poets, chiefly of Hāfiz Shīrāzī It was compiled in the second half of the Xc AH, or, as stated in

some copies, abridged from a larger dictionary by the same author, *Zubdatu'l-jawā'id*. The latter in its turn was an abbreviation of his still larger work, *Farwā'idu's-sanā'ir*. The compiler's name is given as Shih-Khān, also surnamed Suri (سیرخان برید سور). See EIO 2470-2471, EB 1725-1726 P1 191, etc. Cf C Salemann, *Mélanges Asiatiques*, vol IX, p 556. The dictionary is arranged alphabetically according to the first and the last letters of words. Copied towards the end of the XIIc or the beg of the XIIIc AH. Beg

حمد بن علی و دلی بی دیاب مر حلی را الم

S 270 × 125, 185 × 80, ll 15 Or pap Ind good rast Cond good

1421.

فرهنگ ، دیانگیری

FARHANG I-JAHANGIRI

B 23

The well known dictionary of purely Persian words, curiously enough arranged in alphabetical order *first* according to the *second* letter of every word, and, in the second place according to the *first* letter. An introduction in twelve *āims*, contains interesting discussions on the subject of the Persian language its dialects, etc. The author is Jamālud-Dīn Husayn Injū b Fakhr'd-Dīn Hasan Shihāzī d ca 1030/1521. He completed his work in 1017/1608-1609, and dedicated it to Jahāngir. It is based on forty-four works on Persian lexicography enumerated here on f 2v and in their corrected form by C Salemann, *Mélanges Asiatiques* vol IX pp 537-541. See BI II 984-992, EIO 2481-2493, B1 110-141 RS 168 EB 1734-1746 P1 192-197 (and 37 No 7) Ros 298 R 496-498, Aum 105-106, Mehren 24, etc. *Ind libr* Bh 246 St No 1 on p 129 (GC II 420), etc. Cf also Blochmann, *Contributions*, etc, pp 12-15, Lagarde *Persische Studien* pp 45-49, JA, 1871, pp 106-124, etc. Lith at Lucknow 1293 AH. Copied in 1102 AH. Beg as usual.

الله بر اوج دلهای جز اول نام اوسب آن همگوید الم

Ff (448), S 285 × 170, 215 × 115 ll 23 Or pap Ind nast Cond not quite good. Injured by repairs. Several lacunas and misplacements of folios. Vignette

1422.

The same

B 23a

Another copy of the same work, better than the preceding but a little more recent, dating from the beg of the XIIc AH. Beg as in No 1421.

Ff. (535), S 300 × 190, 235 × 115, l 19 Or pap Ind nast Cond good

## 1423.

The same

B 22

Another copy of the same work, transcribed in 1161 AH by Muhammad Qāsim Beg as in the preceding copies

S 225 × 130, 170 × 80, ll 19 Or pap Good Ind nast Cond good

## 1424.

معجمه فرهنگ، جهانگیری

MUQADDIMA-I-FARHANG-I-JAHĀNGĪRĪ

M 83

The *introduction*, in twelve *āins* to the preceding work, without its initial part, i.e. its preface Transcribed in 1133 AH by Ja'fai Beg Nāmūiād An index of the *āins* and scriappy notes are prefixed Beg

آئین اول در بیان اطلاق اسم پارس بر ملک ایران اسم

Ff (31) S 210 × 145, 160 × 100, ll 15 Europ pap Ind nast Cond tol good

## 1425.

معجم اللغات، حایى

MAJMA'U'L-LUGHĀT-I-KHĀNĪ

B 36

A Persian dictionary, composed at Dihlī in the 16th year of Shāhjahān's reign, or 1053/1643, by Nī'matu'l-lah al-Hasanī ash-Shū'āzī with the *takhallus* Waslī, and dedicated to Nawwāb Mukarramat (مکرمات) Khān It is arranged, as usual, in alphabetical order, according to the first and the last letters of the words The dictionary seems to be rather rare and little known, but apparently contains little that is new Copied in the XIIc AH Beg

بر صائرا ارباب داندس و ییدس خصوصاً در داندکل من لعب اسم

Ff 454, S 260 × 160 190 × 80, ll 18 Or pap Ind nast Cond tol good Note on the fly leaf Capt S Boddam, Calcutta, May 1st, 1787

## 1426.

درهان قاطع

BURHĀN-I-QĀTĪ'

B 6

A well known Persian dictionary, arranged in the European manner It was composed at the request of 'Abdu'l-lah Qutb-Shāh (1020-1083/1611-1672), and completed in 1062/1652, by Muhammad Husayn b Khalaf at-Tabrizī, with the *takhallus* Burhān The work is divided into 29 *guftāns* See B1 II 999-

1003, EIO 2495-2503, B1 144 115 R 500 Aum 107 108, Doin C 435, etc *Ind libi* Bh 217 St No 4 on p 130 Cf also *Mélanges-Asiatiques*, VI, p 96, Blochmann *Contributions*, etc pp 18-20 Lagarde, *Persische Studien* pp 24-26 Published in Calcutta, 1818 by Captain Roebuck re-edited 1822 1834 The present copy is one of the oldest extant, being transcribed in 1075 AH from the author's original as stated in the colophon by Mīr Taqī b Bāqir Māzandarānī Beg as usual

‘بی راجه نامہ’ در زبان در احوال و کسب و کاری و زانکری و الہ

If (516), S 355×190, 260×115, ll 39 Or pap Ind nast Cond good Many glosses on the margins

## 1427.

The same

B 8

Another copy of the same work dating from the end of the XIIc AH Beg as in the preceding copy

If (621), S 345×235, 245×130 ll 25 Or pap Ind nast Cond good

## 1428.

The same

B 5

Another copy of the same work, transcribed by Muhammad Amīn-Beg b Muḥād-Beg Haydarī, in 1211 AH Beg as in No 1426

S 360×220, 250×130 ll 35 Or pap Good Ind nast Cond hop less the paper is entirely perished and falls to pieces at touch Vignette

## 1429.

The same

B 7

Another copy of the same work, transcribed and collated with its original in 1221 AH Beg as usual, see No 1426

If 793, S 350×225, 260×135 ll 19 Eur pap Good Ind nast Cond tol good but paper is perishing CPW the 20th September 1815 Note in English some dated 1817

## 1430.

The same

B 10

Another copy of the same work dated 1224 AH (?) Beg as in No 1426

S 375×220, 260×130, ll 23 Or pap Ind shikasta nast Cond good Vignette

1431.

فرهنگ رشیدی

FARHANG-I-RASHĪDĪ

B 24

A Persian dictionary being a critically revised and corrected version of the contents of *Farhang-i-Jahāngīrī* (see above, Nos 1421-1424) and of *Maḡma'u'l-fuṣ* (see EIO 2478-2480). The author, 'Abdu'l-Rashīd b. Abdu'l-Ghafūr al-Husaynī al-Madanī at-Tatawī completed it in 1064/1654. It is arranged alphabetically according to the European system. See BI II 1004, EIO 2504-2511 Bī 146, EB 1753, Pr 198-199, R 500-501, etc. *Ind lib* St No 3 on p 130. Cf also C Salemann, *Mélanges Asiatiques*, vol IX, p 546, Blochmann, *Contributions etc*, pp 20-24, Lagarde, *Persische Studien*, p 49. Published in the Bibliotheca Indica, 1875. Copied in the 4th year of Aurangzib's reign, i.e. 1072 AH. Beg as usual.

ستائسی که آرائس سرنامت هر سخن و بدرائس دیباچه است

S 305 x 165, 280 x 135, II 23. Or. pap. Ind. nast. Cond. tol. good. Slightly worm eaten.

1432.

The same

B 25

Another copy of the same work, transcribed and collated in 1088 AH. It is quite fortuitously divided into two volumes although there is no division in the text. Beg as in the preceding copy.

2 vols. Ff (572), S 210 x 130, 180 x 100, II 15. Or. pap. Good. Ind. nast. Cond. tol. good.

1433.

اشهر الالعاد

ASHHARU'L-LUGHAT

B 2

A large dictionary of Persian and Arabic words explained in Persian, arranged alphabetically, according to the first and the last letters of the words. It is based on the standard works enumerated on ff 2-2v. The author, Ghulām Ahmad Bhik'han (سیدیکس) Siddiqī Hānsawī, completed his work in 1082/1671 (chronogram on f 3v عتائب نسخه درو آلاءى) and dedicated it to Aurangzib (f 2). The work is apparently rare and little known. Transcribed in the 37th year of Aurangzib's reign, i.e. 1105 AH.

by 'Abdu'l-Rasūl and his sons Ahmad, Rahmatu'llah and Gul-Muhammad Beg

حمد بی حد و ندای بی حد مر حالی التعلی را که وجود بشر را هم

S 275 x 190 195 x 110, II 21 Or pap Good Ind nast Cond still tol good but the paper is perishing Bad vignette

1434.

مراجع اللغات

SIRĀJU L-LUGHĀT

B 16

The rare vocabulary of the difficult expressions found in the works of the *ancient* poets by Sirāju d-Dīn Alī-Khān with the *takhallus* Āzū d 1169 1736 completed in 1147 1734 1735 It is based on many standard works, and forms a commentary on *Burhān-i-qāṭi* (see above, Nos 1426 1430) and *Farhang-i-Rashīdī* (see above, Nos 1431-1432) It is arranged alphabetically, on the European principle See EIO 2513, cf C Salemann *Mélanges Asiatiques* IX p 554 Blochmann *Contributions* etc pp 25-28 Copied at 'Azīmābād in 1227 1812 The scribe's name is illegible It is quite fortuitously divided into two volumes but there is no division in the text Beg

بہترین لغات حمد مدعی است کہ الهم

2 vols S 430 x 295 290 x 165 II 29 Or nap Ind nast Cond good

1435.

دراغ حدایح

CHIRĀGH-I-HIDAYAT

B 13

A dictionary of rare words and difficult phrases used by *modern* poets It belongs to the pen of the same Sirāj- Alī-Khān Āzū who is the author of the preceding work It is the *second* volume, or *daftar* of the *Sirāju l-lughāt* although is also regarded as an independent work having its own title, and deals chiefly with words not found in the earlier dictionaries See EIO 2514 B1 147 (1) P1 190, R 501-502 (GC II 117) etc Cf also C Salemann *Mélanges Asiatiques*, IX p 556 Blochmann *Contributions* etc, pp 25-28, Lagarde, *Persische Studien* p 35 etc Lith Cawnpore 1874 Copied towards the end of the XIXc All Beg

امداد حد و جامع حمد لغات رملوات الهم

S 205 x 130 165 x 90, II 15 Or pap Ind nast Cond good

1436.

The same

B 11

Another copy of the same work dating from the end of the XIIc AH Beg as in the preceding copy

Ff (171), S 245 x 150 165 x 80, ll 17 Or pap Ind nast, different hands  
Cond good Glasses on the margins

1437.

مختصر دہار عجم

MUNTAKHAB-I-BIHĀR-I-AJAM

B 12

One of the several abridged versions of the famous large Persian dictionary, which was composed in 1162/1749 by Tikehand with the *talhallus* Bahāi, see EB 1756 R 502, etc. The present abbreviated edition was completed in 1182/1768. The name of the abbreviator is not explicitly mentioned, but it is not improbable that this version was prepared by the author himself (his name is given on f 1v, in the preface). The dictionary deals with various rare expressions, found in the works of ancient and modern Persian poets. Transcribed in the end of the XIIc AH.

Beg

دہار آمرویی کہ کلرک زبان انسان را استعداد بکھپ سخی الحج

Ff (617), S 305 x 210, 255 x 150 ll 20 Or pap Ind nast Cond good

1438.

مدنی اصطلاح

MADĪNATU'L-ISTILĀH

B 38

A vocabulary of difficult words and phrases found in the works of the modern Persian poets, especially those who wrote in India. It was compiled in 1191/1777 (cf f 6), by Najmu'd-Dīn 'Alī b. Muhammad Mu'īd Husaynī Ridawī Mashhadī, of Dairbhanga (cf f 4). The work has a *muqaddima* and 4 *nāhiyyas* for introduction. The *nāhiyyas* deal with 1 words in general (f 6), 2, grammar and composition of words (f 14), 3, pronouns (f 19), 4, poetical figures (f 21-25). The dictionary itself is arranged according to the first and the last letters of words. Copied in the XIIc AH, incomplete at the end. Beg

اگرچه انهن دہان ساط دیدئے توحد دی نایل الحج

Ff (181), S 230 x 135, 180 x 90 ll 16 Or pap Good Ind nast Cond good

1439.

فوائد مہیان

FAWĀ ID-I-SIBYĀN

B 27

A school vocabulary of common Persian, Arabic and Turkish words compiled by Awliyā Mahmūd. It appears to be of recent origin. The dictionary is arranged according to the first and the last letters of the words. See EIO 2516, Pt 199-200, Ann 112. See also C. Salemann *Mélanges Asiatiques* v. IX p. 561. Copied in 1212 AH. Beg.

ستایش و ستایش حدادی را کہ طواریہ طبعات الہیہ

Ft (297), S 220 x 160 160 x 55 ll 15 Or pap Ind nast Cond good

1440.

درعک ، نامیر و شکر

FARHANG-I-SHIR-U SHAKAR

B 26

A school vocabulary of common Persian and Arabic words. It was composed by Gangā Bishan, who does not mention the date of his work. Copied in the beg of the XIIIc AH (it may be an autograph). Beg.

بعد ستایش دارائی کہ رشک چہن الہیہ

Ft (132) S 205 x 140 180 x 95, ll 16 Or pup Ind nast Cond good Gloss

1441.

(رسالہ در لغات فارسی)

(RISĀLA DAR LUĞHAT-I-FARSI)

B 15

A short vocabulary of Persian words. The original title, the name of the author and the date of composition are not given. The copy is quite modern, dating probably from the beg of the XIIIc AH. Beg.

بعد حمد حالی کون و مکان و او را بدد و منی و زبان الہیہ

S 185 x 120, 130 x 75 ll 9 Or pup Ind nast Cond hopefuly bad Ink is faded worm eaten

1442.

(رسالہ در لغات)

(RISĀLA DAR LUĞHAT)

B 16

A dictionary of Persian words, probably of quite recent origin. It is rather fragmentary, there is no proper beginning or, at least, any note giving some information as to its origin. It is bound in two vols. marked v. II and v. III and called, on the

cover, 'Persian philological (*sic*!) Dictionary, by Moulvi Syed Keramat Ali Motavalli'. The volume, marked III contains some discussions on Persian grammar, and an alphabetical dictionary dealing with the section ا-ب. The second (marked II) contains the remainder of the dictionary. At the end of III there are besides, several lists of words arranged under subjects. The copy seems to be the original draft of the work, it is unfinished with many blank leaves left in the middle in various sections. Transcribed in the XIIIc AH.

2 vols S 320 × 205, 240 × 140 ll 17 Eur pap Bad Ind nast Cond tol good  
Slightly worm eaten Paper is decaying in some places

3 *Dictionaries of various Indian languages and Persian*

1443.

معجم العربی

MI'YĀRU'L-FARAS

M 138

A very short versified vocabulary explaining various Indian terms, connected with horses, and especially omens based on observations of their skin and coat. The present copy, dating from the XIIc AH, is incomplete at the end, and it is impossible to say how much is lost. Probably due to this incompleteness there is no mention of the author's name or the date of composition. Beg

بعد حمد حسان و رزان و نعب مصطفی  
سعد و نحس هر فرس را کوش کن ای طالب

Ff 9, S 205 × 120, 160 × 60, ll 12 Or pap Ind nast Cond rather bad

1444.

لغات تلنگی

LUGHĀT-I-TILINGĪ

M 130

A dictionary of the Tilingī or Telugu language, with Persian equivalents. It is apparently the same work as the one described in EIO 2529. The words are given in Arabic writing. The name of the author and the exact date of composition are not given, but the dictionary must have been compiled before 1116 AH (the 48th year of Aurangzib's reign) which is the date of the present copy. Beg as in EIO 2529

بعد از حمدی بی منتها و درود منرا الح

S 230 × 130, 190 × 75, ll 11 Or pap Ind nast Cond good

1445.

لغات پنجابی

LUGHĀT-I PANJĀBĪ

B 35

A dictionary of the Panjābī language, with Hindī and Persian equivalents. The Panjābī words are given in Guimuk hī characters and the Hindī ones in the ordinary Nagari (in red ink). A short preface in Hindustani. The author, Kāshī Rāj K'hātī Lāhūrī, compiled it in 1815 AD and dedicated to لارڈ مدراس صاحب. Copied apparently about the same date, i.e. in the beg. of the XIIIc AH. Beg. of the preface

بعد از سکر کداری حصرت ناری اور مدح و مبالغی علی

Page, 776 S 160 × 250 (bryād-like form), ll 3 Lurop pap Ind nast Cond good

1446.

لغات ہندی

LUGHĀT-I-HINDĪ

V 43

A list of Persian words with their equivalents in Hindī (in ordinary Nagari characters). The arrangement seems to be rather chaotic, the words are probably grouped under subjects. Copied in the XIIIc AH.

S 25 × 175, 15-18 words on a page. Or pap Ind modern nast Cond good

### B Grammars

#### 1 Arabic Grammar

1447.

شرح کافیه

SHARH-I-KĀFIYYA

C 17

One of the most popular school-books on Arabic grammar of which many thousands of MSS. are still in use all over the East. It is a Persian commentary on the Arabic treatise called *Kāfiyya* or *Al-kāfiyya fī'n-nahw*, which was composed by Abū 'Amr Jamālu'd-Dīn 'Uthmān b. 'Umar b. Abī Bakr b. Yūnus, surnamed Ibnul-Hājib, d. 646/1249. The name of the commentator is not mentioned, although in some copies the authorship of this work is ascribed to Mīr Sayyid Sharīf Jurjānī d. 816/1413-1414. See Bl II 930, EIO 2434. Cf. St. No. 2 on p. 125. Copied in the XIIIc AH. It begins, without an introduction, with the initial words of the original treatise

الکلمه اعظم ومع له معنى مفرد الم

The commentary begins

معنى كلمة در اصل لغت العرب

S 265 × 195, 215 × 130, ll 15. Or pap Ind nast Cond good. Notes and glosses on the margins.

1448.

کعبانۃ الہدیٰ

KIFĀYATU'L-MUBTADI'ĪN

C 21

A Persian commentary on *Kitābu t-taswīf* an Arabic treatise on Arabic grammar. The author of the original work is 'Izzu'd Dīn Yahyā b. Muhammad (Ibrāhīm) az-Zanjānī (d. 655/1257, see Brockelmann, *Gesch. d. Ar. Lit.* vol. I p. 283). The commentator calls himself (f. 2) Abū Yazīd b. 'Imād b. Abī Yazīd Luffu'l-lah. The date of composition is not given. Cf. Bī 175 and 177 (1). Transcribed in 1189 AH by Ghulām Muhyī d-Dīn. Beg.

اسمک دستعنس و بحمدک بتادی یا عن سرمد دولت علامه الحج

Beg. of the original treatise (f. 2v)

اعلم ان التصريف في الامة لا غير الحج

If (209), S 215 x 110, 165 x 80, II 11. Or pap. Ind. nast. Cond. good.

1449.

شرح اللمعة

SHARH-I-ALFIYYA

C 13

A Persian commentary on a versified Arabic treatise on Arabic grammar called *Al-alfiyya* or *Al-khulāsāt fī'n-nahr*. This original treatise was composed by Jamālud-Dīn Abū 'Abdī'l-lah Muhammad b. 'Abdī'l-lah at-Tāi surnamed Ibn-Mālik, d. 672/1273-1274. The author of the Persian commentary is Muhammad 'Alī b. Aqā Bābā-i-Sukanī. The period in which he wrote remains unknown. See EIO 2436 of Bī 173, etc. *Ind. lib.* Bh. 259. Lith. many times in Persia. The present copy was transcribed in 1115 AH. Beg.

الحمد لله اما بعد ترجمان عالمي اعجاب سخي الحج

S 210 x 135, 150 x 80. II 17. Or pap. Good. Ind. nast. Cond. good.

1450.

کما ، جدولی

KITĀB-I-JADWĀLI

C 2

A treatise on Arabic grammar, dealing with various forms of regular and irregular verbs. In different copies it is variously called *Dastūrū'l-mubtadā*, *Ṣarf-i-af'āl*, etc. The author's name is not given, and the date of composition is also unknown. According to the commentary, described further on in this Catalogue, No. 1452, the author was called Muhammad Bihānī. If the commentary in question has really been dedicated to Firūz-Shāh, the original treatise must have been composed before the end of the

VIIIc AH See EIO 2425-2427 R 525, etc Cf St No 9 on p 125 Copied probably in 1188 AH as other works included in the same *maḡmū'a* Beg

الحمد لله اعلم . که این کتاب در دست افعال

B1 v S 320 × 165, 260 × 110, ll 18 Europ pap Ind nast Cond good

## 1451.

The same

C 3

Another copy of the same work, dating from the end of the XIIc AH Beg as in the preceding copy Fol 1 contains the end of another treatise

S 205 × 150, 170 × 110, ll 13 Europ pap Ind nast Cond good

## 1452.

شرح جدولی

SHARH-I-JADWALĪ

C 14

A commentary on the preceding work As already mentioned in No 1450 the authorship of the *Jadwālī* is ascribed to Muhammad Bihānī (see f 5) The prince, to whom the commentary is dedicated, may be Fīrūz-Shāh (if this expression is not merely an honourific epithet), as given on f 5v

سرخی به عبارات ساده در بیان کلمات و احکام و برای معارفه  
و هدایت دینداران و عالمای دین و رعایت حقوق و مصلحت و مصلحت  
( نظم )

آن حسود که از بی اساس ادعا ، ملک جهان ، ملک سرور و کار کرد ،  
میرور سه که و عدله ملک سروری ، و در هیچ سبب حلقه استوار کرد ،

The commentary is arranged in questions and answers The name of the commentator is not mentioned Many lacunae ff 33v-36v are left blank Transcribed in the XIIc AH Beg

سپیس ، ستانس بر اعی اساس مر الهی و داساهی را الهی

S 215 × 115, 140 × 65, ll 13 Or pap Ind nast Cond good

## 1453.

صرف و صرف

SARF-I-MĪR

C 18

A concise treatise on Arabic grammar, by Mīr Sarvid Sharif Jujānī, d 816/1413-1414, a most popular school-book See Bl II

931 (4), EIO 2406-2411, B<sub>1</sub> 176 (5), EB 1653-1656, P<sub>1</sub> 180, 181, 186, R 522 etc *Ind lib* Bh 260 (2), St No 1 on p 125 Cf also Notices et Extraits, X, pp 4-12 Often lithographed in various countries The present copy was transcribed at 'Azīmābād, probably towards the end of the XIIc or the beg of the XIIIc AH Copious glosses Beg

الحمد لله . . . . .  
 كونه اسم الله

S 235 x 140, 190 x 90, 11 13 Or pap Ind shikasta nast Cond good

1454.

The same

C 28

Another copy of the same work. It was written so as to leave place between the lines for a commentary, but only on a few initial pages some interlinear and marginal notes and glosses have been filled in, and the remainder is left empty. The copy itself is incomplete. Transcribed towards the end of the XIIIc AH. Beg abruptly, without a doxology.

بدانکه کلماتی که در زبان عرب است الح

Bd v Ff 24v-37, S 185x120, 145x80 ll 10 Or pap Good Persian nast  
Cond good Note Purchased in Ispahan, July 25th 1811

1455.

The same

C 10

Another copy of apparently the same treatise, dated 1112 AH. It is almost entirely illegible, because on many pages the ink has faded under the influence of dampness, some pages being blank.

Ff 16, S 160x85, 105x50, ll 9 Or pap Ind nast Cond hopelessly bad

1456.

سبحانك يا ذا الجلال والإكرام

SHARH-I-SARF-I-MĪR

C 16

A commentary on the preceding work, by Nūi(u'd-Dīn) Muhammad Fuzūn (or Furūn ?) b. Faṭḥu'l-lah Lāhūrī, who flourished in the reign of Aurangzīb, to whom the work is dedicated (cf f. 3). Copied in the XIIc AH. Beg.

نحمدك يا من بركة الصلوة والسجدة والسهام والرس في الكعبة لعيرة الحم

Ff (89), S 215 x 115, 165 x 75, ll 15 Or pap Ind nast Cond bad Injured by repairs

1457.

NAHW I-MĪR

نحو مير

C 25

A short treatise on the usual topics of Arabic grammar. The exact title, the name of the author and the date of composition are not mentioned in the present copy, but it seems to be the same work as the one described in B1 178 (2) and EB 1664 (1), 1668. If this identification is correct, the authorship must be ascribed to the same Mīr Sayyid Sharīf Jujānī, see Nos 1453-1456. Copied towards the end of the XIIc or the beg. of the XIIIc AH. Beg.

الحمد لله .. این مختصر است مضمون در نحو الم

Ff 14 S 325 x 180, 260 x 130, ll 16. Or pap. Ind. bad shikasta, in many places without diacritical dots. Different hands. Cond. tol. good.

1458.

ZUBDATU'S-SARF

زبدة الصرف

C 11

Another school-book on Arabic grammar, sometimes also called *Zubdat fī 'ilmi's-sarf*, chiefly dealing with the conjugation of the irregular verbs. It was composed by Zahīr b. Mahmūd b. Mas'ūd al-'Alawī. The date of composition is not known. See EIO 2411 (4), 2412 (4), 2413 (3), 2420, B1 176 (4), EB 1657 R 524, cf. St. No. 6 on p. 125, etc. Transcribed in the beg. of the XIIIc AH. Beg.

الحمد لله الموعود بالتصريف والمعدود بالنقص الم

Ff 6 S 310 x 170, 240 x 115, ll 16. Or pap. Ind. coarse nast. Cond. good. CFW 1825.

1459.

The same

C 29

Another copy of the same work, incomplete at the end, dating from the beg. of the XIIIc AH. Beg. as in the preceding copy.

Bd v. Ff (57-68), S 180 x 130, 130 x 65, ll 9. Or pap. Ind. nast. Cond. good.

1460.

شرح زبدة الصرف

C 15

1453. A commentary on the preceding work, by Muhammad, or SARF-I-MĪR ad-Naqī (as given in the colophon) Daiwīsh-i-Qādūī 122, etc. Copied in 1188 AH. Beg.

A concise treatise. Jujānī, d. 816/1413-

الحمد لله الذي هو الرحم و الرحمن الم

15, 140 x 65, ll 13. Or pap. Ind. nast. Cond. tol. good.

1461.

(رسالہ در نحو)

(RISĀLA DAR NAHW)

C 2

A short treatise on Arabic grammar also without any indication of the proper title, author's name or date of composition Copied towards the end of the XIIc AH Beg

دداں رحمت اللہ کہ در علم نحو کتاب میگذرد الف

Bd v If 11 (1-23) For measurements, etc., see above No 1451

1462.

شرح میزان فی علم الصرف

SHARH-I-MIZAN FI ILMI S-SARF.

Ob 11

A commentary on a treatise dealing with Arabic conjugation The names of the author and the commentator are not mentioned neither the date of composition Copied towards the middle of the XIIc AH In the heading the title is given here as *Kitabu'l-Mizān* Beg

الحمد لله .. حمدت الف من کوید این دنیا سود الف

Bd v If 28v ff For measurements, etc., see No 1412

1463.

(رسالہ اوزان و میزان)

(RISALA-I-AWZĀN WA MIZĀN)

C 23

A short treatise on Arabic grammar dealing chiefly with verbal forms No indication of the exact title, author's name or the date of composition Copied in the XIIc AH Beg

الحمد لله .. که حملة العاط از زوی وزن بر در دوعصب الف

Bd v If 20-33v (1-20 must be placed after 1-30), S 20v x 11v 155 x 115, ff 9  
Europ pap Ind nast Cond good

1464.

(رسالہ در صرف)

(RISALA DAR SARF)

Ob 11

1 (ff 11-44) A treatise on Arabic grammar chiefly dealing with the conjugation of verbs The exact title the name of the author and the date of composition are not mentioned The treatise seems to be incomplete at the end Copied in the XIIc AH Beg

الحمد لله .. د ان . که در علم صرف الف فی کل الدعاء الف

2 (ff 44v-53) A commentary, apparently on the preceding treatise. No indication as to the name of the author etc. Beg

حدائی که مہربانست بمشددہ اسب و بمسایددہ اسب خلق الہ

Bd v Ff 41-53 For measurements, etc. see No 1412

1465.

(نسخہٴ مکتوبہ)

(NUSKHA-I-MUNSHĀ IBA)

C 28

A treatise on Arabic grammar apparently identical with that described in EIO 2412 (2) B1 176 (2) etc. The name of the author, etc. are not given. Copied towards the end of the XIII c. AH. Beg

الحمد لله . . . دان . . . کہ شمعہ اعمال بر در دوعسب بالایی  
و زبانی الہ

Bd v Ff 8-20v, S 205 x 145, 180 x 95 ll 50. Or. pap. Ind. coarse nast. Cond. not quite good.

1466.

دستور المتدی

DASTŪRU L-MUBTADI'

C 1

A treatise on Arabic irregular verbs, by Safī b. Nasī, who compiled it for his son, Abū'l-Mukārim Isma'īl. See EIO 2428 P1 38, R 524, etc. Ind lib. Bh 260 (1). Copied at 'Azīmābād 1182 AH, by Mīr Madhhab 'Alī. Beg

الحمد لله الذي يصر . الاحوال و يحكمه . الاعمال و يكشف العلل الہ

S 235 x 140, 190 x 90, ll 13. Or. pap. Ind. nast. Cond. tol. good.

1467.

(مکتوبہ)

(MAJMU'A)

Oa 18

Two treatises on Arabic grammar. Transcribed in 1174 AH by Jamāl Muhammad, in Haydarābād.

1 *Mulhtasari-ṭ-Khāṣṣiyatu'l-abu'āb* (ff 1-20v). A short condensed version of a treatise on Arabic grammar, called *Khāṣṣiyatu'l-abu'āb*. The name of the author of the original work and that of the compiler of this abridged edition, etc. are not mentioned. Beg

دان درفک الله تعالی علماً نابغاً و فہماً کاملہ کہ حملہ

Wādūī

2 *Kifāyat al-mubtadi*' (ff. 21v-52v) A treatise on Arabic grammar. The name of the author and the date of composition are not mentioned. Beg

الحمد لله .... بدان  
که کفایة المبتدعی در علم عربی و در علم  
دعوی و تنقیح ادب الهم

Fr. 2, S. 170 x 110, 120 x 70 ll. 11. Or. pap. Ind. mast. Cond. rather bad. Injured by dampness.

1468.

(مجموعه)

(MAJMU' A)

Oa. 41

A collection containing two short treatises on grammar. Transcribed in 1182 AH, at Azimābād, by Sayyid Bashārat 'Alī

1 (*Risala dar sanf*) (ff. 2-5). A short treatise on Arabic grammar without title and author's name. It begins abruptly

ما قالی و یزد مد که ملحق است به رباعی . در کون است الهم

(ff. 1v contains some scribbly notes)

2 *Ḥā ibn l-lughāt* (ff. 17-25). A treatise on various forms of Arabic verbs and nouns (the title is given in the colophon). The name of the author is not mentioned. Beg

حد فط است . مولی ای دوز الهم

Bd. v. S. 230, 115 x 85, 90, ll. 15. Or. pap. Bd. Ind. mast. Cond. tol. good.

1469.

میران فی علم العربی

MIZĀN FI 'ILMI S-SARF

C. 21

A treatise on the usual topics of Arabic grammar, also briefly called *Mizān*. The name of the author and the date of composition remain unknown. See Bl. II. 931 (1), EIO. 2415-2417, B. 176 (1), EB. 1663 (1), R. 521 etc. Copied towards the end of the XIIIc. or the beg. of the XIVc. AH. Beg

الحمد لله .... بدان  
که حمله و ال و تصریع و طرح و رواج است  
مناهی و متارج الهم

Fr. 26, S. 195 x 105, 110 x 75, ll. 10. Or. pap. Ind. mast. Cond. good.

1470.

The same

Oa. 39

Another copy of the same work, dating from the beg. of the XIIIc. AH. The beginning slightly differs in wording but afterwards the text coincides with that of No. 1469. Beg

الحمد لله  
رسالة عز و فارسي  
داس . کلمه معانی در حیات کوبه است معنی

Bd v. Ff 37-48, S 205, 150 155 x 10, 11 11 Or pap Ind nast Cond tol  
good Copious marginal and interlinear glosses

## 2 Persian Grammar

1471.

(رسالة عز و فارسي)

(RISĀLA-I-SARF-I-FĀRSĪ)

Os 16

A treatise on Persian grammar and prosody apparently the same as the one described in EIO 2522 The exact title the name of the author etc are not known The work must have been composed before 1154 AH as the present copy was transcribed in that year (the 24th of Muhammad Shāh's reign) Beg

الحمد لله  
امرا مد حدن کلمه فارسي در حیات عذاب معنی کتب است

Bd v. Ff 1x-6 S 220, 135 185 x 100 11 14 Or pap Ind nas Cond tol good

1472.

The same

C 9

Another copy of the same work dating from the XIIc AH Beg as in the preceding copy

Ff 7, S 100 x 110 160 x 90 11-14 Or rap Ind nast Cond bad

1473.

(رسالة آمادن)

(RISĀLA-I-ĀMADAN)

C 23

The well known list of Persian irregular verbs with their principal forms Copied in the beg of the XIIIc AH Beg

سوي رام ، آعدس ، آعد ، ميآيد اسم

Bd v. Ff 1x-5x, S 205, 145 185 x 115 11 9 Europ pap Ind nast Cond good

1474.

The same

Os 2

Another copy of the same list, slightly different from the preceding one Hindustani equivalents added under the line. Copied towards the end of the XIIc AH Beg

آعدس ، ميآيد اسم

Bd v. Ff 30x-33x For measurements etc see No 1351

1475.

(رسالة آموختن)

(RISĀLA-I-ĀMŪKHTAN)

C 1

Another list of Persian irregular verbs with more details than in the preceding two lists Hindustani interlinear equivalents (in red ink) Transcribed in 1223 of the Mawlūdī era, by a subject of Tīpū Muhammad Rustam Beg

آمُوختن، آمُوخت، آمُوخته، بود، بود

S 215 × 150, 150 × 100, 11 7 Europ pap Ind nast Cond good

1476.

(رسالة کردن)

(RISĀLA-I-KARDAN)

Oa 39

A short list of Persian verbs (with interlinear Hindustani equivalents), and a few grammatical notes Apparently incomplete, of a fragmentary character Copied in the beg of the XIIIc AH Beg

کردن، کردی، کرده است

Bd v Ff 49-53, For measurements etc see No 1470

1477.

مواعید الف و الف

QAWĀ'ID-I-LUGHĀT-I-FURS

C 29

A Persian grammar, based on various standard works such as the introduction to the *Farhang-i-Rashīdī* (see above, Nos 1431-1432) etc The author Abdu'l-Wāsi' Hānawī, lived towards the end of the XIIc AH Cf R 998, 1096, etc The present copy dates from the beginning of the XIIIc AH Beg

الف استعروا رحم و الف حذر الرحمن الف

Bd v Ff 1-10 S 180 × 130 130 × 65 11 9 Or pap Ind nast Cond good

1478.

تکملة وهاى

TAKMILA-I-WAHHĀBĪ

E 77

A treatise on Persian grammar composed in 1187/1773-1774 (chronogram in the colophon (بود خوش بدان نام عدد الوهاى) by Ghulām Ahmad Siddiqī b 'Abdu'l-lah b Ibrāhīm Ujjaynī, who dedicated his work to Nawwāb 'Abdu'l-Wahhāb-Khān Nusrat-

Jang The treatise is divided into a *muqaddima* and 23 *hābs*  
Copied towards the end of the XIIc AH Beg

ساس و ستانس و واحدى را كه وجود الهى

Ff 47 S 185×150, 150×100, ll 13 Europ pap Vulgar Ind nast Cond good

1479.

تحفة العجم

TUHFATU'L-'AJAM

I 2

A treatise on Persian grammar, commenced in 1212/1797-1798 and completed in 1213/1798-1799, dedicated to John Heibert Harrington (of f 11v) The author calls himself Husayn Shāh, with the *takhallus* Haqīqat (f 10v) The work is divided into one *pīshkash* five *tuhfas*, and a *khātima* Copied in 1223 AH by Muhammad Muhsin The first eight folios are occupied by an index, and the treatise begins on f 9

آراستگى سخن محمد سخن آورى سب كه رعا نگار الهى

S 220×155, 165×85, ll 13 Or pap Ind nast Cond good

1480.

تحقيق العوائى

TAHQĪQU'L-QAWĀNĪN

C 1a

A Persian grammar, composed by Muhammad Fasīhu'd-Dīn, with the *takhallus* Fasāhat, 1262/1844 (chronogram رنده الصواط , etc ), as stated in the concluding lines It is divided into two *taqīns*, and based on various standard works, such as the treatise by 'Abdu'l-Wāsi' (see above, No 1477), etc Copied in 1273 AH , by Muhammad Mūsā Beg

الحمد لله اه بعد حمد و صلوة و تسديده مناد كه اين رساله است

مسمى بتحقيق العوائى الهى

S 225×175, 170×95, ll 13 Europ pap Modern Ind nast Cond good Presented by Naw wāb 'Azīz Jang, Haydarābād, 13 Dec 1915

### C. Prosody and Poetics.

1481.

انيس الشعراء

ANĪSU'SH-SHU'ARĀ

Oa 22

Two fragmentary treatises on prosody and the theory of poetical composition The general style of both seems to be the same they are copied by the same hand and written on the same

kind of paper. Although the first part contains only the *end* of a treatise, and the second half is only the *beginning* of another one, while the catch words do not coincide, it yet seems as if both form one work but are wrongly bound and that some folios in the middle have been lost. The title, as given above, is found in the colophon of what is the first fragment, on f. 30v. The name of the author is given in its proper place in the beginning of what forms the second fragment, as 'Abdu'l-Rahīm b. Mu'rūf, who divided his book into three *fasls*, with numerous subdivisions. The date of composition is not given, but the treatise must have been composed before 852/1448 which is given as the date of transcription in the colophon on f. 30v. The work is not mentioned by Hājji Khalifa. Beg. of the first fragment (f. 1)

ما اعلیٰ را رحمة ، مخصوص ناسد الم

Beg. of the second fragment (f. 32v)

حمدی حد و ندای یی عد حصرت ناساهی را که الم

Ff. 41 S 195 × 140 140 × 85, ll 15 Or. pap. Khoras. nast. Cond. bad. Dirty, repaired

## 1482.

دستور المظم

DASTŪRU'N-NAZM

M 80

A treatise on Persian prosody and the methods of versification composed in 1140/1727-1728 by Muhammad Wālih b. Mīn Muhammad Bāqī Mūsawī (f. 3). It is divided into a *muqaddima* and four *bābs* (not three as in EIO 2119). See EIO 2119, R. 859 etc. Copied in 1191 AH at Jaypūr. Beg.

نرحسده مصرعی که از رنگندی و رسائی خون سرور است الم

Ff. (43) S 170 × 105 125 × 65, ll 11 Or. pap. Ind. nast. Cond. bad. Paper is decayed and the repairs have rendered many pages illegible

## 1483.

( رساله در عروض فارسی )

(RISĀLA DAR 'ARŪṬ-I-FĀRSĪ)

C 29

A short treatise on Persian prosody and the methods of versification, apparently extracted from a larger work on similar subjects. It contains only the *third* (f. 11) and the *fourth* (f. 47) *qulzārs*. The title of that original work is not given. Copied in the beg. of the XIIIc AH. On ff. 52-56v there are scrappy

notes, chiefly on Hindustani grammar Beg of the *third qul-ān*  
(f 11)

کلوار سوم و ستارہ بر دو کل، کل اول در اتدای شعرو اسماء آن، کل  
دوم در تروعر الہ

Beg of the *fourth qul-ān* (f 47)

کلوار چہم و ستارہ بر دو کل، کل اول در ستارہ، کل دوم در اسماء، کل

THEFATU'L-AJAM  
Bd v Ff 11-56v For measurements, etc see No 1477

## 5 Astronomy, Astrology, Mathematics, etc

1484.

نہد، باب

BĪST BĀB

H 4

The famous treatise on the astrolabe by Nasīru d-Dīn Tūsī, see above, Nos 1182, 1372-1378 It is divided into 20 *bābs* and its full title is *Bīst bāb dar ma'rifat-i-aṣṭulāb* See EIO 2254 (2), RS 155 (2), EB 1503-1505 P1 69, R 453 Mehien 9 Getha C No 38, Dorn C 112 309, etc *Ind lib* Bh 225 Copied in 1212 AH by Muhammad Mīrzā Safawī for the Governor-General سرحان  
، ie Sir John Shore Teignmouth (1792-1797) Beg

اما بعد این کتاب در علم ستارہ و عریب اصطلاحات

F1 (33), S 135×70 95×35, ll 14 Or pap Ind callig nast Cond good  
Slightly worm eaten Occasional glosses

1485.

ردیم حدید سلطانی

ZĪJ-I-JADĪD-I-SULTĀNĪ

J 24

The well known edition of the astronomical tables of Ulugh-Be, the grandson of Tīmūr (852-853/1448-1449) It is the second or revised version of his original work and was compiled by him with the assistance of Salāhu d-Dīn Mūsā surnamed Qādī zāda Rūmī, Ghiyāthu d-Dīn Jamshīd, and Alī b Muhammad Qūshchī (d 879/1474-1475) The present edition is divided into four *maqālas* (their headings are given in EIO 2233) See Bl II 785-788 EIO 2233-2236 EB 1515-1518, P1 358, R 456, etc *Ind lib* Bh 227, Mad1 166-167, St No 3 on p 102 Edited by Sébillot, Paris, 1847, translated into French by the same Paris, 1853 There are also several older printed editions, such as those by J Greaves, London, 1650 T Hyde, Oxford 1665 etc The

تَدَارِكُ الَّذِي حَلَّ فِي الدَّارِ بِرُوحًا وَجَعَلَ مِمَّا سَرَّاحًا الْحَمْدُ

1486.

J 15

ستادرس و سدرس ى اداره و درس ناسلشى را الم

1487.

شرح ربہ حیدر سلطانہ

J 18

حدیث احمد و حدیث ۱۰۰ را، بوشم و کدایشی الم

1488.

J 19

S-230 x 145 175 x 90 H 21 Or pap (Good Ind. nest cond. tol. good slightly worm eaten)

1489.

رساله در هیئت

RISĀLA DAR HAY'AT

J 11

The well known treatise on astronomy by the same 'Alī Qūshchī as mentioned under No 1485 His full name was 'Alāu'd-Dīn 'Alī b Muhammad The work is divided into a *muqaddima* two *muqālas* and a *khātima* See Bl II 789, EIO 2240-2241 EB 1534-1538, P1 351 R 458, Aum 137, Mehien 9, Doin C 303 Kiafi 139 etc Copied in 1225 AH (? almost illegible, erased)

Beg

الحمد لله اما بعد این کتاب مستمل است بر همدسته الهی

Ff (24), S 200 × 155, 150 × 105, ll 21 Europ pap Ind nast Cond good

1490.

رساله در معرفت نجوم

RISĀLA DAR MA RIFAT-I-TAQWĪM

J 13

A treatise on eras, the principles of computation of almanacs, etc, by the same Nizāmu'd-Dīn Abdu'l-'Alī b Muhammad al-Bujandī, as the one mentioned under No 1487 It was completed in 883/1478 and divided into 20 *bābs* See EIO 2246 EB 1539-1540 R 452-453 Aum 138, etc Copied in 1068 AH Beg

اما بعد این مختصر است در معرفت نجوم الهی

Ff 12, S 200 × 140, 155 × 85, ll 19 Europ pap Ind nast Cond good Slightly worm eaten

1491.

حلاصة تعویم

KHULĀSA-I-TAQWĪM

G 60

A short fragment of contents similar to those of the preceding treatise, originally divided into 33 *fasls* It is fragmentary and the author's name, the date of composition etc, are not mentioned Beg

این مختصر است در معرفت نجوم مستمل بر ۳۳ فصل و این کتاب را خلاصه تعویم گویند الهی

Bd &amp; ff 172v-175 For measurements, etc see No 1358

1492.

(مجموعه)

(MAJMU A)

J 24

A collection of astronomical and astrological treatises of different authors Copied in 962 AH

1 (*Risāla dar ahkām-i-darajāt*) (ff 1v-20) A treatise on astrology, explaining the methods of foretelling the future of men born under different constellations. The name of the author is mutilated, and only the word Bābulī is clearly legible. The title and the date of composition do not appear. The headings, for which space is reserved, probably intended to be written in red ink, are not filled in. Copied in 962 AH. Beg

الحمد لله جلد کویده اله ، (sic) این رساله ماک الحکمه ، نویسی اله

2 (*Risāla dar tauālī'*) (ff 21v-36) A treatise on the influence of the various constellations upon the fates of men. The headings are also not filled in, as in the preceding work. Copied in 962 AH. Beg abruptly

دلیل بود که عمر العفس و کرامی و نیک نیک و فراج زوی بود اله

3 (*Risāla dar burūj*) (ff 37v-47) Another treatise on predictions of various events from the positions of the constellations, etc. The headings are also left unwritten, no mention of the author's name, date of composition, etc. Beg also abruptly

... و فصل های دوازده روح که طالع سال بر کدام روح اله

4 (ff 47v-48) A short note of astronomical contents dealing with the measurement of distances. Beg

بطالموس (sic) حکم رصد کرده است ارتفاع قطب اله

5 (f 49v) An astrological table

Bd v. Ft 1-49v For measurements, etc., see No 1485

## 1493.

دوامع احکام المکوم

JAWĀMI' AHKĀMI'N-NUJŪM

J 4

A treatise on astrology, dealing with various heavenly and meteorological omens, compiled, as stated in the preface from 257 (!) different works. The present copy is incomplete at the beginning, and probably on account of this defect it does not contain the name of the author. According to Hājji Khalifa, v II p 636, No 4243, the name of the compiler was Abū'l-Hasan Alī b Zayd al-Bayhaqī. The date of composition is not given, but it seems probable that it was 977/1569-1570, which appears at the end as the date of completion of *tahzīb*. The copy dates in appearance from the XIIc AH, and therefore the year 977 AH must be either that of completion of the work itself or the date of the earlier copy from which the present one was transcribed. The

work is divided into 10 *fasl*s. The copyist calls himself Maẓhar al-Dīn Muhammad ash-Shaif al-Hāfiz al-Qādūrī Beg abruptly

و این کتاب را حوایج احکام الدوله نام کرده ام

Bd v S 250 × 145, 210 × 100 l. 27 Or pap Ind nat Cond good A note by H Beveridge dated 22 XI-1895, concerning the contents of the book

## 1494.

(مجموعه)

(MAJMU'A)

J 4

Three short treatises on astronomical matters by Abdu'l-Rahīm b Sālīh Muhammad b Nāsir'd-Dīn Siddīqī Fakhīrī, who dedicated his treatises to Khalīlu l-lah Ibrāhīm 'Ādil-Shāh (987-1035/1579-1626)

1 *Ghāyatu't takarrīf* A short treatise on the correct methods of the determination of the direction of Mekka (*qibla*) Beg

حمد مرعلمی را که در ( آفت ) کریمه هدا حلل الله الع

2 *Minhāqu't tahqīq* A short treatise, in Arabic, on the astrolabe with directions as to its use Beg

الحمد لله الواحد الصمد بلا دماء العدد الع

3 (*Risāla dar astrulāb*) A treatise on the astrolabe, again in Persian also dedicated to the same prince. It is a criticism, with corrections of a commentary on the well known treatise *Bist bāb* (see No 1484). The name of the author of this commentary is not mentioned (the work may be the *Shāh* by Nizāmu'd-Dīn Buḡandī, cf above, No 1487) Beg

دانیل رحمانی و کتابها همه او است و نامی عبادها الع

Bd v For measurements etc, see No 1493

## 1495.

تاریخ جدید اکبر شاهي

TA'RĪKH-I-JADĪD-I-AKBAR SHĀHĪ

Oa 3

An extract from the *second fasl* of this work. Its authorship is attributed to 'Abdu'l-Majīd b Muhammad Qutbu'd-Dīn Munajjim-i-Akbar Shāhī. It deals with the constellations which influence every month, the propitious days and hours etc. Copied in the XIIc AH. Beg

هو العدس، از فصل دوم من رساله تارخ جدید اکبر شاهي تصنیف

عدد المجدد من محمد وطب الدس معجم اکبر شاهي در دین دانستن آنکه

و در هر روزی در کدام روح است الع

Bd v Ff 13v-20v For measurements, etc, see No 1497

1496.

(مکملہ حروف - ایں)

(MAJMŪ‘A-I-HURŪF-I-ABJAD)

43

A large volume, apparently dating from the beg. of the XIc. AH containing not a single line of connected text (except for a few scrappy notes on the fly-leaves). The pages are uniformly divided into  $28 \times 28 = 784$  squares filled with what seem to be permutations of four algebraic signs, here in the form of Arabic letters in the order of *abjad*.

ا ا ا ا ا ا ا ا ا ا ح ا د ا ل ا ل ا ل ا

It so the total number of folios must have been 392, but the copy is incomplete. It is impossible to suggest any satisfactory explanation as to the purpose of this voluminous production. It may have some mathematical, or perhaps magical object.

S 320 x 245 235 x 225, ll 28 Or pap Ind nast Cond good

1497.

ندائع العمون

BADĀ I'U L-FUNŪN

K 1

A treatise on arithmetic based on the Sanskrit work *Līlāvatī* composed in 1074/1664 (the third year of Aṅgazīb's reign, see f 3v) at Etawa by Mīdnāmal (میدنامل) son of D'haṁdas Narāyaṇ b Kalyāṇmal Kāyat'h Sakta (f 3) See EIO 2259 Copied in the XIIc AH Beg

حزبان حزبان میائس واحد الیہاری کہ سبک دتہ الہ

Fr (46), S 205 x 105, 175 x 70, fl 17-18-20. Or pap. Bad Ind shik' sta. Cond  
tol good

1498.

## حكم الرابع

## HIKAMU'R-RIYĀDĪ

J 17

A large treatise on mathematics and astronomy, commenced in 1120/1708-1709 (the title is a chronogram for this date see f 8v), and completed in 1130/1718-1719. It is a commentary on an earlier treatise on astronomy in Arabic, called *Kitāb-ṛ-Ḥaḡh-mīnī* or, with its full title *Al-mulakhkhas fī'l-hay'at* (see f 26v) and it was composed by Mahmūd b Muhammad b 'Umar al-Jaghminī al-Khwārazmī (cf f 25), d 618/1221 see Brockelmann, *Gesch d Arab Lit*, v I, p 473. The author of the present, Persian work calls himself (f 8) Muhammad Zamān b Muham-

mad Sādiq b Abī Yazīd Anbālījī Dihlawī His introduction (ff 1v-23v) is written in bombastic Arabic although the bulk of the work is Persian See on other Persian commentaries of the same work EB 1524 Cf St No 20 on p 105 Copied in 1133 AH by Muhammad Kāzīm b Muhammad Qāsim Beg

احسن الهند التي تصورها الخاطه عرائس الكرام

Ff ( 7) > 120 × 300 300 × 205, II 9 Or pap Ind nast Cond good Bad vignette Note Bodham Calcutta May 1st 1787

1499.

جدول احتیارات

JADWAL-I-IKHTIYĀRĀT

J 2

Astiological tables, showing the position of the moon the influences of various constellations at every day, hour, etc There is no introduction the exact title the name of the author etc, are not mentioned Cf St No 7 on p 103 The work seems to be fragmentary Copied apparently in the XIIc AH It opens with the first table, which has the heading

جدول احتیارات و ممر در سروج دوارده گاه

Ff 17 S 245 × 155 210 × 135 II 21 Or pap Ind nast Cond good

1500.

(مکتوبه)

(MAJMU'Ā)

Oh 3

A collection of astronomical and astiological treatises copied apparently towards the end of the XIIc AH

1 *Kifāyat-u't-ta'lim* (?) (ff 1v-15) A treatise on astronomy very incomplete The beginning was transcribed from a defective original, and space was left probably with an intention to fill in the lacunas afterwards It ends abruptly, and it is difficult to say how much is lost The title as above is given just in the beginning The author's name is also defective Abū l-Mahāmid (probably to be read Abū l-Hāmid) Muhammad b Mas'ūd nawī The work is divided into numerous sections each differently called *jins nau' sinl fasl*, etc Beg

دانه نام این کتاب علم نجوم کتبه التعلیم و کتاب التبحر

2 *'Aql-i-dūyūm dar astulāb* (ff 47v-56v) A portion of a treatise on various astronomical mathematical and other subjects with the title *'Uqūl-i-'ashara*, composed in 1081/1673 by Muhammad Barārī Ummī, son of Muhammad Jamshīd b Jabbānī-Khān

b Majnūn-Khān Qāqshāl, the same as the author of the *Muḡmal-i-mufasssal*, a work on history, described above, No 43 in this Catalogue See EB 1495, Pr 168, Fl I 43 *Ind lib* Bh 222 (GC I 667) This extract contains only the second 'aql, on the astrolabe, beg

دانا (و) آگاه باشد که اسطرلاب نام یونانی است اله

3 *Risālat fī'l-'amal bi'r-rub* (ff 57-62) A very short treatise, in *Arabic*, on the handling of the quadrant Cf R 827 Divided into 10 very short *bābs* Beg

الحمد لله مبداء رساله فی العمل بالربع اله

4 *Sad bāb dar astrolāb* (ff 63v-132v) A treatise on the astrolabe and the methods of its proper use, in 100 *bābs* The name of the author, the exact title of the work and the date of its composition are not given Beg

الحمد لله اما بعد این مختصریست و شامل برصدات، باب اول

در بیان معدنی اسطرلاب و اسماء اجزاء آن و این باب در فصل است اله

Ff 132, S 165 × 95, 130 × 55, ll 18 Or pap Ind nast Cond not good Paper is decaying, especially where the folios are joined together, so that many of them have become loose

## 1501.

(رساله در طوابع)

(RISĀLA DAR TAWĀLĪ')

G 60

A very short treatise on foretelling the future in connection with the position of the constellations at the hour of birth, etc The author's name and the exact title of the work are not mentioned Copied in the XIIc AH Beg

بعد از حمد خدا و صلوات بر نبی . . این کتابست در بیان حقیقت

حال هر کس از مروت و رن و طالع انسان اله

Many marginal notes, of astrological and medical contents At the end there are lists of secret scripts, amulets, prayers for successful journeys, in *Arabic*, with Persian explanations and other scrappy matters

Bd v Ff 175v-193v For measurements, etc, see No 1358

## 1502.

(مجموعه طالعنامه)

(MAJMU' A-I-TĀLĪ'-NĀMA)

J 10

A collection of horoscopes, copied towards the end of the XIIc or the beg of the XIIIc AH

1 (ff 1v-4v and 17v-22) Several horoscopes of different persons containing dates of 1186, 1187-1190 AH etc Beg

از دستة تحویل ر شرح نای سی و یکم اسم

2 (ff 7v-16v ff 5-6v are left blank) A detailed horoscope of Abdu-l-leh b Hasan Ali Isfahāni born in 1153 AH at Isfahān There are many additional notes and tables Beg

الحمد لله الذي لم يلد ر لم يولد اسم

Ff 22, S 205 × 150 160 × 100, P 16 Europ pap Ind nast Cond good

### 1503.

(مجموعه طالع نامه)

(MAJMU'A-I-TĀLĪ -NĀMA)

J 7

Another collection of horoscopes, similar to the preceding No., dating also from the beg. of the XIIIc AH

1 (ff 1v-16) The same horoscope as (2) in the preceding copy

2 (ff 19v-37) Another version of the same, much more detailed with further additions Beg

الحمد لله و الصلوة على محمد و آله اسم

Ff 37, S 205 × 150, 155 × 95 Il 17 Europ pap Ind shik nast Cond good  
Ff 16v-19 are left blank

### 1504.

رساله در کتب سید

RISĀLA DAR TAḤQĪQ-I-SANA

M 89

A short treatise on eras, solar and lunar, calculations of dates etc It was composed in the beg. of the XIIIc AH, by Muḥammad Najmud-Dīn, surnamed Qadīr-quḍāt cf above, No 1061 The copy bears his seal, containing the date 1202 AH and is dated itself 1210/1796 or 1202 of the Bangāla era or 1203 of the Fasli era It was transcribed by one Fasīḥud-Dīn at Calcutta for the same Governor-General Sir John Shore (سو) Teignmouth (cf above, No 1481) Beg

حاله دار و صلوات و سلمه اما حد منکون مدله کدیر اسم

Bd v Ff 1v 10v S 240 × 150 170 × 90 Il 1 Or pap Ind nast Cond good

### 1505.

(فهرست سال)

(FIHRIST-I-THAMAR-I-SĀL)

J 6

A treatise on foretelling the crops of various fruits etc from the positions of the constellations in the beginning of the year

1225 of the Mawlūdī era Many additional entries, notes, etc., on magic subjects, on the phases of the moon, etc. The compiler's name is not mentioned Copied in the beg. of the XIIIc AH (probably in the same 1225 of the Mawlūdī era) Beg

حمد بن عبد بنی و صه ، بدر را کدم مهرسب بمرسال سار اله

Ff 49, S 190 × 120, 150 × 90, ll 11 Europ pap Ind nast Cond good

# 1506.

زبرجد

ZABARJAD

J 14

A treatise, in prose and verse, divided into 45 *qisms*, dealing chiefly with different astrological matters, but also giving a large number of various magical formulas, etc. It was composed for Tīpū, nawwāb of Mysore, by Zaynu'l-'Ābidīn Shustarī, the author of *Fathu'l-mujāhidīn*, etc. Copied in the beg. of XIIIc AH Beg

حمد بن عبد بنی و صه ، بدر را کدم ... اما بعد برای دادس

آرای اله

Ff (128), S 210 × 150, 160 × 100, ll 12 Or coloured paper Vulgar Ind nast Cond tol good

# 1507.

قواعد شناختن بروج

QAWĀ'ID-I-SHINĀKHTAN-I-BURŪJ

J 12

A fragment of a treatise dealing with the methods of finding the constellations and planets. The name of the author is not given. Copied towards the beg. of the XIIIc AH Beg

قاعدۀ شناختن بروج و منازل اله

Ff 7, S 150 × 100, 120 × 70, ll 10 Europ pap Ind nast Cond good CFW 1825

## 6. Magic, interpretation of dreams, methods of divination, etc.

### 1 Interpretation of dreams

# 1508.

کامل النعیر

KĀMILU'T-TA'BĪR

M 131.

A large work on the interpretation of dreams, which may be of great interest for the study of the folklore of the Muhammadan peoples. The author, Abū'l-Fadl Husayn b Ibrāhīm b Muham-

mad Tiflīsī, dedicated his work to a local prince in Asia Minor, Qhch-Aislān b Mas'ūd, 569-588/1173-1192. See EIO 2276, EB 1571(3), Mehren 45, etc. Cf St No 12 on p 98, (GC II 201). Cf also Bland's paper on the Science of Ta'bīl, JRAS, vol XVI, pp 124, 155. The authorities, on which the work is based, are enumerated in EIO 2276. The treatise is divided into 16 *fasls* for the list of their headings see EIO *ibid*. Copied in 1177 AH. A detailed index is prefixed, on ff 1v-21v (ff 22-24 are blank). The introduction, with the first 15 *fasls*, occupies ff 25v-56v, and the chief portion of the book, ff 56v-444v, consists of an alphabetical list of subjects of dreams together with their detailed explanations. Beg abruptly.

و نام ایس کتاب کامل التفسیر بهادام زینا که درین علم الح

Ff 444, S 240 × 135 180 × 90, ll 13 Or pap Ind nast Cond good

### 1509.

عجیر سلطان

TA'BĪR-I-SULTĀNĪ

M 46

Another large work on the interpretation of dreams, based on many standard works, amongst them the one described under the preceding No. It was composed in 763/1362 by Isma'īl b Nizāmī'l-Mulk, Qādī of Abarqūh (near Isfahān), who dedicated it to Shāh Shujā' Muzaffarī (760-786/1359-1384). Sultān Uways Jalāir (757-776/1356-1374) is also referred to. The work is divided into 10 *fasls*, which form the introduction. The book itself is arranged alphabetically, as the preceding work. See EIO 2277, EB 1571, etc. Cf St No 10 on p 97. The present copy dates from the Xc AH, and is slightly incomplete at the end. Beg

الحمد لله الذي من حواصل الانام دمسررات الاحلام الح

Ff (333), S 245 × 155, 175 × 95, ll 21 Or pap Pers nast Cond good

### 1510.

The same

M 45

Another copy of the same work, dated 1177 AH. Beg as in the preceding copy.

S 365 × 215, 275 × 140, ll 22 Or pap Ind nast Cond good.

### 1511.

(کتاب الرؤباء)

(KITĀBU'R-RU'YĀ)

M 94.

A treatise on the theory of the 'art of dreaming,' i.e. to see, in dreams what is required. The author's name, the exact title

etc , are not mentioned In the beginning the compiler states only that he composed this work for the instruction of his son Nūi  
Copied in the XIIc AH Beg

کتاب الرؤیاء ، در اصل مصدر است بمعنی رؤیای الح

S 215 × 120, 160 × 70, ll 16 Or pap Ind nast Cond good CFW 1832.

## 2 Divination by 'fāl' and 'istikhāra'

1512.

والنامه

FĀL-NĀMA

E 15

A treatise on divination by the Corān The author's name is not mentioned The treatise must have been composed not later than the XIc AH , because the copy dates from that time It contains instructions as to the secret meanings of the Arabic letters and methods to predict the future by them Beg (f 47v)

وال نامه قرآن محمد کلام شریح ابو سعد ابو الخضر گفته که الح

On ff 38v-46v there are many notes and poetical quotations, some of them rendered almost illegible by dampness Fol 55v contains the beginning of a *Fāl-nāma*, probably a version of the present work On ff 56v-57v there is a very short extract in Arabic, with the heading نعل من فتاوی نادر حادی .

Bd v Ff 38v-57v For measurements, etc , see No 1246

1513.

( مجموعه )

(MAJMU'Ā)

M 112

Two treatises on divination, transcribed in the XIIc AH

1 *Fāl-nāma* (ff 1v-32) A treatise on the mystical meanings of some Arabic letters and their combinations, for the purpose of fortune-telling The authorship is ascribed to Ja'far Sādiq and Alexander the Great, cf EIO 2264, etc Beg

الحمد لله . . . بدانکه این نامه را بوکل جمع کرد عافان و حکمان (sic)

و پیرا الح

2 *Fāl-i-angusht nihādan* (ff 33v-52v) On divination by putting fingers upon a special magical tablet on which the names of the prophets have been written The author gives instructions as to the details of the act, and also explains the influence of various prophets on the future Beg

فال انگشت نهادن ، هر که خواهد که شرح حال خود بداند باید که الح

Ff 52, S 205 × 130, 135 × 65, ll 12 Or pap Ind nast Cond tol good Slightly repaired

1514.

(فأل قرآن)

(FĀL-I-QUR'ĀN)

M 112a

Another treatise on divination by the Coran, also ascribed to the authorship of Imām Ja'far Sādiq, and said to have been sent by one of the Abbaside Khalīfs to Mahmūd of Ghazna (f 2). It consists of various tables, lists of special verses, prayers ascribed to the authorship of different Shī'ite Imāms, etc., all explained in Persian. Some passages are in cipher. Copied in the XIIc AH. Beg

الحمد لله .... بدانکه این فال قرآن بعیب محراب اسب و معتمد الهم

Ff 23, S 220 × 120, 170 × 80, ll 17 Or pap Ind nast Cond tol good

1515.

(مجموعه)

(MAJMU'Ā)

Oc 4

Some treatises on divination, contained in this scrap-book dating from the end of the XIIc, or the beg of the XIIIc AH.

1 (*Fāl-nāma*) (ff 1v-11). A treatise, in prose and verse, on the magical meanings of the Arabic letters in the Coran, from the point of view of their allusions to the future, by Munawwar Mahmūd Adīb. Beg

حسین آمده اسب در اخبار که چون مردم را مهمی بدس آید الهم

2 Fol 11v-12 are blank. On f 12v a note and a poetical quotation.

3 *Khāṣṣiyat-i-sūra-i-idh jā'a nasī'u'l-lah* (ff 13-14v). A short note on the interpretation of a Coranic verse (CX, 1), a few poetical quotations, etc.

Bd Ff 1v-14v, S 240 × 130, 165 × 85, ll 13 Or pap Ind nast Cond tol good

### 3 Divination by 'raml'

1516.

الشمس

KASHFU'SH-SHAJARA

A treatise on divination by the figures of 'raml', composed in 913/1507 (chronogram *سحرى*, see f 3), by Mahmūd b Isma'īl, with the *takhlūs* Kautharī. It is dedicated to Muḥammad Shaybānī (906-916/1500-1510). The treatise is divided into a *muqaddima*, four *bābs* and a *khātima*, and is based on an early work, *Shajara-i-raml* of Muhammad b 'Abdī'l-lah b 'Uthmān. J 20

Zinātī Maghribī, as stated in the preface Cf St No 13 on p 98  
Copied in 1114 AH Beg

الحمد لخالق الخلائق و السكر لكاتبه ، الدفائي الح

Ff (53), S 225 × 125, 165 × 80, ll 21 Or pap Ind nast Cond good.

1517.

شجرة پر ثمره

SHAJARA-I-PUR THAMARA

J 16.

Another treatise on divination by *raml*, based on the apocryphic book of Daniel The copy is incomplete at the beginning, and probably only on account of this defect the author's name and the exact date of composition are not found Copied in the end of the Xc AH Beg

... تا صد و پنجاه لعران بفعل معالجه امر جمعى الح

Ff (157), S 230 × 130, 175 × 100, ll 15 Or pap Ind nast Cond tol good  
Slightly injured by dampness

1518.

(مجموعه رسائل رمل)

(MAJMU' A-I-RASĀ'IL I-RAML)

J 9

Two treatises on *raml* The first transcribed in 1114 AH The second was apparently also copied about that time

1 *Risāla-i-Sukhāb dar 'ilm-i-raml* (ff 1v-34v) A treatise on *raml*, based on the book of Daniel The author calls himself merely Sukhāb It is apparently the same work as the one described in EIO 2268, although it seems to be shorter than the latter Cf St No 14 on p 98 At the end there are several notes and tables of a magical nature Beg (as in EIO 2268)

آمد اکمل و شکر آمد بعدد دراب رمل الح

2 *Kanzu'l-ghayb* (ff 35v-44v) Another short treatise on *raml*, also based on the book of Daniel (and several other authorities) The author calls himself Sa'du'd-Dīn Mas'ūd b Ahmad Nīshāpūrī It contains many tables Copied by 'Abdu'l-Qādir b Jamālī'd-Dīn Muhammad Beg

تبارک اسمک یا مصور الصور و الائتکال الح

Ff 44, S 230 × 120, 165 × 80, ll 21 Or pap Ind nast Cond good

1519.

(مجموعه رسائل رمل)

(MAJMŪ'A-I-RASĀ'IL-I-RAML)

J 8

Two treatises, one on the science of *raml* and the other on propitious days, copied in 1163 AH, or the third (*sic*) year of Ahmad Shāh

1 *Risāla dar 'ilm-i-nuqāt bi-dā'ira-i-abdah* (ff 1v-16v) A treatise on divination by *raml*, based on 'reliable books' The name of the compiler is not given Beg

الحمد لله انى رساله ادب در علم رمل كه از اكثر كتب معتبره العلم

2 *Misbāhu'l-anfās* (ff 17v-28) A short treatise on lucky hours, days, etc The author's name is not given Beg

حمد و تعالى بعد بدان آوردگارى كه در اب ممكنات العلم

Bd v Ff 1-28, S 250 × 145, 210 × 95 ll 19 Or pap Bad Ind shikasta Cond good

4 *Physiognomy (qiyāfa)*

1520.

(رساله در قیاده)

(RISĀLA DAR QIYĀFA)

M 99

A treatise on physiognomy the authorship of which is attributed to Imām Ja'far Sādiq The present copy is dated 1124 AH, but this date is rather suspicious, and the transcript seems to be of more recent origin Beg

الحمد لله اما بعد اين رساله فدايه مدلول از امام جعفر العلم

Ff 8, S 200 × 150, 160 × 105, ll 11 Europ pap Ind nast Cond tol good

1521.

(رساله در قیاده)

(RISĀLA DAR QIYĀFA)

M 100

Another short treatise on the same matters different from the preceding one, incomplete at the end The author, etc, are not given here Copied *raml*, *cor* *ent* from the XIIc *name* of the Beg

عالم اين علم را عالم العرب توان گفت العلم

Ff 4, S 200 × 120, 155 × 75, ll 13 Or pap Ind shikasta nast Cond tol good

1522.

(رساله در قیاده)

(RISĀLA DAR QIYĀFA)

Oa 11

Again a short treatise on the same *qiyāfa*, also without any

indication of the name of the author, the date of composition, etc  
Copied towards the end of the XIIc AH Beg

علم فراس که آن عبار است از عربی احلاق درونی الح

Bd v Ff 10v-17 For measurements, etc, see No 908

## 1523.

رساله در احکام احتلاج، ۳، اعصا

RISĀLA DAR AHKĀM-I-IKHTILĀJĀT-I-A'DĀ

M 46

A short versified exposition of the methods of fortune telling by the observation of various spontaneous movements of different parts of the human body, such as the pulsation (حسّتی) of the arteries, etc It is the same work as the one described in Aum 136, where it is called *Ikhtilāj-nāma* The name of the author does not appear, he states that this treatise was originally in prose, and that he has given it its versified form At the end of the work he gives an absurdly early date of composition, 385/995 (perhaps for 685/1286 ?)

سصد (شصد ؟) و پنج بود ماه تاد، که رطع من این سخن را داد

(The date may, however, belong to the original treatise) It is noteworthy that both copies, the present and the next one, are appended to the copies of *Ta'bīn-i-Sultānī* (see above, Nos 1509 and 1510) There is, however, no apparent connection between the two works In the case of this particular copy it appears that it was transcribed by a more modern hand than the text of the *Ta'bīn* (No 1509) in the same volume in which it is included  
Copied towards the beg of the XIIc AH Beg

آمد و شکر و ساس بردانرا، آو ریبددأ تن و - اسرا

Bd v For measurement, etc, see No 1509

## 1524.

The same

M 45

Another copy of the same work, dating from the end of the XIIc AH It does not have the heading as in the preceding copy Transcribed by a different hand and on different paper, more modern than those of the text of the *Ta'bīn*, to which it is appended Beg as in the preceding copy

Bd v For measurements, etc, see No 1510

5 *Alchemy, sorcery, amulets, incantations, etc.*

1525.

سحر العيون

SIHRU'L-'UYŪN

M 96

A treatise on alchemy and magic, partly written in special magical 'script (some of these passages, in the beginning of the book, are deciphered in interlinear glosses) The work, as stated in the preface, is an amplified translation of the Arabic treatise with the same title, of Abū 'Abdī'l-lah al-Maghribī (f 1v), also known as the *Lubāb* of Ibnu'l-Hājj, with additions from the '*Uyūnu'l-haqā'iq wa idāhu't-tarā'iq* by Abū'l-Qāsim Ahmad as-Simawī (of the VIc AH, see Brockelmann, *Gesch d Ar Lit*, v I, p 497), etc The present work was undertaken at the request of Amīr Sayyid Qāsim, much eulogised here The author's name and the date of composition are not given The present transcript is incomplete at the end, but in another copy, in the Imperial Library (see Bh 238), the date of composition is given as 907/1501 Transcribed in the XIIIc AH Beg

بسم الله الرحمن الرحيم  
الحمد لله الذي هدانا لهذا الذي كنا لنهتدي لولا أن هدانا الله

S 310 × 175, 230 × 125, ll 21 Europ pap Ind nast Cond good

1526.

(مجموعه)

(MAJMU'A)

G 35.

Short fragments of a legendary character dealing with demonology and magical practices Copied in 45, may be 1045 AH, in Haydarābād

1 *Pand-i-Luqmān* (ff 43-56v) Wise sayings of the legendary sage Luqmān, dealing with various magical practices, the recognition of propitious hours, etc Cf EIO 2217, EB 1241 (44), etc Beg

الحمد لله . . اني حمدت الله كثيرا لانه هدانا لهذا الذي كنا لنهتدي لولا ان هدانا الله

2 *Tārī'-nāma-i-mardān wa zanān wa dīw-nāma* (ff 57-60v) A legend about King Solomon who made a sort of census of all *dīws*, and assigned them to various luminaries and constellations, explanations of their influences upon the fate of persons born under their signs, etc Beg

الحمد لله . مهتر سليمان بن عمر دختري داشه

Bd v Ff 43-60v, S 320 × 195, 240 × 125, ll 23 Or pap Ind nast Cond good

1527.

تحفة العرائف

TUHFATU'L-GHARĀ'IB

Oa 30

A treatise on various magical practices as well as on the methods to paralyse the effects of sorcery, the evil eye, witchcraft haunting spirits, etc. The author calls himself Muhammad b Ahmad ad-Da'usī (here *الدري*) az-Zawwārī (not clearly written, may be also as-Sabzawāī or as-Saiwārī ?), who based it on an early book, also in Persian, by Ahmad b Muhammad b Ibrāhīm Tamīmī (found by him, as he narrates, in the house of an Arab while performing the pilgrimage to Mekka). Another copy in Bh 241 (3). The work described in R 871 under the same title seems to be different from the present one. Divided into 12 *bābs*. Copied in the XIIc AH, by one Amānu'l-lah. Beg

حمد محمد و سباس بی عدد بنار بارگاه ملک احد الحج

Bd v Ff 126v-143v For measurements, etc, see No 1261

1528.

(مجموعۃ الامیة)

(MAJMU' A-I-AD' IYA)

M 82

A collection of prayers, amulets, incantations, etc, with various explanations in Sufic and Shi'itic strain, in Persian and Hindustani. Towards the end there is a *Rūz-nāma* in Hindustani, also of magical contents. The name of the compiler does not appear. Copied in the beg of the XIIIc AH. Beg

اسناد دعای عجائب الاستعفار، در حجر چمدن آه ده اسب که رسول الحج

S 205 x 150, 170 x 95, ll 13 Europ pap Ind nast Cond good

## 7. Medicine and cognate disciplines.

1529.

نور العیون

NŪRU'L-UYŪN

G 63

A rare and early work on the maladies of eye, composed in 480/1088 by Abū Rūh Muhammad b Mansūr b Abī 'Abdī'l-lah b Mansūr al-Jurjānī, surnamed Zarrīn-Dast. He dedicated his work to the Saljuqide prince Sultān Malik-Shāh (465-485/1072-1092). The treatise is divided into 10 *maqālas*, subdivided in their turn into numerous sub-sections in the form of questions and answers. The full title is *Nūru'l-'uyūn fī amrādi'l-'ayn wa asbābihā wa 'ilājātihā*. It is chiefly based on the works of the

early Arab writer Hunayn ibn Ishāq, d. 260/873 (see Brockelmann, *Gesch d Ar Lit*, v I, p 205), but there are occasionally references to other early authors. In the present copy the language still preserves many archaisms although apparently some modernising has taken place, and it does not, therefore represent exactly the original Pārsī Dārī, i.e. the language in which the author wrote his book, as he mentions in the introduction. See GPh 367, EB 1575 etc. Transcribed probably in the beg of the XIc AH. The date is injured and only .. سنة اربع remains. Beg

الحمد لله . . . چندی . . . (damaged) منصور بن انسی  
عبد الله بن سرحانی الهم

Ff (284), S 245 x 165 175 x 115, ll 15. Or pap Indo Khorasan nast. different hands. Cond. tol. good.

## 1530.

دخیره حواریز می

DHAKHĪRA-J-KHWĀRIZM-SHĀHĪ

G 20

The famous compendium of medical science in all its branches, by Zaynu d-Dīn Abū Ibrāhīm Isma'īl b. Ḥasan (or Husayn) b. Muhammad b. Ahmad al-Husaynī al-Jurjānī, d. 531 or 535/1137-1141. It was composed in 504/1110-1111, and dedicated to the first Khwārizm-Shāh Qutbu'd-Dīn Muhammad (490-522 1097-1128), who is here called Arslān Tegīn (written تکیں). Abū l-Fath Muhammad. The work is divided into nine *bakhshs*, to which afterwards a *tatimmat* was added. The present copy contains only nine books: 1, on f 1v; 2, on f 67v; 3, on f 126v; 4, on f 254; 5, on f 283v; 6 on f 350v; 7 (there is probably a lacuna at its beginning); 8, on f 692v; 9, on f 703v. For details concerning the work and its author see *Bibl. Lit. Hist.* II, 299, 346, GPh 367. Wustenfeld, *Arabische Aerzte*, p. 95, No. 165, Leclerc, *Histoire de la Médecine Arabe*, II, p. 18, *Bibl.* II 820-827, 880 (2), EIO 2280-2284, *Bibl.* 127, EB 1576-1578. *Pers.* 574-576, R 466-467, De Jong *Cat. Codd. Or. Bibl. Acad. Regiae* p. 228, note 2. Kiaft 147, etc. Cf. St. No. 1 on p. 106 (*GC* II 297 and 298). Transcribed by different copyists towards the end of the XIIc or beg of the XIIIc AH. One of them in the colophon of the 7th book, calls himself 'Ubaydu'l-lah Khwāja Ibrāhīm b. Abī Tālib Husaynī, he wrote it in Calcutta in 1225 AH. The copy is apparently slightly incomplete at the end. Beg

اما بعد چون تعدیر امرت تعالی حدان بود که الهم

Ff (880), S 330 x 235 225 x 145, ll 21. Or pap Ind. nast. Cond. good. Several lacunas in the middle of the book.

1531.

The same

G 21

The first book of the same work, transcribed in the XIIc  
AH Beg

الحمد لله حمد الساكرين و الصلوة على سيد المرسلين و آله السلام

Ff (114), S 250 × 155, 200 × 115, ll 20 Or pap Good Ind nast, different hands  
Cond good

1532.

خفة ، علائقي

KHUFF-I-'ALĀĪ

G 16

A much condensed version of the preceding work, prepared for the purpose of being carried as a pocket-book (in one's riding boots) It was compiled by the author of the original treatise, Isma'il Jurjānī, and dedicated to Bahāu'd-Dīn Muhammad 'Alāu'd-Dīn Qızıl Aislān Walıyyu'l-'ahd Abū'l-Muzaffar (Atsız, as added in other copies) b Muhammad b Khwārizm Shāh Hısām Amīru'l-mu'minīn This Atsız reigned in 522-551/1128-1156 The work is divided into two *bakhshs*, subdivided into many *bābs* See Bl II 828, R 475, cf St No 2 on p 106 Transcribed in the XIIc  
AH Beg

الحمد لله . حمدى ( كويد ) مصدحه ، این كتاب اسمعدل س حمدى

الحمد لله

Ff (64), S 240 × 135, 180 × 95, ll 17 Or pap Ind nast Cond good CFW 1825  
Scrappy notes on the fly-leaves

1533.

يادگار

YĀDGĀR

G 64

Another medical treatise of a similar condensed type, by the same Isma'il Jurjānī, divided into 5 *bakhshs* Cf R 467, etc St No 3 on p 107 Copied towards the end of the XIc or the beg of the XIIc AH This transcript is incomplete at the end Beg

الحمد لله .. اما بناید دانست كه عدايب همه آنست السلام

Ff (29), S 315 × 195, 235 × 125, ll 23 Or pap Ind nast Cond good In the second half of the copy the headings are omitted, although space has been reserved for them

## 1534.

The same

G 65

Another copy of the same work, dating from the end of the XIIc AH, slightly incomplete in the middle. Beg differs slightly from that in the preceding copy

الحمد لله . سيد امام اسمعيل بن حسن الم

S 230 × 135, 170 × 80, ll 19 Or pap Ind nast, different hands Cond tol good  
Scrappy notes on the fly leaves

## 1535.

راحة الانسان

RĀHATU L-INSĀN

G 22

A rare work on medicine, composed in 778/1376 by Abdu'l-Qawī (?) b Shihāb(i'd-Dīn), surnamed Diyā. He dedicated it to Firūz-Shāh, the Toghluqide (752-790, 1351-1388). The work is divided into 3 *bābs* which altogether contain 74 *faṣls*. The book is very interesting for the student of the folk-lore and the life of mediæval Muhammadan India, because, in addition to the usual medical counsels and prescriptions, it gives a great number of magical formulas, amulets, incantations, and often mentions the influence of supernatural beings, etc. Cf St No 7 on p 107. Copied in the end of the XIc or the beg of the XIIc AH. Slightly incomplete at the end, where the order of folios is mixed up. Beg

دمیات شریحتم انبیا که طیب . حدیث مریدان الم

Bd v Ff 1v-80v, S 265 × 145, 195 × 90 ll 17 Or pap Good Ind nast Cond good

## 1536.

کفایة مصوري

KIFĀYA-I-MANSŪRĪ

G 15

A compendium of medical science, by Mansūr b Muhammad b Ahmad b Yūsuf b Faqīh Ilyās, who dedicated it to Sultan Zaynu'l-Ābidīn of Kashmīr (826-877/1123-1172). It is divided into two *fanns*, the first being divided into two *qisms* and the second into two *maqālas* (the headings are given in EIO 2297). This work is also known under the title of *Kifāya-i-mujāhidīyya*. See Bl II 848-851, EIO 2297-2301, EB 1587, R 170, Leyden C III 276, etc. Cf St No 4 on p 107, (GC I 831). Lith Lucknow, 1290 AH. Transcribed in 1134 AH. Beg

شکرو سپاس مر حاکمی را که در حلق انسان الم

At the end there is a short appendix of medical contents, with the heading

در باب مرصهای مذکور سرنا و دم

Bd v S 260 × 160, 185 × 105, ll 15 Or pap Good Ind nast Cond good

## 1537.

The same

G 67

Another copy of the same work, slightly incomplete at the beginning and the end, dating from the beg of the XIIc AH Beg abruptly

رب العالمین و نوحه ، کتاب و صلاة صلوات الح

Ff 408, S 250 × 150 150 × 85, ll 11 Or pap Ind nast Cond good

## 1538.

The same

G 46.

Another copy of the same work, dating from the beg of the XIIc AH Beg as in No 1536, but instead of شکر و سپاس the first words are حمد و ستاس

S 240 × 155, 180 × 95, ll 15 Or pap Good Ind nast Cond good

## 1539.

تجملہ حاشی

TUHFA-I-KHĀNĪ

G 11

An exposition of medical science, by Mahmūd b Muhammad 'Abdī'l-lah b 'Abdī'l-lah b Mahmūd (Nūrī'l-lah) He studied medicine under eminent doctors at Shīnāz where he arrived in 902/1496-1497 He dedicated his book to Sultān Sa'īd Bahādur-Khān, whom H Ethé thinks to be identical with the ruler of Kāshghar with the same name, 920-939/1514-1533 See EIO 2303, of R 165, and St No 8 on p 108 The book is divided into four *bābs* and one *fasl* (the headings are given in EIO 2303) The present copy, dating from the end of the XIIc AH, is incomplete and contains only one-half of the whole work, namely the first *bāb*, complete, and the second *bāb* slightly defective at the end Beg

الحمد لله الذي خلق الانسان في احسن تقويم الح

S 295 × 210, 230 × 120, ll 21 Europ and Or pap Ind nast Cond. good

1540.

معین السعای سکندر شاهي

MA'DANU'SH-SHIFĀ-I-SIKANDAR-SHĀHĪ

G 55

An exposition of medical science, chiefly based on Indian works, composed in 918/1512-1513 by Būwa (or Būd h<sup>2</sup>, or, as in other copies, Bhūwa) b Khawāss-Khān He dedicated his work to Sikandar-Shāh b Bahlūl-Shāh Lūdī (894-923/1489-1517). It is divided into a *muqaddima* and three *bābs*, subdivided into numerous *fasls*, and it is often called *Tibb-i-Sikandarī*. See EIO 2305, B1 129, EB 1592, R 471-472, Mehren 10 etc Cf St No 9 on p 108 (GC II 288) Cf also Dietz, *Analecta Medica* p 171, Haas, ZDMG, vol 30, pp 630-642 (some extracts published in Persian with a translation) Copied in 1167 AH Beg

حمد میرحدای را که حکام با ناله و دزد کامله الهم

Ff (636), S 235 × 170, 225 × 135, ll 22 Or pap Vulgar Ind nast different hands Cond good Notes on the fly-leaves at the beginning and end of the volume An index and a scrappy list of drugs at the end

1541.

رساله نبوع فی علم الطب

RISĀLA-I-YANBŪ' FĪ 'ILM T-TIBB

G 25

A treatise on medicine identical in its contents arrangement and initial lines with the work described in EIO 2314 and R 474. In this copy, however, the name of the author the title and the date of composition are not given. According to the notes in the catalogues mentioned above the compiler was 'Imādu d-Dīn Muhammad b Mas'ūd Shīrāzī, who flourished about the middle of the Xc AH. The work is divided into 19 *fasls*, of which the first 18 deal with the general principles of medicine and the nature of the diseases of various parts of the human body. The 19th *fasl* is divided into two *qisms* subdivided into a great number of smaller sections and contains firstly, a description of the properties of different kinds of food stuffs and secondly, a detailed description of drugs, with their curative properties. The present copy dates apparently from the XIc AH Beg

الحمد لله ددانه آدهی مرکب اریں حسد مکسوس الهم

S 320 × 195, 235 × 120, ll 23 Or pap Good Indo Khorasani nast (apparently the same hand as in Nos 1533, 1581, 1583, etc) Cond good

1542.

(رساله حو، چینی)

(RISĀLA-I-CHŪB-I-CHĪNĪ)

Na 99

A short extract from the treatise on the properties and curative powers of china-root, composed in 934/1528, by the same

'Imādu'd-Dīn Mahmūd b Mas'ūd Shīrāzī who is the author of the preceding work See Bl II 882 (8), EIO 2313, EB 1597, R 841 Mehren 44, Leipzig C 513, etc The present copy, dating from the end of the XIc AH, is slightly damaged at the beginning and opens abruptly with

... تسبیح تکمیل الح ... اما بعد چندی کوید مکرر این رساله الح

Bd v ff 364-365 For measurements, etc, see No 924

1543.

(رسائل یوسفی)

(RASĀ'IL-I-YŪSUFĪ)

Oa 65

Six medical treatises, some in prose and others versified by Yūsuf b Muhammad b Yūsuf at-Tabīb Harātī, with the *takhalluṣ* Yūsufī He flourished in the first half of the Xc AH and was employed in the service of the Timūrides Bābur and Humāyūn (932-963/1526-1556) This Yūsufī has already been referred to as the author of the *Badā'iu'l-nshā* (see No 349) Copied in the XIIc AH

1 *Fauā'idu'l-alhyān* (ff 1v-20v) A versified treatise on hygiene and therapeutics, giving various medical counsels in the form of *qū'as* Composed in 913/1508 (chronogram موائد احیاء) See Rosen No 126 (1) Beg

بدان چونکه گفتی بداس و درود که درین طب اسب این و طعها

Between ff 7 and 8 three folios are inserted by mistake, occupied by scriappy notes

2 *Risāla-i-ma'lūl wa mashrūb* (ff 21-26) A short treatise, also versified, giving various rules concerning food It was composed in 906/1500 (chronogram حوس) Beg

رسال را خود اول این کلام، رحمد و تحمد رساندی نکام

3 *Sitta-i-dunīyā* (ff 26-33v) A short treatise, in prose on the principles of hygiene Composed in 944/1537-1538 Beg

الحمد لله المعلم الحیوة (sic) اللعوس وصحة الاحسام الح

4 *Dalā'ilu'n-nabd* (ff 34-42) A treatise on diagnosis by the pulse, composed in 942/1535-1536 This date is expressed in a versified chronogram

تا سود بیص ال تاریخس ده رعد م کن و سرو افرای

Beg of the treatise

الحمد لله الدافع الحکیم العالم و الصلوة الح

5 *Dalā'ulu'l-bawl* (ff 42v-51v) A similar treatise on the diagnosis of diseases from the observation of the properties of the urine. Composed in the same year 942/1535-1536 (chronogram (فارورة و چهار صد و سی و نوازان) Beg

بعد از سپاس حکم مطلق حل ذکره الح

6 *Jāmi'u'l-fawā'id* (ff 52-123v) A somewhat larger, although still rather condensed, treatise on the diseases of all parts of the human body. It was composed as an amplified version of the earlier work of the same author, *'Ilāqu'l-amīād* (versified), at Herat in 917/1511-1512 (some copies give 910/1504-1505). See EIO 2304, EB 1591, R 475, 1089, Kiafft 148, Fleischer, Leipzig C 511, Leyden C III 279-280. Cf also *Mélanges Asiatiques*, v V, p 261. Beg

حمد نا محدود حکمی را که تعاون حکم الح

Ff 123, S 205 × 145, 160 × 95, ll 14. Or pap. Ind. nast. Cond. tol. good. Copious marginal notes and glosses. Scrappy notes on the fly leaves.

1544.

سنة عزوريه

SITTA-I-DURŪRIYYA

G 22

Another copy of the same short treatise with this title in the preceding volume (3). Transcribed in the XIIc AH. Beg as in the preceding copy.

Bd v. Ff 164v-167v. For measurements, etc. see No 1535. Scrappy notes at the end.

1545.

مقدمه در العلاج

MUQADDIMA-I-DASTŪRU'L-'ILĀJ

G 57

The introduction to the well known compendium of medical science, *Dastūru'l-'ilāj*, by Sultān 'Alī Ṭabīb Khurāsānī. The work is dedicated to the Shaybanide prince Abū Sa'id b. Kūchkūnjī-Khān (936-940/1530-1533). It was written after the completion of the main part of the *Dastūru'l-'ilāj*, which was dedicated to the father of Abū Sa'id, Kūchkūnjī (916-936/1510-1530). The *muqaddima* deals chiefly with the general principles of medicine and hygiene, and is divided into 16 *bābs*. See Bl II 881 (1), 886, 887 (3), EIO 2307, EB 1593, Pr 580-581, R 473, Leyden C III 277, etc. Cf St No 5 on p 107. Lith. in Dihlī. Transcribed in the XIIc AH. Beg

واهر حمد و بنا حدایرا عرو حل که حکم حامد مس الح

Ff (77), S 230 × 150, 180 × 100, ll 17. Or pap. Ind. nast. Cond. very good. An index is prefixed.

1546.

The same

G 58

Another copy of the same work, dating from the end of the XIIc or the beg of the XIIIc AH Beg as in the preceding copy

Bd v S 300×200, 205×115 ll 21 Europ pap Ind nast Cond good

1547.

قربادین شیفائی

QARĀBĀDĪN-I-SHIFĀĪ

G 41

A well known and detailed pharmacopœia, by Muzaftar b Muhammad al-Husaynī ash-Shifāī of Kāshān, d 963/1556 The work contains an alphabetical list of various drugs, with a detailed description of their curative properties It is also known under the titles of *Tibb-i-Shifāī*, or *Qarābādīn dar tibb* See Bl II 854 882 (9), EIO 2310-2312, EB 1594, R 474, Aumer 135, Mehren 15, De Jong Cat Codd O1 Acad Reg, p 232 There is a very old (1681) Latin translation of it, by Father Ange de St Joseph of Toulouse Transcribed towards the end of the XIIc or the beg of the XIIIc AH Beg

الحمد لله الحكيم العلم و الصلوة و السلام

S 230×140, 140×95, ll 13 Or pap Vulgar and bad Ind nast Cond tol good

1548.

The same

G 42

Another copy of the same work, also dating from the end of the XIIc, or the beg of the XIIIc AH Beg as in the preceding copy At the end there is an appendix on weights, which may be the same as the one mentioned in EIO 2310 The latter is based on the treatise by Mīr Muhammad Mu'min Astrābādī, a Persian poet who flourished some time about 987/1579 (Spr 42) Beg of this additional treatise (on ff 177-178), rather abrupt

دداستی اوران چند مشهور اسب مثلا مطابق رسالہ اوران میر محمد

مؤمن استرابادی

Ff (178), S 220×170 155×85, ll 14 Europ pap Ind nast Cond good Mar  
amal notes and glosses

1549.

خلاصۃ نیلانی

KHULĀSA-I-BANYĀĪ

G 10

A treatise on medicine, based on Indian works, composed in 996/1588, by Banyā (<sup>2</sup> not quite legible) b Hasan Hakīm Hasanī. The work was originally divided into 78 *fasls*, but in the present copy only 74 of them are given. Transcribed (on the margins of the *Tuhfatu'l-mu'minīn*, see No 1565) in 1146 AH at Hasnāpūr (حسانپور), by Mısı (مصر) Siyam Prashād son of Mısı Bindaiban Beg.

اما بعد چندی گوید حاکم اهل طب معنا این حسن حکم حسنی الم

Bd v S 225 × 141, 160 × 75, ll 17 and marginal column. Or pap. Ind. shik-nast. Cond. good.

1550.

معرفا ، نامی

MUFRIDĀT-I-NĀMĪ

G 56

A concise treatise on the treatment of various diseases, by Muhammad Ma'sūm b Sayyid Safāi al-Husaynī at-Tirmidhī Bhakarī (here الديكيري), with the *takhallus* Nāmī, the author of a work on the history of Sindh (see above, No 185 on p 58 in this Catalogue). He died in 1015/1607. The work is also called *Mufridāt-i-Ma'sūmī*, and is divided into 25 *bābs*. See the references given under No 185, cf also St No 13 on p 109. Transcribed in 1182 AH. Beg.

حمد خداوند کو کس (?) بدر کنیا هست درانهم ساء و معرو کدا الم

On the last six folios (ff 36-41) there are some medical prescriptions, etc., beginning abruptly, without any introduction. The names of the drugs, described here, which it was apparently the intention to write in red ink, are omitted.

Ff (41), S 230 × 165, 155 × 105, ll 21. Or pap. Small Ind. nast. Cond. good.

1551.

میران الطبائع قطر ، شاهی

MĪZĀNU'F-TABĀ'I -I-QUTB-SHĀHĪ

Oa 69

An extract from a treatise on the general principles of medicine: the four temperaments, the rules of hygiene, etc. originally divided into four sections called *sughīā*, *kubrīā*, *natīja* and *lāzima* (here only the first of them is given). The author calls himself Taqiyyu'd-Dīn Muhammad b Sadu'd-Dīn 'Alī, he dedicated his



Ghayūr-Beg, surnamed Khāna-zād-Khān (f 3v), who dedicated it to Jahāngīr. The work is divided into six *bābs*. See BI II 887 (6), R 794. Transcribed towards the end of the XIIc AH. Beg

حاج دارویی که علاج سکری را از مسدود شدن اعصاب

F1 (53), S 305 × 185 220 × 120, ll 15. Or. pap. Ind. shikasta nast. Cond. good. An index is appended.

## 1555.

الفاظ الادویه

ALFĀZU'L ADWIYĀ

G 3.

A detailed description of different drugs of which the names are arranged in alphabetical order. The author, Nūr-u'd-Dīn Muḥammad b. Abdi'l-lah b. 'Ayn-i-Mulk Shīrāzī, composed it in 1038/1628-1629, and dedicated it to Shāhjahān. As an introduction there is prefixed a dictionary of drugs in four *fāridas*, and at the end a *khātima* is added on the six most useful medicines. See EIO 2325-2327, EB 1603-1604, etc. Lith. in Dehli and Madras, 1265 AH. The present copy, dated 1213 AH, is incomplete at the beginning and opens abruptly.

کام ، م طلی ط ب بدمنی الکام ، الحج

S 250 × 170, 195 × 105, ll 19. Or. pap. Ind. nast. Cond. good.

## 1556.

ط ، دارا سکوهی

TIBB-I-DĀRĀ-SHIKŪHĪ

G 33

A treatise on the general principles of medicine and the treatment of different diseases by the same Nūr-u'd-Dīn Muḥammad who is the author of the preceding work. It is dedicated to prince Dārā-Shikūh, son of Shāhjahān, d. 1069/1659. The work has also another title '*Ilāqāt-i-Dārā-Shikūhī*'. The present copy, dating from the XIIc AH, contains only the *second* volume of the work, comprising the 8th *guztā*. See BI II 857-859. It begins with

کفتار هستم علاج دارا سکوهی در استحمام و قصد و حکایت الحج

The colophon contains interesting details

تمام شد . وقتی که حسب خلافت پداهی ظل الهی شایه جهان  
بادشاه صاحبزادای فتح دبار بدحسان فرمود . طبع و مدصور شد در  
همون (sic) اندامی نالده . این طب مرتب و طیار سده بود الحج

Ff (409), S 330 × 200, 260 × 130, ll 27. Or. pap. Ind. nast. Cond. good. A detailed index is prefixed.

1557.

قرابادین معصومی

QARĀBĀDĪN-J-MA SŪMĪ

G 58

A pharmacopœia, composed in 1059/1649 by Ma'sūm b Mu'īn d-Dīn ash-Shūshtai ash-Shīnāzī. It is divided into a *muqaddima*, containing a general introduction, and nine *muqālas*, giving descriptions of drugs. Copied in 1129 AH. Beg

تمکیدی که لسان مدرکات مسدکات عوامع اولاک الحج

At the end there is an appendix on venereal diseases, with the title *Nuskha-i-kūft wa aqsām-i-ātishak*. The name of the author is not mentioned, he is perhaps the same as the author of the preceding work. Beg

الحمد لله المحمود فی کل معال و الصلوة الحج

Bd \ For measurements, etc, see above, No 1546

1558.

فوائد العوائد

FAWĀ'IDU L-FU'ĀD

G 39

A treatise on the methods of treatment of different diseases, composed in 1066/1656 by Shaykh Tāhū, who gives no particulars about himself. It is divided into 49 *fasls*. The present copy, dating from the XIIc AH, is incomplete at the end. Beg

حمد نا محدود حکمدی را که رعادون حکم الحج

Ff (197), S 180 x 130, 145 x 80, ll 11. Or pap. Vulg. Ind. nast. Cond. not quite good. Injured by repairs. Many marginal glosses and notes.

1559.

ترجمه حیوة الحیوان

TARJUMA-I-HAYĀTU'L-HAYWĀN

D 159

A Persian version of the Arabic treatise on the curative properties of the flesh, etc., of different animals, by Kamālu'd-Dīn Muhammad b Mūsā Damīlī (d. 808/1405-1406, see Brockelmann, *Gesch. d. Arab. Litt.*, v II, p. 138). The translator gives his own name as Muhammad Taqī b Khwāja Muhammad Tabrizī. He dedicated his work to Muhammad Ibrāhīm b Sadrī'd-Dīn Muhammad, in the reign of the Safawide prince 'Abbās the Second (1052-1077/1642-1666). It gives an alphabetical list of the names of animals together with notes on the medical properties of parts of

then bodies See EIO 2796, EB 1862 R 842, etc Transcribed  
in 1079 AH Beg

حمد سعد و دلی سعد حداددی را سراسر الح

S 250 × 135, 165 × 80, ll 15 Or pap Ind nast Cond tol good Copious notes,  
in Arabic and Persian, scrappy poetical quotation etc at the end

1560.

ریاض الکبری

RIYĀD-I-ĀLAMGĪRĪ

G 29

A detailed treatise on the general principles of hygiene and medicine, as well as on the methods of treatment of different diseases The author, who calls himself (f 3v) Muhammad Ridā b Abī'l-Faḍl Sulaymān Shīrāzī composed the first *riyād* between 1080/1670 and 1090/1679 (the *second riyād* was completed in 1096/1685), and dedicated it to Aurangzib The present copy contains only the *first* part (*riyād*), which is divided into four *chamans* See EIO 2337-2338, etc Transcribed towards the end of the XIIc or the beg of the XIIIc AH Beg

حدادد حمد سراسر حل شأنه که بآیات حلال الح

S 240 × 155, 190 × 110 ll 13 Europ pap Ind nast Cond tol good

1561.

The same

G 30

The *second riyād* of the same work, incomplete at the end It is divided into 12 *manzars*, the headings of which are given in EIO 2338 Transcribed in the XIIc AH Beg

الم لا دسر عذرک می کل الارادات الح

Ff (84), S 220 × 110, 160 × 80, ll 15 Or pap Ind nast Cond not good Injured  
by repairs

1562.

تحفة المؤمنین

TUHFATU'L-MU'MINĪN

G 9

The well known work on the methods of treatment of diseases and containing the description of different drugs, based on many standard Arabic and Indian medical treatises The author, Muhammad Mu'min b Mīr Muhammad Zamān Tankābunī Daylamī, dedicated it to the Safawide prince Sulaymān-Shāh (1077-1105/1666-1694) The work is divided into two parts (the headings are given

in EIO 2328) See Bl II 861-863, EIO 2328-2335, EB 1605-1608, Pr 584-587, R 477 Aumei 134-135, Mehien 13, Leyden C III 280, etc Cf St No 10 on p 108 (GC I 155 and II 295-296) Lith in Persia Copied by Muhammad Sālih in 1130 AH Beg

سدحاکک اللہ نا ودوس و نا طنبب الدعوس الحج

Ff (402), S 235 × 140, 175 × 105, ll 20 Or pap Persian nast Cond not quite good Some folios injured by repairs

## 1563.

The same

G 8

Another copy of the same work, transcribed in 1134 AH by Muhammad b Fasih Muhammad Beg as in the preceding copy

S 260 × 175, 205 × 115, ll 27 Or pap Ind nast Cond not good Marginal notes

## 1564.

The same

G 7

Another copy of the same work, transcribed in 1214 AH Beg as in No 1562

S 345 × 210, 260 × 145, ll 20 Or pap Ind nast Cond good

## 1565.

The same

G 10

The *second* part of the same work, transcribed in the XIIc AH Beg

قسم اول از دستورات جامع موسوم بتحصیة المؤمنین الحج

Bd v S 225 × 140, 160 × 75, ll 17 Or pap Ind shikasta-nast Cond good

## 1566.

The same

Oa 33

A short extract from the same work, included in a *maḥmū'a*, dated 1182 AH Beg

قسم رابع در مداوای سموم الحج

Bd v Ff 35v-58, S 205 × 115, 145 × 70, ll 17 Or pap Ind nast Cond tol good

## 1567.

TIBB-I-AKBARĪ

طب اکبری

G 32

The well known work on the treatment of diseases, being an amplified Persian version of the Arabic work with the title *Shāh-i*

*asbāb wa 'ilāmāt* (or *Mamzū'at-asbāb wa l- 'ilāmāt*) The latter was composed in 827/1421, and dedicated to prince Ulughbeg (cf. above, No 1485), by Nafīs b 'Iwād Kirmānī and forms a commentary on a still earlier work also in Arabic called *Asbāb wa 'ilāmāt*, composed by Najīb al-Dīn Abū Hāmid Muḥammad b 'Alī Samarqandī, d 619/1222. This Arabic treatise was translated into Persian and considerably amplified from various standard works on the subject in 1112/1700-1701 by the prolific writer Muḥammad Akbar b Mūr Hājji Muḥammad Muqīm Arzānī and dedicated by him to Aurangzib. The work is often also styled *Tibb-i-akbar*, or even *Tibbu l-alban*. It is divided into 27 *bābs* and a *khātima* (then headings are given in EIO 2339). See EIO 2339-2340, Pp. 576-578. R 178, Flersher, Dresden Cat. No. 315. Cf. St. No. 18 on p. 110. Printed and lithographed many times in India, and also in Persia (Tehran, 1275 AH). Transcribed in 1159 AH in Sūrat. Beg. as usual.

محمدحسین کلامی که ۷ شام ناطق دادس انیس را اله

Ff (566), S 270×160, 215×115 ll 17. Or. pap. Ind. nast. Cond. not good. Injured by dampness. In the beginning the upper corners of the leaves are worn away.

## 1568.

The same

(G. 329)

Another copy of the same work, dating from the beginning of the XIIIc AH. Beg. as in the preceding copy.

Ff 486, S 220×170, 170×120, ll 17. Europ. pap. Ind. nast. Cond. rather bad. Presented to the collection by the Nawwab 'Aziz Jang of Haydarābād 14th December 1915.

## 1569.

حیر التاج

KHAYRU'T-TAJĀRIB

(G. 18)

A condensed version of the preceding work with some new additions, compiled by the author himself and arranged in 22 *bābs*. See EIO 2341, 2345 (2), Pp. 579, Mehren Nos. 27 (2), 28. Transcribed in the XIIIc AH. Beg.

حیر التجارب ۷ ستامبر (sic) بنسب و در باب ۷ اب اول در امراض سر الهم

On ff. 134v-148v there is an appendix (cf. EIO 2341) which in some copies constitutes the 23rd and 24th *bābs*. It has the heading

د مدع حسب السقاء و حفظ الصدقة (here الصدقة) ار حلاصة

حیر التجارب

Ff 148, S 205×145, 170×120 ll 15. Or. pap. Bad and vulgar Ind. nast. Cond. rather bad. Injured by worms, dampness and tears.

1570.

The same

G 19

Another copy of the same work, dated 1215 AH Beg abruptly

کتاب اول در اعراض سرو دماغ الح

S 220×175, 180×120, ll 15 Or pap Vulgar Ind nast, different hands Cond tol good Copious notes at the end

1571.

محررات اکبری

MUJARRABĀT-I-AKBARĪ

G 49

A detailed description of compound medicines with instructions as to their use, by the same Muhammad Akbar Aizānī, who is the author of the preceding works (Nos 1567-1570) It is divided into a *muqaddima* and numerous short *bābs* See EIO 2342-2343, R 480, Mehren 11 Lith Bombay, 1276 AH, Lucknow, 1280 AH Collated (probably immediately after completion of the transcription) in 1139 AH Beg

الحمد لله الذي هدانا الى الصراط المستقيم الح

Ff (99), S 230×150, 180×105, ll 18 Or pap Ind nast Cond tol good Slightly worm-eaten Index Many notes on the margins and on the fly leaves

1572.

The same

G 48

Another copy of the same work, dating from the XIIIc AH Beg as in the preceding copy

S 235×175, 195×135, ll 16 Europ pap Bad Ind shikasta nast, different hands Cond bad The paper is perished Notes on the margins and at the end

1573.

قرابادین قادری

QARĀBĀDĪN-I-QĀDIRĪ

G 13

Another treatise, extremely popular in the East, by the same Muhammad Akbar Arzānī Like the preceding work, this one also contains the description of the properties of various compound drugs and advice as to their use in the treatment of different diseases The work was composed between 1126/1714 and 1130/1718, and is divided into 22 *bābs* See EIO 2344, R 480, etc

Ind libi Madt 168, of St No 20 on p 110, (GC II 290) Lith.  
several times in India Copied in 1184 AH Beg

بنامی که سابقان حداب مستطاب حضرت الهی تعالی سب الح

S 295 x 200, 230 x 140, ll 23 Europ pap Ind nast Cond good CFW 1825

1574.

میزان الطر

G 59

MĪZĀNU'Ŧ-TIBB

A short treatise on the theoretical principles of medicine, again by the same Muhammad Akbar Arzānī (cf Nos 1567-1573) See ER 1612, R 479, etc Cf St No 29 on p 111 The present copy, which is incomplete at the end, dates from the end of the XIIc or the beg of the XIIIc AH Beg

الحمد لله اما بعد الکتابى محمد اکبر مىزند که الح

S 200 x 140, 145 x 90, ll 13 Europ pap Ind nast Cond tol good Worm eaten.

1575.

سحة الامراض

G 31

SIHHATU'L-AMRĀI)

A treatise on the methods of treatment of different diseases, composed in 1139/1727, or the seventh year of the reign of Muhammad Shāh, by an inhabitant of Gujāt, Pīr Muhammad The work is divided into seven *bakhshs*, each subdivided into many smaller sections (a detailed index is given on ff 3-23) Transcribed in 1173 AH Beg

اتدا مىکدم بنام حکمى که حکمت نالعه اس آ را الح

Ff (309), S 205 x 145, 150 x 70, ll 15 Europ pap Ind nast Cond tol good Slightly injured by dampness and repairs Notes on the fly leaves

1576.

قرابادین سکندر

G 40

QARĀBĀDĪN-I-SIKANDARIYYA

A detailed pharmacopœia, composed by a Greek from Constantinople, Hakīm Sikandar b Hakīm Isma'il, the author of several medical treatises in Persian He completed it in 1162/1749 and dedicated it to Ahmad Shāh of Dehlī (1161-1167/1748-1754), cf f 2 It is also called *Qarābādīn-i-Suryānī* Concerning the author and his other works cf EIO 2358, EB 1613, etc Transcribed in 1181 AH Beg

ترکب کلانى که در تاندر يعوس محدوب نعط و امراض حروري الح

Bd v S 305 x 205, 235 x 160, ll 21 Europ pap Vulgar Ind nast, different hands Cond not good Injured by dampness

1577.

(رسالہ در طہ)

(RISĀLA DAR TIBB)

M 28

A collection of recipes, medical counsels, descriptions of various kinds of *ma'jūns*, etc. The *ma'jūns* frequently bear the name of some nobleman for whom they were invented, and this circumstance allows us to determine approximately the period in which the book was compiled. Amongst numerous other persons, mention is made of Muhammad Shāh and 'Abdu'r-Razzāq-Khān (or Shāh-nawāz-Khān), who died in 1171/1757, with the epithet *ma'hūm*. This proves that the work could not have been composed earlier than the end of the XIIc AH (from which time the present copy dates). The name of the author and the exact title do not appear here. Beg

وصل در بیان درد سر الحج

Bd v Ff (120-134) For measurements, etc, see No 537

1578.

(ترجمہ روز نامہ)

(TARJUMA-I-RŪZ-NĀMA)

G 12

A translation of a diary of the prescription of various medicines for different diseases, kept in a hospital under European management in the times of the East India Company. The Persian version is rather a free paraphrase. The exact dates of the original as well as of the translation are not mentioned. The name of the compiler also is not given. Transcribed in the beg of the XIIIc AH. Beg

اس بحکمہ کتاب وریک اسب کہ آنکہ درو ہوساہ سدہ ایملکا ہم مرفوم

میکرد الحج

S 215 x 145, 160 x 105 ll 9 Europ pap Modern Ind nast Cond good CFW 1825

1579.

بحر المنافع

BAHRU'L-MANĀFI'

G 5

A huge treatise on the methods of treatment of diseases, composed in 1209 of the Mawlūdī era, and dedicated to Tipū of Mysore by Divā b Khwājagī, as he is called in the colophon. It is divided into 5 *qisms*. The work is an interesting and typical specimen of the spirit of obscurantism and superstition, prevalent at the court of Tipū. The work offers as cures chiefly magical

formulas, amulets, magic prayers, etc Transcribed in the beg of the XIIIc AH Beg

حمد صانعی که اینی نوع دسر را از سائر کائنات الهی

Ff (166), S 300 × 205, 210 × 140, ll 21 Or pap Ind nast Cond good

*Treatises of uncertain date and collections of short extracts  
from different medical works*

1580.

جاءاس نامه

JĀMĀS-NĀMA

G 61

A treatise on the general principles of hygiene, the treatment of diseases and simple and compound medicaments, ascribed to the authorship of the legendary sage, Hakīm Jāmās. It is one of the numerous versions of what probably was an early treatise on medicine, which under No 1582 is said to be an Arabic version by Avicenna, of Aristoteles' tract on medical science called *Katābu l-asbāb* (cf also above, No 1567). The work is divided into four *maqālas*, the *first* in 17 *bābs*, on the general principles of medicine, *در علم بطر* the *second*, in 59 *bābs* on different classes of diseases (f 20), the *third* (f 44v) on simple drugs, and the *fourth* (f 55v), on compound medicines. This division is exactly repeated in the next two versions, so that even the number of *bābs* in each *maqāla* is the same. This treatise has nothing to do with the work with the same title, described in R 461 (which deals with astrology). Transcribed towards the end of the XIIIc AH. The copy is incomplete in the beginning and in the middle (several lacunae). Beg

حمد و سپاس مالک الملکی را که عون عنایتس الهی  
مولا این نسخه جاءاس حکم شهر کس را که این علم الهی

Bd v Ff (1v-67), S 235 × 145, 170 × 85, ll 13 Or pap Ind nast Cond not good Slightly injured by worms and repairs

1581.

جیاتی

GHIYĀTHIYYA

G 35

Another version of apparently the same work as the preceding one (see No 1580), with exactly the same arrangement of the matter. It is, however, different in wording, and its author calls himself Muhammad Ilyās. In the colophon his full name is given as Najmu'd-Dīn Mahmūd b Ilyās ash-Shīrāzī. There is no indication as to the date of composition. See Bl II 860-884 (1) 888 (1)

The present copy is dated the '45th year,' which may be 1045 AH, judging from the general appearance of the book Beg

الحمد لله (ما بعد چیدن کود اعمه ، حلی و انکه ، انسان محمد

الاس الح

Bd v Ff 1-42, S 320 x 195, 240 x 125, ll 23 Or pap Ind nast with traces of Khorasani influence Cond good The handwriting, the size and the paper of this MS is the same as that of Nos 1533 1541 and 1583, so that it is not impossible that they originally formed one *majmū'a*, which afterwards was split up into different portions bound separately

1582.

(مکسر در طه ، )

(MUKHTASAR DAR TIBB)

G 45

Another version of the same work It differs from the preceding version only in the wording As mentioned above (see No 1580) the authorship of its original is attributed to Aristoteles and his treatise is said to have been translated into Arabic by Avicenna The author, who is most probably identical with the compiler of the preceding work, calls himself Mahmūd b Ilvās No indications as to the date of composition Transcribed probably in 1134 AH as the other entries in the same *majmū'a*, written by the same hand Beg

سپاس محمد خداوردی را که داب او بهیج داب نماد ... اما بعد

درس مدب که دعا کوی محصل محمود بن الداس کتابی ۵۰ نرسی ترکیب

کرده از انتکانات و مکربات شرح اسدای ارسطاطاللس که سیم الرئیس از

اعب یودانی نعلب تاری تصدیق ، فرموده بود و این داعی معده ، نعلب

فارسی تازه ، فرموده الس

Bd v S 260 x 160, 185 x 105, ll 15 Or pap Calligraphical Ind nast Cond good

1583.

مکسر . الشعاء

MUJARRABU SH-SHIFĀ

G 50

An exposition of medical science, based on Indian sources It was originally written in Hindī by Ahmad b Muhammad Mulfātānī, an inhabitant of Gujrat, as stated in the introduction but afterwards translated into Persian by someone, who does not

mention his name The work is divided into 41 *bābs* Transcribed probably in the XIc AH (cf No 1581) Beg

الحمد لله . اما بعد این طب صحیح الطبع ، از ناله ، احمد بن  
 محمد ملتانی ساکن ککرات برهان هندی لع جمع کرده اند اله

Ff 27, S 320 × 190, 230 × 125, ll 23 Or pap Ind nast with traces of Khorasani influence Cond good

## 1584.

فرهنگ ، ط

FARHANG-I-FJBB

G 22

An alphabetical list of drugs, with their Persian and Arabic names Hindustani equivalents are also added in interlinear glosses There is no introduction, and there are no details as to the author, or the date of composition The copy apparently dates from the end of the XIc or the beg of the XIIc AH Beg abruptly

ب اله ، اترج سعدول اله

Bd v Ff 151v-155v, 158-163v For measurements, etc , see No 1535

## 1585.

(مجموعه)

(MAJMU'Ā)

G 60

A collection of fragmentary extracts, chiefly dealing with description of various drugs, simple and compound aphrodisiacs, etc It was probably a note-book which someone filled with these notes, sometime in the end of the XIc or the beg of the XIIc AH Several larger extracts, possessing independent interest have already been described under Nos 1358 1491 1501

1 Short notes of astiological and medical contents (ff 1v-3)

2 An extract from a medico-magical treatise, dealing chiefly with aphrodisiacs and various ointments (*maḥkam*) (ff 5v-18v Beg

الحمد لله اما بعد این مجمع از موارد اسیا و موب ناله و عبود اله

3 A short note on the influence of the constellations of the Zodiac upon the fates of those born under each of them It is a part of the *Dīn-nāma* of King Solomon (who chained different dīvs to each constellation) At the end a note on the preparation of some drugs (ff 18-24) Beg

ب، در د و نامع صوب سالمه ان که مسلمانان ازین نوشته سفا یابد اله

4 *Muntakhab az kitāb-i-nawāmīs* (ff 24v-30) An extract from a medico-magical treatise giving various prescriptions Beg

بعد از حمد باری تعالی . این منتخب از کتاب نوامیس که  
مسائل مسائل است الحج

5 *Tālīnūs-i-fīdaus* (ff 30v-35v) A short extract of cabhalistic contents The authorship is ascribed to Aristoteles Incomplete at the end Beg

الحمد لله (ا) بعد بدان که این کتاب را طالدوس بن یونس بن واند الحج

6 A fragmentary collection of prescriptions for the preparation of different chemicals, the manufacture of imitations of precious stones, etc (ff 198-216)

Bd v S 200 × 125, 150 × 90, ll 16 (approximately) Or pap Ind nast Cond tol good

1586.

(مجموعه)

(MAJMŪ‘A)

G 45

A collection of short medical treatises and extracts, transcribed in 1134 AH, because some other entries in the volume are so dated, and the volume is written all through by the same hand

1 (*Risāla-i-fāzahr*) A short note on the bezoar stone The authorship is ascribed to Muhammad Bāqī Beg

تذکره من بطلموس مرید خالدوس الرمانی حکیم محمد ناصر الحج

2 *Fakhar-i-ākhir az tibbu‘i-Ridā* A short extract from a work attributed to the authorship of the Shi‘ite Imām ‘Alī b Mūsā al-Ridā Beg

محرره آخر از طب الرضی است صلوة الله علیه و آله الحج

3 *Daḥ bāb-i-‘ilāj-i-maradhā-i-madhkūr wa sar tā qadam* A short collection of medical counsels The authorship is also ascribed to Imām Ridā At the end a note of medical content, one page long Beg of the treatise

در باب امراض سر مطلبی صداع حواه سندس حاظی الحج

Bd v S 260 × 160, 185 × 105, ll 15 Or pap Calligr Ind nast Cond good

1587.

جامع التوائین طه همدی

JĀMI‘U‘L-QAWĀNĪN-I-FIBB-I-HINDĪ

G 66

A compendium of Indian medicine, arranged in a *muqaddima*, two *fanns*, and a *khātima* There is no indication as to the date

of composition, or the name of the author. The copy itself is dated 639 AH, but this is an impudent fraud, because obviously it cannot have been written earlier than the XIIc AH. Beg

دل، شکر کداری داردد و شکر می افرو

Fr (246), S 240 x 160 180 x 110 Il 23 Or. pap. Ind. rust. Cond. rather bad. Injured by dampness and especially by repairs. Marginal gloss and notes.

1588.

(رسمه در طبع)

(RISĀLA DAR-ṬIBB)

G 23

A treatise on the treatment of diseases together with a detailed explanation of the curative properties of different drugs arranged in four *maqūlas*. The author who calls himself Uways al-Latīf al-Ardabīlī, does not give the date of composition of his work or its exact title. Only very early works appear as his authorities and therefore it is difficult to determine the date of the treatise. See EIO 2359 (where the headings of the *maqūlas* are given). Like the India Office copy the present one contains an appendix at the end dealing with some special medicines. Transcribed in the XIIc AH. Beg

محمد و ساس خانی را که درت کامله اداں افساندا

Fr (112) S 230 x 115 185 x 90 Il 19 Or. pap. Ind. peculiarly rust. Cond. tolerable.

1589.

(منتخب کتاب طبع)

(MUNTAKHAB-I-KITAB-I-ṬIBB).

G 24

A fragment of a large treatise on medicine dealing with the description of simple and compound drugs in their effect on various diseases. There is no indication as to the exact title of the original work and as to the name of the author. Transcribed in the XIIc AH. The copy is incomplete both in the beginning and end.

S 305 x 170 205 x 100, Il 19 Or. pap. Ind. rust. Cond. good.

1590.

معالم اسکندریه

MU ĀLIJĀT-I-ISKANDARIYYA

G 10

A treatise on drugs described in alphabetical order. Its contents are much alike to those of the work described in EIO 2363. But the latter pharmacopœia belongs to the authorship of Dīlir Jang, and was composed in 1194/1780. The present one must

have been completed before 1181 AH, in which year it was transcribed by Ghulām Husayn Sharīf Beg

ایچ حائوری اس ب سکل کرم بردار الح

Bd v For measurements etc., see above No 1576 Notes and glosses on the margins and fly leaves

1591.

(مجموعه)

(MAJMU'A)

Oa 33

A collection of extracts from different medical works Copied in 1182 AH Many marginal notes and glosses

1 *Zubdatu'l-hikam* (ff 1-26v) A short treatise on the principles of hygiene, the methods of treatment of diseases, etc., arranged in four *maqālas*, by Shamsu'd-Dīn b Nūrī'd-Dīn Ṭabīb Beg

سپاس سعید حسرت پروردگار حل حلاله الح

2 (*Risāla dar khawāss-i-haywān*) (ff 28v-34v) A short treatise dealing with the curative properties of the flesh, etc., of various animals The work, divided into 43 *bābs* (here only 41 are found), is said in the preface to have been originally composed by Galen, and to have been translated in 324/936 by the order of Nasīr (i.e. Nasr II) b Ahmad, the Samanide prince (301-331/914-943) Beg

این رساله حالینوس حکم بجهت والی حراسان تهریس سلطان احمد الح

Bd v Ff 1-34v, S 205 x 115, 145 x 70, ll 17 Or pap Ind nast Cond tol good

1592.

(مجموعه)

(MAJMU'A)

M 33

A collection of scrappy notes, chiefly of medical contents Some parts were transcribed in 1187 AH

1 Medical prescriptions notes on some drugs, etc (ff 1-19v)

2 Another series of medical counsels, some effective prayers, etc Some of these entries are in Hindustanī (ff 20-31v)

3 *Bihār-i-dānīsh* (ff 53-61v) The beginning of the well known collection of moral anecdotes, compiled in 1061/1651 by Ināyatu'l-lah Kanbū, see above, Nos 302-303 Beg as in No 302

Bd v S 105 x 215 (*biyād*), Europ pap. Vulgar Ind. nast Cond tol good Almost half of this note-book is left blank

1593.

(فرهنگ ، ادویه )

(FARHANG-I-ADWIYA)

G 34

A list of plants, fruits, minerals, etc., alphabetically arranged, describing their curative properties. The name of the author and the exact title are not mentioned. Transcribed in the XIIc AH. Beg abruptly

در ذکر توابع و اناجیر و اشجار و اثمار الحج

S 240 × 155, 170 × 105 ll 13 Or pap Ind nast Cond good

1594.

(تعویم الادویه )

(TAQWĪMU'L-ADWIYA)

G 13

Descriptions of the properties of drugs, the diseases for which they are to be used, etc., in tabular form. The work is incomplete at the beginning and end. Probably owing to this the exact title, the name of the author and the date of composition are not to be found. Transcribed in the XIIc AH.

Ff (197), S 315 × 230, 245 × 170 Or pap Ind nast Cond good

1595.

(رساله در طب )

(RISĀLA DAR ṬIBB)

G 38

A fragment of the *second fann* of a book on medicine (on the fly-leaf ascribed to the authorship of Hakīm 'Alī Yār-Khān). This second *fann* was originally divided into 22 *bābs*, but the fragment contains only 11 of them. Transcribed in the XIIc AH. Beg

من دوم در امراض محتصه بعصو الحج

S 240 × 140, 190 × 90, ll 21 Or pap Ind nast Cond good

1596.

آئینه سکندری

ĀĪNA-I-SIKANDARĪ

G 1.

A large treatise on various classes of diseases, their cures, etc., by Sikandar Āmulī, who does not make any allusion as to the time in which he wrote (the work seems to be of modern origin). It is divided into a *muqaddima*, 30 *āinas*, and a *khātima*. Cf EIO 2363. Transcribed towards the end of the XIIc AH. Beg

سکندر ساری نعمای و ارای الی و الی بی منتهای الحج

Ff (352), S 265 × 180, 235 × 130, ll 24 Or pap Vulgar Ind nast, different hands Cond good Glosses and notes on the margins

1597.

(مجموعه)

(MAJMU'Ā)

Oa 69

A collection of fragments and extracts from various medical and pharmacological works Transcribed towards the end of the XIIc or the beg of the XIIIc AH

1 A collection of notes on drugs (the latter chiefly of Indian origin) (ff 1v-19) Their names, however, are not given in title headings although space is reserved for them Beg abruptly

حاصتیس برد حکماء هدد هر کرا الح

2 Extracts from a large work on Indian drugs, simple and compound (ff 19v-118) It was originally divided into several, or at least two, *ganjwars* (گنجور), each subdivided into several *naqds*, which, in their turn, were subdivided into 'aqds Here are given (part of) the *third naqd* of the *first ganjwar* (f 33), and *naqds* 2-4 (incomplete) of the *second ganjwar* The second *naqd* deals with Indian medicines (f 19v), the third *naqd* (f 42) deals with mercury (در قتل و اکل سداب), the fourth *naqd* (only a part) (f 60) with potions Beg (f. 19v)

و درین بعد مدح بعد اسب، بعد اول از بعد دوم گنجور دوم در حواص  
معصی دواى هددى الح

On ff 63v-64 there are notes of medical contents, not belonging to the work under discussion, but the treatise on precious stones, etc., on ff 64v-118, apparently belongs to it, although there are no headings

3 *Sirru'l-asīār* (ff 118-128) A short treatise on hygiene, written by no one less than Aristoteles himself, by order of Alexander Beg

حاتمه حمامه مرکبات الساسه الح

4 (*Asīāru'n-nikāh*) (ff 128v-150) A treatise on sexual hygiene and aphrodisiacs, in 10 *fals*, by 'Alī b al-Husayn al-'Attār, surnamed Hājjī Zayn Sharbat-dāi The date of composition is not given Beg

امداد حمد و مدای بیعیای و اعداد الح

5 A short extract from a work of which the title is not clearly written, containing only the 28th *bāb*, dealing with explanations of some medical terms, names of medicines, etc (ff 150v-152)

6 Some medical prescriptions and notes on the action of various drugs It is probably a collection of extracts from different works (ff 152v-193) Beg

الحمد لله .... طریق حالت داس صغرا الح

7 A short note on weights (cf. above, No. 1548), in three *ta's*, without indication as to the name of the author (ff. 193v-195r)

8 *Miftāhu'l-khazā'in* (ff. 195v-260) (here written مِفْتَاحُ )  
The second *maqāla* of this treatise, dealing with various medical and pharmacological matters. Beg

بسم الله  
بسم الله این کتاب دوزم از کتاب حاج الحوائج

9 (ff. 261v-275v) Scrappy notes of religious and magical contents dealing with the efficient methods of reciting the *Fātiha*, various drugs, a discussion of the 'people of the unseen' (*riqāl-i-ghayb*) (f. 273), etc

Bd v. Ff. 1-275, S. 205v-201 220 x 135 ll. 16 Or. pap. Bad. Ind. nast. Cond. tol. good

## 1598. (رساله در خواص چندراز و فارهر)

(RISĀLA DAR KHAWĀSS-I-JADWĀR WA FĀZĀHR) G 61

A treatise on the different varieties of the bezoar stone, on aphrodisiacs, cures for barrenness of women, etc. The name of the author and the date of composition are not mentioned. Transcribed in the end of the XIIc or the beg. of the XIIIc AH. Beg.

نام در خواص چندراز و فارهر و غیره، حدراز را نه پارسی رزوار گویند

Bd v. Ff. 67-90, S. 235 x 145, 170 x 55 ll. 13 Or. pap. Ind. nast. Cond. tol. good

## 1599.

کثیر المانع

KATHĪRU'L-MANĀFI

G 29

A treatise on various drugs, the names of which, originally intended to be written in red, are omitted. The author calls himself Mīn Muhammad Samī'. He does not mention the date of composition. The work is divided into several *bābs*, unnumbered, mentioning the different diseases for which the drugs are to be used. Transcribed in the beg. of the XIIIc AH, apparently incomplete at the end. Beg.

اما بعد حمد دل سانه که لا احصى دانه عذک الی

Bd v. S. 210 x 135, 170 x 90 ll. 17 Europ. pap. Ind. nast. cond. tol. good CFW 1825

## 1600.

(مجموعه)

(MAJMU'Ā)

M 37

A scrap-book containing chiefly medical and alchemical prescriptions and counsels, notes on different kinds of aphrodisiacs.

etc On ff 38v-43v there is an extract, *in Arabic*, from *Bur'u's-sā'at*, cf above, No 1552, by Muhammad b Zakariyā ar-Rāzī, d 311 or 320/923-932 Transcribed apparently in the XIIIc AH Beg

Ff (53), S 105 × 205 (*biḡād*) Europ pap Bad vulgar Ind shikasta nast Cond rather bad

1601.

(مجموعه)

(MAJMU' A)

Ob 2

A scrap-book containing various notes, chiefly on medical and religious subjects Transcribed in the XIIIc AH

- 1 (ff 1-5v) Notes of different contents
- 2 (ff 6-13) Medical prescriptions, chiefly of aphrodisiacs
- 3 (ff 14-21v) A few notes of Sufic contents, and prayers, *in Arabic*

Ff 21, S 260 × 140, 200 × 100 Or pap Ind nast and shikasta, different hands Cond not good

*Treatises on the diseases of animals*

1602.

فارس نامه

FARAS-NĀMA.

G 26

A work on the methods of treatment of the diseases of horses, based on Indian sources, chiefly on *Salihotia* It was composed in 926/1520 (f 4) by Zaynu'l-'Ālīmīn b Sayyid Abī'l-Hasan al-Karbalāi al-Husaynī al-Hāshimī (f 4), who dedicated it to the Muzaffarīde prince Muzaffar-Shāh (II) of Gujāt (917-932/1511-1525) (see f 2) It is apparently the same work as described in EIO 2980, cf also EB 1864-1866, R 482, Mehren 16, etc The present copy, dating from the XIIIc AH, contains many glosses and notes Beg

اسر ، فکرت حو رین کدد دانا ، نه که کوید نکست آمد حداد

Ff 40, S 220 × 125, 175 × 85, ll 19 Or pap Ind shikasta nast Cond good Sanskrit verses in Arabic transcription with Persian explanations on the fly leaves

1603.

The same

G 37

Another copy of the same work, dated 1209 AH, Aurangābād Beg as in the preceding copy

S 215 × 120, 150 × 75, ll 14 Or pap Ind nast Cond good

1604.

تشیف کان علاج اسپ

TUHFA-I-KAN-I-ILĀJ-I-ASP

G 11

A treatise on the diseases of horses, based on the *Sahihah*, and arranged in 59 *bābs*. The translator, Muhammad Qasim b. Sharīf-Khān completed his work either before or in 1076/1665. This year is rather ambiguously mentioned in the colophon which is damaged and may refer either to the date of completion of the work itself or only to its copying. Beg

سرویس ددیس و مکتوب ددیس ددیس

S 265, 160, 199, 115, 119. Or p. 160. In nat. Cont. to col. Copied on max. small folios and note.

1605.

مختار ددیس

MIDMAR-I-DANISH

M 2

A portion of a work on the treatment of the diseases of horses, by Nizāmu d-Dīn Ahmad, who dedicated it to the Satwadi prince Abbās II (1052-1077/1642-1667). See Pl. 591, Ros. 319, R. 152. Copied towards the end of the XIIc. AH, included in a *manṭaqā*. Beg

دیس ددیس ددیس ددیس

Bd. 5. 11, 15, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

1606.

رسانگی (رسانگی)

(RISĀLA-I-RANG-I-ASPIH)

M 91

A short note on the colours of the hair of horses, and the terms used for every variety. The name of the author is not given. Transcribed towards the end of the XIIc. on the last of the XIIIc. AH. Beg abruptly, without introduction.

رسانگی (رسانگی)

Pl. 1. S. 210 x 135. 175 x 190. 11. 11. Prop. p. 1. In nat. Cont. to col. 1.

1607.

(مجموعه)

(MAJMU'Ā)

Oa 55

A collection of treatises on the diseases of birds used in hunting. Transcribed, as stated in the colophon on f. 90, in 1087 AH, in the reign of the Qutb-Shāh Hasan (1083-1098/1672-1687) by Dūst-Muhammad Sabāī.

1 *Bāz-nāma* (oi, as in the heading *Shahbāz-nāma*) (ff 1v-90) A treatise on falconry, apparently the same as the one described in EIO 2793 and R 48<sup>1</sup>, because the initial words and the division into 61 short *bābs* coincide in both. The author's name is not given, but according to EIO 2793 he was called Muhibb-<sup>1</sup>Alī-Khān Khāss-Mahallī b Nizāmī'd-Dīn 'Alī Muḡhilānī. He died as a governor of Dīhlī in 989/1581. The work was apparently dedicated to Akbar (f 6v) but this name has been erased and replaced by that of the great patron of similar misappropriations, Tipū of Mysore. Beg

بسم الله الرحمن الرحيم طائر مرحدو وحی قدیم  
حطه دی نال همانوں خطاب حال ر ه عارض ام الكتاب

2 (*Tibb-i-tuyūr*) (ff 91v-126) Another treatise on the diseases of falcons. No particulars as to the author or the date of composition. It is incomplete at the end. The present copy opens abruptly without introduction.

علاج برای زنده و واهی معروفه دکنر السج

3 *Tibb-i-Firūz-Shāhī* (ff 127v-143v) A short treatise on the same subject of the diseases of falcons. The author, who does not mention his own name, states (f 128v) that he composed this treatise in the time of Sultān Firūz-Shāh in 680/1280. There was no reigning prince with that name in the year in question. As this Sultān Firūz is here profusely eulogised and there is apparently no forgery as to his name, it is very probable that there is a mistake in the date. The Firūz-Shāh in question may be the well known patron of literature, Firūz-Shāh III (752-790/1351-1398), and the year of composition should perhaps be read as 780/1382. The work is divided into 29 short *bābs*. It was transcribed in XIIc AH (the handwriting and the paper are different from those of the rest of the volume). Beg

بعد از حمد دستار و برای سمای مر حلق اللیل و الدهار السج

4 *Bāz-nāma* (ff 144-151v) Another short treatise on the same subject. The name of the author and the date of composition are not given. It is incomplete at the end. Beg

علاج سه جسم و کلال جسم برای کرسدکی شاهن السج

Ff 151, S 230 x 125, 170 x 85 ll 15 (on ff 127v-143v the lines are diagonal)  
Or pap Ind nast different hands Cond tol good

## 8. Arts, technical and practical pursuits, etc

## 1 Art of War

1608.

آداب الحرب والساحة

ĀDABU'L-HARB WA'SH-SHujā'AT

M 160

A treatise on the customs and rules connected with war, the customary laws regarding the division of loot, the government of newly acquired territories, as well as notes on the technical side of drilling troops and their organisation. The author of this highly interesting work, rich in general information concerning the mediæval life of the Muhammadan countries, calls himself (f. 9) Muhammad (b) Mansūr (b) Sa'īd Abī'l-Faraj (b) Khalīl Ahmad Abī Nasī Qurayshī, surnamed Mubārak-Shāh or Fakhr Mudabbir. He dedicated his work to the Mamlukide prince of Dīblī, Shamsu'd-Dīn Īltutmish (607-633/1210-1236) (see f. 9v). Two other copies of this rare work are described in EIO 2767 and R 487-489. The treatise is also called *Ādabu'l-mulūk wa l-ṣifayatu l-mamlūk* (as in the India Office copy) and is divided (as in R 487-489) into 34 *bābs*, not 40 (as in EIO 2767). For their headings see EIO 2767. A good old copy, dating from the end of the Xc or the beg. of the XIc AH, slightly incomplete at the beginning. It opens abruptly with

أحمد رسال در وجود آورد عالمرا السلام

Ff 211, S 220 × 140, 125 × 75 ll 15. Or. pap. Khoraṣāni nast. Cond. very good. The end was transcribed from a defective original, and therefore blank space is reserved on many folios.

## 2 Archery

1609.

(رساله تیر اندازی)

(RISĀLA-I-TĪR-ANDĀZĪ)

E 215

A treatise on archery, apparently identical with those described in EIO 2773 (there called *Qaus-nāma*), and R 797 or EB 1887 (there called *Risāla-i-tīr-u lamān*), cf. also EIO 2770 (1). The author is Mīr Muḥammad Nishāpūrī, but the date of composition is not given. Copied in the XIIc AH. At the end a short poetical fragment in Sufic strain is added. Beg. of the treatise itself

الحمد لله . واللعن . من ترك رمي السهم

Bd v. Ff 19-55. For measurements, etc., see No 1223.

1610.

(رساله تیر اندازی)

(RISĀLA-I-TĪR-ANDĀZĪ)

Oa 39

Another treatise on archery without the name of the author,

date of composition and exact title Transcribed in the XIIIc  
AH Beg الحمد لله بعد حمد و بدای حالقى را الح

Bd v Ff 1-36 S 205×150, 155×100, ll 11 Or pap Bad Ind shikasta nast  
Cond tol good

3 *Hunting*

1611.

لدة الهوام

LIDHDHATU'L-HAWWAM

Ac 43

A rare treatise on hunting, describing the classes of animals whose flesh is allowed as food by Muhammadan law, as well as their habits, the curative properties of their flesh, etc. The author, Husayn Husaynī Tayyibī, surnamed Sadr-i-Jahān dedicated his work to one of the Qutb-Shāhs whom he calls *المطهر* *ابو المطهر* *طه ساه*, apparently omitting his real name. In the versified glorifications, however, which accompany this reference, the name Jamshīd is mentioned as an epithet. It is therefore probable that the prince in question was *not* Jamshīd b Sultān-Qulī (940-957/1533-1550), but one of his descendants, and so the work must have been written in the period 957-1098/1550-1687. The treatise is divided into a *muqaddima*, 10 *bābs*, and a *khātima*. The latter contains an alphabetical list of animals, with parallel names given in Persian, Arabic and various Indian dialects (chiefly Dak'hanī), it occupies half of the whole work.

مقدمه (f 10) در بیان تکمیل لفظ و معنی کلمه صد اله

باب ۱ (f 11) شروط صیاد و دایح

۲ (f 13) آلب امطمان و دایح

۳ (f 19v) ذکر تسمیه و کنعیه گفتی آن

۴ (f 21v) ذکر حیوانات و طموری که بدان سکار میکنند و سرائط معلم

ساحتی ایسان و احکام آن

۵ (f 29v) ذکر صد کردن نه بدر و سمندر و ندرة و نامی آلات تیر

حراحب کننده

۶ (f 36) ذکر صید کردن ماهی و طریق ترکده آن که کدام جنس از

ماهی حرام است و کدام حلال

۷ (f 39v) صید و سکار نه چه نوع ملک صدان میکنند

۸ (f 44v) مسائل دایح و ذکر کردن حیوانات و طمور

۹ (f 53v) حلال و حرام حیوانات

تات ۱۰ ( f 61 ) در احکام سرور و عرق و لغات دهن حیوانات  
 حاتم ( f 63 ) اسامی ر احکام جانب و حرمت و کرامت حیوانات  
 رطوبت و حسرات و مصلی از خواص ر عوائب حکایات  
 که از ایسان دل کرده اند

Transcribed in the XIIIc AH, by Muhammad Atdal Qurayshī An index is prefixed on ff 1v 5v Beg (f 6v)

سناس نعناس و سکر محمدت اساس نادناسی را سراس الهم  
 Ff 121 S 200×125, 140×85 ll 11 Or pap Ind shikasta-nast Cond good

# 1 Agriculture

1612.

إرشاد الزراعة

IRSHĀDU'Z-ZARĀ'AT

K 6

A treatise on agriculture, and horticulture composed in 921/1515 (see f 23v), as expressed in the verse

در دهر دیرین وید (sic) شکر بود کس دستخیز دایدر کد ردم و لمی

The author calls himself Qāsim Yūsuf b. Abī Naṣīr Tabbasī, a descendant of 'Abdu'l-lah Ansārī (see above, No 234) The work which is called also *Chaman-afīz* (as in the colophon), is divided into a lengthy *muqaddima* (written in bombastic style and dealing with vague general talk in Sufic strain) and 8 short *awlas* Transcribed in 1205 AH by Muldas Rāy Kāyat'ih at Baiwāsīgar Beg

حدود مرقدیرا که در عرصة چهار باغ جهان الهم

Ff (59) S 240×160 200×145 ll 11 Or pap Bad vulgar Ind shikasta-nast Cond good

1613.

( رساله در فلاحه )

(RISĀLA DAR FALAHAT)

M 97

A treatise on the cultivation of plants and especially on horticulture It is apparently an extract from a larger work the title of which is not given Another copy of the same extract is described in EIO 2791 Transcribed in the XIIIc AH Beg (as in EIO 2791)

عمل یاردهم در فلاح رمن صالح و رمن بد الهم

Ff 35, S 200×120 170×75 ll 13 Or pap Ind nast Cond tol good

1614

(رساله در زراعت)

(P<sup>r</sup> DAR ZARĀ'AT)

M 95

A treatise on the agricultural seasons, the yearly calendar of cultivation, and various counsels concerning the technical side of cultivation. The name of the author and the date of composition are not given, but the work must be of modern origin, because in the section discussing the solar and lunar eias, the names of the months of the Christian era are given in their English form. The copy is dated 1217 AH (this date may be that of the completion of the work itself). Beg

از حکم زبانی در فص حوز و تاران الح

S 230 × 150, 170 × 95, ll 13 Or pap Ind nast Cond tol good

Mineralogy, Metallurgy, etc

1615.

تکسوف نامه

TANGSŪQ-NAMA

Na 99

A treatise on precious stones and minerals. The author, who calls himself only Nizāmī, states that he, together with other persons, received orders from a prince, whose name is not mentioned but who must have been one of the Īlkhānīs, to compile a book on minerals. Although he was not a specialist in these matters, he wrote this short treatise, having collected materials for it from various works on physics and medicine. The title may also be *Tangsūq-i-Īlkhānī*, with reference to the following statement

و این کتاب را تکسوف نامه نام نهاد نام ایلمدنی اگر اکدون بسددده آید

بده کمد را سعادی تمام ناسد الح

The work is different from the one with the same title, described in RS 157, composed by Nasīru'd-Dīn Tūsī (cf. above, Nos 1182, 1372). A *Tangsūq-nāma* is announced as about to appear in the Gibb Memorial Series. The present treatise is divided into 4 *bābs*, dealing with

۱ (f 407) در حواهر و دگر سنگ پاره‌ها گلی و معلول که آن ماند

(43 minerals)

۲ (f 410v) (On ebony, various precious compound drugs, etc)

۳ (f 411v) در عطرها (8 aromatic drugs)

۴ (f 413) در کوه‌های کداحتدی

(11 precious and ordinary useful metals)

The copy is incomplete and breaks off at the description of the second metal (silver). Transcribed towards the end of the XIc AH, being included in a large *maḡmū'a* Beg without a doxology

سبب تحریر این کتاب آنست که پادشاه جهان بعد از آنکه بدو کمیته نظامی را در سلک دیگر بدوگان درگاه جهان پناه آورده بود و فرمان رسید که در شرح حواشر معدن و جامدات شریک و دیگر تدکسوها و چیزهای غریب آنچه ترا معلوم است و ندیده را سمدده ناشی یا در کتابها حوادلده بدویسی تا در بدس 'عزیزه' دارد الخ

Bd v. 1: 407-413 for measurements, etc. see No 921

1616.

حواصی الحجار

KHAWĀSSU'L-AHJĀR

M 77

A Persian version of an Arabic treatise on precious stones called *Az'hār u l-afkār fī ḡawāhir l-ahjār*. The latter was composed in 640/1242 by Shihābu'd-Dīn Abū l-'Abbās Ahmad b. Yūsuf at-Tūtāshī, d. 651/1253 (see Brockelmann, *Gesch. d. Ar. Lit.*, vol I, p. 495). The name of the Persian translator and the date of completion of his work are not given. The treatise is divided into 30 *bābs*. Cf. St. No. 3 on p. 96. Transcribed in the beg. of the XIIIc AH. An index is appended. Beg.

الحمد لله واطر الارض و السموات و وحد الحواصی و الانوار الخ

Ff 28, S 185 x 110, 130 x 75, ll 9. Or. pap. Ind. nast. Cond. good.

1617.

ستمبر حواصی نامه

MUNTAKHAB-I-JAWĀHIR-NAMA

G 11

A short treatise on precious stones, in 12 *bābs*, being an abbreviated version of a larger work on the same subject. The names of the author and the abbreviator are not given. A. H. Ethé states in EIO 2780, where another copy of apparently the same work is described, the compiler's name was Ahmad b. 'Abdī'l-'Azīz Jauharī. See also EB 1879, R 789-790, etc. Transcribed towards the end of the XIIIc AH. Beg.

الحمد لله .. اما بعد این نامه منتخبی است در بیان معروفه الخ

Lf 24, S 225 x 150, 160 x 85, ll 11. Europ. pap. (watermark: J. Ruso 1801) Ind. nast. Cond. good. CFW 1825

1618.

The same

G 15

Another copy of the same work also dating from the end of the XIIc AH Incomplete at the end, contains only 10 *bābs* Beg as in the preceding copy

Ff 13, S 185×140 150×85, ll 17 Europ pap Ind nast Cond good CFW 1825

1619.

The same

F 57

Another copy of the same work, transcribed in 1175 AH It differs slightly in wording from both preceding copies Beg

الحمد لله این منتخب اسرار و اهرنامه اصلی الح

Bd v Ff 82-91v For measurements, etc, see No 373

1620.

قائمة شاختان شمشیر

QĀ'IDA-I-SHINĀKHTAN-I-SHAMSHĪR

E 215

A short note, *in duplicate*, on the quality of sword-blades It may be an extract from a larger work on these matters, but there is no indication as to its title, the name of the author, etc Transcribed in the XIIIc AH Beg

طریق آسب که اول طول آرا سجونی یا بریسمان الح

Bd v Ff 47-48 For measurements, etc, see No. 1223

## 6 Polytechnics

1621.

مجمع الصنائع

MAJMA'U'S-SANĀ'I'

G 51

A treatise on various branches of chemistry and alchemy, treated from the point of view of their practical application, such as the preparation of paints, inks, glass, artificial precious stones etc The work, which sometimes is also called *Majmū'a-tu's sanā'i'*, is divided into 41 *bābs* (their headings are arranged in a manner slightly differing from that given in EIO 2783) In all known copies an explicit mention of the name of the author and the date of composition is lacking The author, as stated in EIO 2781, may be either one Mī Yahyā, or one Hakīm Filsūf-i-Maghribī (the latter is not a name but merely an honorific title)

The date of composition cannot be later than 1033/1624, which is the year of transcription of a copy in the Bodleian library (EB 1870) See EIO 2781-2783, EB 1869-1870 R 489-490, etc (cf St No 1 on p 97 Transcribed in the XIIIc AH Beg

حد و پاس بدیع الاساس مر حصرت مانع را اله

ff 50, S 300 x 195, 205 x 145, ll 13 Or and Europ pap Vulgar Ind na Cond rather bad Many notes of medical contents on the fly leaves

## 7 Architecture

1622.

(رسالة روضة تاج محل)

(RISĀLA-I-RAUDA-I-TĀJ-MAHALL)

D 17

A brief description, with the principal measurements, of the famous mausoleum of Shāhjahān and his wife the Taj-Mahall at Agra A short biographical note on Shāhjahān's wife Mumtāz Mahall, and a few other persons is prefixed in the beginning The name of the author and the exact date of composition are not given The work seems to be identical with the one described in R 430 Copied towards the end of the XIIc or the beg of the XIIIc AH by one Qāsim 'Alī Beg abruptly

مسمی ابو بیکم خطاب ممتاز محل اله

S 275 x 160, 180 x 95, ll 7 Or pap Ind nast Cond good

## 8 Calligraphy

1623.

(مجموعه)

(MAJMU'Ā).

M 95

A collection of short treatises and fragments dealing with the principles of calligraphy Some entries, written by the hand as that of the others, were copied at Haydarābād (cf the colophon on f 55)

1 *Khatt-u sawād* (ff 1v-28) A short treatise on calligraphy, by Majnūn b Mahmūd (or Muhammad, as in an *Rafiqī* (cf f 4), who is usually identified with the famous calligrapher Mir 'Alī Kātib, d ca 945/1539 The work is c. 600 six *bābs*, but here only five of them are actually given (ff 2931 (where the headings of the *bābs* are reproduced) This was composed after the one mentioned next, and therefore 940/1534 Beg

حمد و سپاس استادیرا که کاتب لوح و قلم اله

2 *Rasmu'l-khatt* (ff 28-55v) A versified treatise on exactly the same matters as those dealt with in the preceding work, by

the same Majnūn It was composed in 940/1534 (the title is a chronogram, see f 31v) At the end there is a short note in prose on the best calligraphists Beg of the versified portion

یہ ای حناء انسانى رسم کس ، ا د ام کتب اوج و علم کس

3 *Al-mukhtasar u'l-mufīd fī ta'līm qauā'id l-khatt* (ff 57v-62) A compilation on calligraphical matters, consisting of short extracts from different authors, especially from Jamālu'd-Dīn Abū Dharrī Yāqūt al-Musta'simī (d 698/1298, see Brockelmann, *Gesch d Ar Lit*, vol I, p 353) The name of the compiler and the date of completion are not given Beg

الحمد لله كتاب المختصر المستوفى من دنده المختصر الى رحمة ربه اله

4 (*Mukhtasar dar khatt*) (ff 65-72v) A short extract from a work on calligraphy, chiefly based on Sayrafī See Pr 341 Beg

سکرو سانس مواواں و ندا و ستانس بی امان اله

5 (*Risāla dar khatt*) (ff 73-86) A short treatise on calligraphy, by Bābā-Shāh who used the *takhallus* Hālī (cf f 75) It was written later than 940/1534, because the *Rasmu l-khatt* by Majnūn (described just above) is referred to in it It is divided into a *muqaddima*, two *bābs* and a *khātima* Beg

سکرو سانس حدادندى را که معرقات و مرکبات اله

6 (ff 89-94v) Another copy of the same work as (3) above At the end there occurs what apparently is a fragment of note (4)

7 (ff 94v-102v) Several fragments in Arabic, apparently copied as an exercise in calligraphy In the beginning there are some extracts from the Coran, and, after this there are notes of historical contents, dealing with the migrations of the descendants of the Shi'ite Imāms

1621.

20 x 125, 130 x 70, ll 11 Or pap Ind coarse nast Cond good

MAJMA'U'S

A tie

treated f

such as ti

stones -J SAWĀD

ه و سواد

M 12a

Another copy of the same treatise as No 1623 (1) Transcribed towards the end of the XIIc AH, included in a scrap-book It is complete and contains all six *bābs* Beg as in the preceding copy

Bd 1 Fl. 1-18 For measurements etc see No 420

1625.

(رساله در خط)

(RISĀLA DAR KHATT)

F 5

A short note on the rules of calligraphy. Frequent references to earlier authorities, but the name of the compiler is not given. Transcribed in the beg of the XIIc AH. Beg

دانش نامه کتاب جمال الدین یاقوت کفنه است الف

Bd v. 1: 120v-121 For measurements etc. see No. 356

1626.

خط طرز محمدی

KHATT-I-TARZ-I-MUHAMMADĪ

M 87

A treatise on the rules of calligraphy, composed in 1224 of the Mawlūdī era, and dedicated to Tipū of Mysore. The name of the compiler is not given. Transcribed in the beg of the XIIIc AH. Beg

الحمد لله ... اما بعد برای عوام بنامی دایان روزگار الف

Ff 16, S 220 × 115 175 × 75, ll 8. Or pap. Ind. nast. Cond. Good. Notes on the fly leaves.

1627.

The same

M 145

Another copy of the same treatise, dating from the XIIIc AH. It is exceptionally badly injured by 'repairs' with 'transparent' paper so that it is now quite spoiled. Beg as in the preceding copy.

Ff 10, S 195 × 120, 160 × 100 ll 18. Or pap. Vulgar and bad Ind. nast. Cond. hopeless.

## 9 Indian Cookery

1628.

(مجموعه)

(MAJMU'Ā)

M 17

Two treatises on the methods of preparation of different Indian foods, transcribed in the XIIc AH.

1 *Khwān-i-shawwāq* (ff 17-84). A book on cooking, giving instructions as to how to prepare various dishes. It is originally divided into 45 *bābs* but here only 40 *bābs* are given. The preface (which may have contained the author's name), and the end, are lost. It opens with the first *bāb*.

باب اول، در ساختن نان و کلیچ و ساختن حمیر مایه نان الف

2 *Risāla-i-l'hichī* (ff 98v-114, ff 85-98 are left blank)  
A treatise on the methods of preparation of various Indian sweetmeats. The exact title, the name of the author and the date of composition are not mentioned. It appears to be identical with the work described in EIO 2776. The contents are arranged in 14 *bābs*. Beg

تاب اول در بیان اقسام کنجری الح

Bd v. Fl 17-98. For measurements, etc., see No 931. Scrappy notes at the end.

# 10 Indian Music

1629.

مصباح السورور

MISBĀHU S-SURŪR

M 136

A treatise on Indian music, composed in 1074/1664 (cf f 6v) in the reign of Aurangzib, by Hasan b Khwāja Tāhū b Muhammad, a qādī of Antūr, a place in Daulatābād (f 2). The work is divided into 4 *bābs* and in the colophon is also called *Miftāhu's-sunū*. Transcribed in the XIIc AH. Beg

سپاس بحد و ستائش بعد مر حالمی را سرد الح

Fl 24, S 210 x 120, 180 x 55 ll 16. Or pap. Ind. shukasta nast. Cond. tol. good. An index is appended.

1630.

تحفة الہدی

TUHFATU'L-HIND

M 42

Another treatise on Indian music, different fine arts, physiognomy, sexual matters, etc., all according to the views and practices of the Hindus. It was composed by Mīrzā-Khān (Muhammad) b Fakhr'd-Dīn Muhammad, at the request of Kokiltāsh-Khān, for the instruction of the youthful prince Jahāndār-Shāh, son of Aurangzib, born in 1071/1661. C. Rieu is inclined to think (see R 62) that the work was completed before 1086/1675. The treatise is divided into a *muqaddima*, seven *bābs* and a *khātima* (then headings are given in EIO 2011). See EIO 2011-2013, EB 1763, P1 83, 1019-1020, R 62, etc. (GC I 156). Transcribed in the XIIc AH. Beg

الحمد لله .... اما بعد چمنس کوید مسب ناده شدیان الح

Fl (312), S 290 x 175 210 x 105, ll 17. Or. pap. Ind. nast., different hands. Cond. tol. good.

## X. VARIA.

### 1 *Historical dates and chronograms.*

**1631.**

مخزن الاعراس

MAKHZANU'L-A'RĀS

D 279

A collection of dates of the deaths of various eminent Sufic shaykhs, arranged under the days of the month in which each particular shaykh died. Wherever possible the year is also given, especially in connection with the saints of the more modern periods. The author, Muhammad Najīb Qādī Nāgūī Ajmīrī, states in the introduction that he compiled this work in 1155/1742 (it was not completed before 1156/1743, as this year is several times mentioned in the text), from the best known authorities (he gives them titles on f. 2). He took as the basis of his work an earlier compilation of Sharafu'd-Dīn b. Qādī Shaykh Muhammad Nadr-wālī, which he amplified and brought up to date. The work is very valuable for the historical study of modern Indian Sufism. The present copy, dating from the end of the XIIc or the beg. of the XIIIc AH, is slightly incomplete at the end. It begins with the 1st of Rabī'u'l-awwal and breaks off at the 12th of Safar. Beg.

الحمد لله . اما بعد ان رساله مختصر اسب ار تذکره اعراس اندا  
و صحابه و ائمه العدى و سائر مسائح کرام رضى الله تعالى عنهم الح

Ff (260), S 210×150, 150×105, ll 18-20 Europ pap Ind nast Cond not quite good Worm eaten and repaired

**1632.**

The same

D 281

Another copy of the same work, dating from the beg. of the XIIIc AH. It is complete, ends with the 30th of Safar and contains at the end brief notes on the four earliest khalīfs. Copied by Sayyid 'Alī Rīdā. Beg. as in the preceding copy.

S 225×165, 180×115 ll 13 Europ pap Ind shikasta nast Cond good

**1633.**

(رساله اعراس)

(RISĀLA-I-A'RĀS)

D 280

Another similar compilation. At the beginning there is a copy of the introduction of the preceding work, but the bulk of

the treatise is differently arranged, contains no dates (years) and the months do not follow in their proper order. The copy, dating from the XIIIc AH (the introduction is of more modern origin, written by a different hand), is incomplete at the end. Beg of the work itself

عزّ ربّيع الاول، حصرت رسالت، امامه صلى الله عليه وسلم الح

S 180 × 120, 140 × 80, ll 15 Europ pap Ind nast, different hands Cond tol good

1634.

صحفہ الاعراس

SAHĪFATU'L-A'RĀS

M 20

A collection of historical dates, arranged under every day of the Muhammadan year, the same as the one described in EIO 2733. It was compiled by Muhammad Sharif (as stated on the fly-leaf of the India Office copy), for Tipū of Mysore. The dates begin with the first of Rabī'u'l-awwal and end with the last day of Safar. On the last two pages there are several 'uns, added apparently after the compilation had been completed, giving the dates of the deaths of some nawwābs and divines. Copied in the beg of the XIIIc AH. Beg

الحمد لله . . اما بعد اين رساله حسب الامر حهان مطاع الح

Ff (47), S 125 × 200 (*biyād*) Europ pap Ind shikasta-nast Cond good

## 2. Works of the Christian missionaries.

1635.

تاريخ حصر " عيسى

TA'RĪKH-I-HADRAT-I-ĪSĀ

D 329

A biography of Jesus Christ, based on the New Testament, written by G. Xavier (d. 1617), at the request of Akbar. It is divided into four *bābs*. A good copy, transcribed by Muhammad Shafi' Qandahārī in 1013 AH and bearing the seal of Akbar (also giving the date 1013 AH). Beg

بس ار ستائس آمرد کار حهان الح

S 220 × 150, 170 × 90, 3 columns of diagonal lines Good Ind nast Cond tol good Vignette

1636.

داستان احوال حواریان

DĀSTĀN-I-AHWĀL-I-HAWĀRIYĀN

D 160

A Persian translation of the Acts of the Apostles, by the same G. Xavier, dedicated to Akbar. According to a note (on the

fly-leaf) by H Blochmann, it was compiled in 1608 Cf also the Proceedings of the A S B, 1871 The full title of the work is *Dāstān-i-ahwāl-i-Havārīyān-i-Hadrat-i-Īsā wa dhikr-i-manāqib-i-īshān* Transcribed in 1871 by Muhammad Amjad Beg

امده ( المده ) الله كه اعصاى طاهرى و موالى ناطدى الحج

Ff (158), S 255×195, 215×110, ll 21 Europ pap Modern Ind nast Cond good

### 3. Taxation.

1637.

رساله دیوان دسمد

RISĀLA-I-DĪWĀN-PUSAND

M 81.

A treatise on the principles of taxation, composed by Chhitai-Mal, son of Rāy Prān Chand Munshī The work is of modern origin It is divided into 4 *dastūrs* See R 990 Transcribed in 1235 AH Beg

تکم ریوی حمد و دنا در زمین عکرو دنا الحج

Ff 101, S 235×150, 180×95, ll 16 Or pap Ind modern nast Cond good  
Note 'presented by Cheetur Mull' (probably the author himself) 'on the 4th April 1820'

### 4. Residuals.

1638.

ترجمه معانی، حریری

TARJUMA-I-MAQĀMĀT-I-HARĪRĪ

Pa 1

A Persian paraphrase of the famous *Maqāmāt* of Abū Muhammad al-Qāsim b 'Alī b Muhammad al-Harīrī, d 515-516/1122, see Brockelmann, *Gesch d A Lit*, vol I, pp 276-278 The name of the translator is not given, and there is no indication as to the date of compilation Transcribed in the end of the XIIc AH A note by H Blochmann on the fly-leaf, dated 1870 Beg

ای نار خدا درسی که ما می سنائیم برا الحج

Ff (316), S 240×155, 165×95, ll 11 Or pap Ind nast Cond tol good.  
Slightly worm eaten

1639.

قانون النساء

QĀNŪNU'N-NISĀ

Na 108

The well known parody of the system of *fiqh*, satirising the life of Persian womanhood The author and the date of composition are unknown A detailed description of the work is given by Rosen, pp 295-297 The treatise is very popular in Persia and

has been lithographed several times Transcribed in 1215 AH ,  
by Zaynu'l-Ābidīn 'Iṭāqī ( عری ) Beg

اما بعد این رساله است ( رسالہ ) در باب آداب و اطوار زبان الہی

Bd v For measurements, etc , see No 641

5 *Documents connected with the military and civil organisation of the government of Tīpū, the naw-wāb of Mysore*

1 *Decorations, flags, etc*

1640.

( رساله پدکھا )

(RISĀLA-I-PADAK'HĀ)

M 51

A guide book to the great variety of differently shaped medals, decorations, etc , introduced by Tīpū, undoubtedly in imitation of the insignia of the Europeans There are also descriptions of a great number of flag-tops, seals, brands, etc , with drawings illustrating their forms At the end there is an appendix on special flags carried on elephants The present copy, as well as the subsequent ones, belonged to Tīpū's archives Cf W Kinkpatrick, *Select Letters of Tippoo Sultan*, London, 1811 Transcribed in the beg of the XIIIc AH Beg

صافطہ پدکھاى مرصع و ندم مرصع و سادہ طلائی الہی

S 200 × 140, 160 × 100, ll 11 Europ pap Ind nast Cond good

1641.

The same.

M 60

Another copy of the same work, dating from the same time as that of the preceding one Beg as in No 1640

S 195 × 135, 155 × 95, ll 12 Europ pap Ind nast Cond good

1642.

( مونسفہ ، عواطف سلطانہی )

(MUNTAKHAB-I-DAWĀBIT-I-SULTĀNĪ)

M 63

An extract from a larger work on decorations, etc , similar in its contents to the preceding collections, probably identical with the one described in EIO 2762 Written in 1211 AH (or 1224 of the Mawlūdī era) Beg

کتاب علامات مرصع عہدہ متر متران الہی

S 200 × 150, 170 × 120, ll 8 Europ pap Ind nast Cond good

1643.

(رسالة کچھری)

(RISĀLA-I-KACHHIRĪ)

M 54

A list of judges in receipt of decorations of different degrees  
Written in 1226 of the Mawlūdī era, by one Husayn Beg

تفصیل آراء ، کچھریکات و ملکی الحج

Ff (41), S 195 × 135, 170 × 100, ll 15 Europ pap Ind nast Cond good

1644.

(مجموعه)

(MAJMU'Ā)

M 74

A short note book dating from the early XIIIc AH It contains three separate items

1 (ff 1-4) Verses used as texts for the tunes of horn-signals, etc

2 (ff 5-23v) Another short collection of descriptions of various decorations, written in the 1224 of the Mawlūdī era

3 (ff 24-37) Miscellaneous military regulations

Ff 37, S 110 × 75, 90 × 60, ll 8 Europ pap Ind nast Cond good

## 2 Organisation of the Army

1645.

صانعة اعمال راء روسن سوارى

DĀBITA-I-IMTHĀL-J-RĀH-RAFTAN-J-SUWĀRĪ

M 24

Instructions concerning the composition of cavalry units in drill and on the march Written in 1217 of the Muhammadī era

Bd v Ff 37v-39v For measurements, etc, see No 919

1646.

(حكم نامه)

(HUKM-NĀMA)

M 67

Instructions to some officials, such as Ghulām-'Alī-Khān Qutbu'l-Mulk, 'Alī-Ridā, etc, concerning certain movements of troops Beg

حكم نامه نظام علام علیخان الحج

S 295 × 200, 210 × 130, ll 14 Europ pap Bad Ind shikasta nast Cond good

1647.

The same

M 62

Another copy of the same instructions, written in 1217 of the Mawlūdī era Beg as in the preceding copy

Ff (33), S 200 × 140, 160 × 105, ll 12 Europ pap Bad Ind nast Cond good

1648.

( حکم نامہ )

(HUKM-NĀMA)

M 70

Instructions to the commanders of garrisons of various fortifications Not dated Beg

حکومتی مرسوم و ہر چہار مہسوران الہ

S 290 × 200, 230 × 130, ll 12 Europ pap Ind nast Cond good

1649.

( حکم نامہ )

(HUKM-NĀMA)

M 53

Various minor instructions to different military officials A translation into Hindī (in Nagari characters) is added Written in 1199 AH

S 200 × 140, 160 × 110, ll 12 Europ pap Bad Ind nast Cond good

1650.

فتح المجاہدین

FATHU'L-MUJĀHIDĪN

M 147

The well known work, written by order and under the direction of Tīpū of Mysore, and used as a military encyclopædia in his army It deals with the religious aspect of war against unbelievers, gives some information as to the most reliable methods of divination, teaches a few rules of arithmetic, accounts, etc, but chiefly deals with the organisation, drill and employment in action of the different branches of the army It was composed by Zaynu'l-'Ābidīn b Radī Shūshtarī (cf above, Nos 882-883) in 1197/1783 There are apparently two slightly different versions of the same work The present one seems to be the earliest one, firstly, because this particular transcript is dated 1198 AH, and secondly, because although it contains the same topics as the later version, arranged in the same sequence, every particular matter is treated rather concisely The preface does not contain the index of the 8 *bābs* (but this preface itself is, apparently, precisely the same as the one in the later edition), and the chapters are variously styled *kitāb* 'inwān, etc, not uniformly *bāb*, as they were probably called afterwards Transcribed in 1198 AH by Ghulām Mutadā-'Alī Beg as usual

فتح ملک سکھوڑی و سکھرا اولم معدی الہ

S 205 × 140, 150 × 105, ll 9 Europ pap Bad Ind nast, different hands Cond tol good

## 1651.

The same.

M 149

Another copy of the same work The same age It is rather fragmentary, incomplete at the beginning and end

S 210 × 145, 160 × 110, ll 11 Europ pap Ind nast Cond tol good

## 1652.

The same.

M 125

Another copy of the same work The same age Scrappy notes at the end

S 190 × 145, 150 × 90 ll 12 Europ pap Ind nast Cond good

## 1653.

The same

M 152

Another copy of the same work The same age

S 210 × 145, 160 × 110, ll 9 Europ pap Ind nast Cond tol good

## 1654.

The same

M 153

Another copy of the same work The same age At the end an appendix on various additional military regulations (*dābīta*)

S 200 × 135, 170 × 100, ll 11 Europ pap Ind nast Cond tol good.

## 1655.

The same

M 154

Another copy of the same work The same age Scrappy notes at the beginning and the end

Ff (84) S 200 × 135, 165 × 105, ll 12 Europ pap Ind shikasta nast Cond good

## 1656.

The same

M 157

Another copy of the same work The same age

Ff (106), S 200 × 145, 155 × 95, ll 11 Europ pap Ind nast Cond tol good

1657.

The same

M 113

What may be the second or final version of the same work identical with the one described in EIO 2738-2760, RS 406 EB 1903, Pp 134-135, etc Cf St No 34 on p 93 This version is considerably amplified and the sections on the organisation and management of the troops are more detailed than in the preceding first edition It is divided into eight *bābs* (the headings are given in EIO 2738), and then index is placed at the end of the preface Beg the same as in the earlier version, see No 1650 Transcribed, as all copies described here, in Tipū's time

S 220 × 150, 180 × 105, ll 15 Europ pap Ind nast Cond good

1658.

The same

M 114

Another copy of the same work, of the same age

Ff (135), S 220 × 150, 160 × 100, ll 9 Europ pap Bad Ind nast Cond good

1659.

The same

M 115

Another copy of the same work, of the same age

S 230 × 160, 160 × 100, ll 9 Europ pap Ind shikasta nast Cond good

1660.

The same

M 116

Another copy of the same work, of the same age Medical instructions concerning the treatment of wounds at the end

S 215 × 150, 160 × 90, ll 9 Europ pap Ind nast Cond good

1661.

The same

M 117

Another copy of the same work The same age An appendix, containing Hindustani verses, apparently for the tunes of horn signals

Ff (63), S 195 × 145, 160 × 100, ll 19 Europ pap Ind shikasta-nast Cond

## 1662.

The same

M 118

Another copy of the same work The same age The same appendix Scrappy notes at the end

Ff (59), S 190 × 140, 160 × 110, ll 9 Europ pap Ind shikasta-nast Cond good

## 1663.

The same

M 119

Another copy of the same work The same age Medical instructions etc, at the end, similar to those mentioned in No 1660

S 220 × 155, 160 × 110, ll 9 Europ pap Ind nast Cond good

## 1664.

The same

M 120

Another copy of the same work The same age, the same Hindustani verses, etc Scrappy notes and poetical quotations at the end

S 200 × 140, 160 × 90, ll 12 Europ pap Ind nast Cond tol good

## 1665.

The same

M 121.

Another copy of the same work The same age At the beginning and the end of the volume there are numerous notes containing prayers and quotations from the *hadīths* on *jihād*, military orders (some of them dated 1224 of the Mawlūdī era), etc

S 205 × 140, 160 × 100, ll 11 Europ pap Ind nast Cond tol good

## 1666.

The same

M 122

Another copy of the same work The same age

S 210 × 145, 160 × 100, ll 9 Europ pap Ind nast Cond good

1667.

The same

M 123

Another copy of the same work The same age The same medical instructions concerning the treatment of wounds, etc , as in Nos 1660, etc

S 210 × 150, 160 × 105, ll 14 Europ pap Ind nast Cond good

1668.

The same

M 124

Another copy of the same work The same age The same medical appendix as in the preceding copy

S 200 × 145, 170 × 100, ll 9 Europ pap Ind shikasta-nast Cond tol good

1669.

The same

M 126

Another copy of the same work Dated 1217 of the Mawlūdī era, Salāmābād Prayers, *in Arabic*, at the beginning

S 205 × 105, 180 × 115, ll 12 Europ pap Ind nast Cond tol good

1670.

The same

M 150

Another copy of the same work The same age

Ft (139), S 195 × 145, 160 × 110, ll 9 Europ pap Ind nast Cond good

1671.

The same

M 151

Another copy of the same work The same age Again the same medical prescriptions as in No. 1660

S 200 × 140, 160 × 100, ll 9 Europ pap Ind nast Cond good

1672.

The same

M 155

Another copy of the same work The same age

Ft (139), S 195 × 145, 155 × 100, ll 9 Europ pap Ind nast Cond good

## 1673.

The same

M 156

Another copy of the same work. The same age Scrapped notes in the beginning

Ff (137), S 190 × 135, 165 × 105, ll 13 Europ pap Ind nast Cond good

## 1674.

The same

M 158

Another copy of the same work The same age Again the same medical instructions as in No 1660

S 200 × 140, 165 × 105, ll 9 Europ pap Ind nast Cond good

## 1675.

The same

M 159

Another copy of the same work The same age Apparently incomplete in the middle and at the end

S 205 × 145, 155 × 100, ll 9 Europ pap Ind nast Cond good

3 *Diplomatic*

## 1676.

(حکم نامه)

(HUKM-NĀMA)

M 22

Instructions to Muhammad-Darwīsh-Khān, Akbar 'Alī-Khān and Muhammad 'Uthmān, sent on some diplomatic mission Dated 1200 AH To this instruction another is added (f 3) concerning negotiations with the French Government (راحة وراستس), and at the end the scales of pay to the personnel of the mission are given (f 15v) Beg of the first instruction

حکم نامه ، باسم مسجد داروس خان و اکثر علیخان الخ

Ff 22, S 125 × 205, (*biyād*), Europ pap Ind shikasta nast Cond tol good

## 1677.

(مسعوده)

(MAJMU'Ā)

M 58

Copies of instructions to various diplomatic officials, dated 1200 AH It is apparently the same collection as the one described in St No 39 on p 92

1 (f 1v) A short appeal to intending pilgrims for donations to the State Treasury

2 (*Hukm-nāma*) (ff 2v-13v) An instruction to Sayyid Ghulām 'Alī-Khān and others, despatched on a diplomatic mission to the Western countries Beg

نَادَدَ كَهْ اَوَّلَ سَمَاہَا بِدُكْرُوفَتِہٖ وَاَرَا اَنَسَا سَامَانِ تَكَارِبِ الْحِجَّ

There are three appendices dealing with various details concerning the organisation of the mission

3 (*Hukm-nāma*) (ff 14v-17) An instruction concerning the negotiations with the government of Turkey Beg

بِرَاۓ سَوَالِ وَاَحْوَابِ نَمُودَنِ نَا حُودُدْكَارِ رُومِ الْحِجَّ

4 (*Hukm-nāma*) (ff 22v-30) A similar instruction for negotiations with the French government, the same as above, No 1676 Beg

بِرَاۓ سَوَالِ وَاَحْوَابِ نَمُودَنِ رَاۡحَہٗ فِرَانْسِ الْحِجَّ

5 (*Hukm-nāma*) (ff 33v-35) A similar instruction concerning negotiations with the British Government, detailing complaints about the actions of the East India Company in the Carnatic, etc. Beg

بِرَاۓ سَوَالِ وَاَحْوَابِ نَمُودَنِ رَاۡحَہٗ اِنْدِیَہِ الْحِجَّ

6 (*Hukm-nāma*) (ff 50v-59) An instruction to Muhammad Hanīf (?), Murād-Khān, etc., concerning the purchase of some articles Beg

نَادَدَ كَهْ سَمَاۡ جَہَارِ جَہَارِ یَكِی مَحَرِّ الْمَرَآكِبِ الْحِجَّ

7 (*Hukm-nāma*) (ff 60v-64) Another instruction on the same matters as those of the preceding item given to Muhammad Darwīsh-Khān and others Beg

سَمَاہَا ہَمَّہٗ مَرْدَمِ مَعْصَلَہٗ وَاَدَلِ وَاَحْلَاۡعِ الْحِجَّ

Ff 82 (only the folios mentioned above contain any text, the others are left blank) S 200×150, 175×120, ll 13 Europ pap Bad Ind shikasta nast Cond good

1678.

مَقَالَعِ مَازِلِ رُومِ

WAQĀ'Ī-I-MANĀZIL-I-RŪM

M 32.

A diary of Ghulām 'Alī-Khān, an envoy of Tīpū, who travelled with his mission in 1200-1201 AH as far as Constantinople See Sf No 30 on p 92 It contains an account of the places visited, and may therefore be interesting in other connections than those

directly concerned with Tipū's politics. It was completed on the 19th Rabī'ū'l-awwal, 1201 AH. Beg

الحمد لله . . . اما بعد ندانکه این رساله ایست مسمی الح

At the end there is a copy of a petition ('*arḍa-dāsh*'), dated 1203 AH

Ff 123, S 125 × 205 (*bayād*) Europ pap Ind shika-sta nast Cond tol good

1679.

( حکم نامه )

(HUKM-NĀMA).

M 69

Instructions to Qutbu'l-Mulk and 'Alī-Ridā, envoys of Tipū to the Nizām of Haydarābād with numerous lists of presents, accounts of allowances, etc., connected with the journey and other details. Dated 1217 of the Mawlūdī era. Cf St No 31 on p 93. Beg

حکم نامه، بنام وطن، الملک و علی برای روانگی حیدرآباد الح

S 300 × 200, 260 × 150, different number of lines. Europ pap Ind nast Cond good

1680.

( روز نامه و کلامی حیدرآباد )

(RŪZ-NĀMA-I-WUKALĀ-I-HAYDARĀBĀD)

M 71

A report by Tipū's envoys to Haydarābād, mentioned in the preceding No., dated 1217 of the Mawlūdī era. The entries, arranged in the form of a diary, deal chiefly with the expenses incurred on the journey. See St No 32 on p 93. The title above, is given on the fly-leaf, apparently in the same handwriting as that of the bulk of the book. In the beginning there are four pages of a text, probably belonging to the same work. Beg of the *Rūz-nāma*

تاریخ ۱۵ شهری بادشاهی الح

S 295 × 200, different number of lines. Europ pap Bad Ind shika-sta nast Cond tol good

#### 4 Administrative

1681.

( حکم نامه )

(HUKM-NĀMA)

M 72

Instructions to the secret police to watch the movements of some people, dated 1223 of the Mawlūdī era. An appendix, in

Chinese characters apparently a translation of the same Cf St  
35 on p 93 Beg

حكم نامه، باسم عابد محمود داروغه هرکاره و مادر علی داروغه الحج  
Ff 8, S 150 × 95, 115 × 70, ll 8 Europ pap Ind nast Cond tol good

1682.

(مجموعه سندها و کفاله، نامه)

MAJMU' A-I-SANAD'HĀ WA KAFĀLAT-NĀMAHĀ) M 68

A collection of documents relating to the landed property,  
etc., of different persons Dates vary between 1181 and 1209 AH

S 300 × 215, 250 × 160, ll 12 Europ pap Ind shikasta nast Cond good

1683.

فرمان

FIRMĀN

M 49

A *fīrmān* of Tīpū addressed to one 'Alī Rāja and some other  
people who had violated some of the prescriptions of Islam (the  
copy is almost illegible, because the ink has destroyed the paper  
and many lines have entirely fallen out) On f 5v-7 there is an  
appendix, also badly damaged, dealing with the same matters,  
signed by several people, dated 1217 of the Mawlūdī era At the  
end four pages are occupied by a text in unidentified characters  
Beg of the *fīrmān*

فرمان وضا حریان موسومه امارت و ایالت مرتب الحج

Ff 10, S 230 × 150 Europ pap Ind nast Cond hopelessly bad

## 5 Miscellaneous Instructions

1684.

بعل حکم نامه اتالیق شاه زاده

NAQL-I-HUKM-NĀMA-I-ATĀLĪQ-I-SHĀH-ZĀDA M 55

Instructions to the tutors of Tīpū's own sons No date Cf  
St No 36 on p 93 Beg

باسم محمد جعفر و مهدی علیخان الحج

Bd v Ff 1v-3v, S 190 × 135, 165 × 110, ll 10 Europ pap Ind nast, different  
hands Cond good

1685.

(حکم نامه)

(HUKM-NĀMA)

M 50

Instructions concerning various financial matters, appealing

to the necessity of understanding elementary honesty in dealing with government money Dated 1223 of the Mawlūdī era Beg

باسم هر سه داروهای معلله حرانه الحج

Ff 13, S 200 × 140, 160 × 105, ll 11 Europ pap Ind nast Cond tol good

1686.

( حکم نامه )

(HUKM-NĀMA)

M 64

Instructions to various officials in charge of supply stores and government property Undated A paper in the Canarese language, apparently a translation of the same instructions, is added Beg

باسم دارو و متصدیان حال و استعمال و دیکانه الحج

Ff (59), S 200 × 150 Europ pap Ind nast Cond good

1687.

( حکم نامه )

(HUKM-NĀMA)

M 73

Instructions to officials in charge of clothing depots Dated 1224 of the Mawlūdī era Transcribed by one Asadu'l-lah Beg

باسم داروهای حامدار حانه الحج

Ff 8, S 150 × 105, 120 × 75, ll 8 Europ pap Ind nast Cond good

1688.

( حکم نامه )

(HUKM-NĀMA)

M 61

Several instructions to the officials in charge of remount depot concerning the purchase and disposal of horses Dated 1224 and 1225 of the Mawlūdī era Beg

حکم نامه ، موسومه کاروان ناشی معه متصدی الحج

S 180 × 105, 150 × 75, ll 13 Europ pap Ind nast Cond good

1689.

( حکم نامه )

(HUKM-NĀMA)

M 52

Instructions to the officials in charge of a hospital Dated 1223 of the Mawlūdī era Transcribed by Muhammad Hasibu'l-lah (?) Beg

حکم نامه ، موسومه حکم اهل اسلام و دارو معلله دار السقا الحج

Ff 8, S 200 × 140, 165 × 105, ll 11 Europ pap Ind vulgar nast Cond good

390.

( حکم نامہ )

HUKM-NĀMA)

M 59

Instructions to the officials in charge of some workshops dated 1198 AH. Apparently a translation of the same, in Hindī, added. At the end there are some supplementary instructions, dated 1199 AH. Beg

حکم نامہ، باسم داروغہا و سررستہ داران حال و استعمال کارخانہ الحج

S 200 × 150, 165 × 110, ll 13 Europ pap Ind nast Cond good

691.

( حکم نامہ )

HUKM-NĀMA)

M 56

Instructions to the officials in charge of Tipū's kitchen. Dated of the Mawlūdī era. Apparently a translation, in Hindī, is added. Beg

حکم نامہ، باسم داروغہ حال و استعمال داروجخانہ الحج

added 18, S 195 × 150, 155 × 90, ll 19 Europ pap (perishing) Ind nast Cond

F  
ad 2.

692. Same

M 57

Another copy of the same instructions, incomplete, apparently the same handwriting. The same Hindī translation

added 14, S 190 × 140, 145 × 90, ll 15 Europ pap (also perishing) Ind nast. rather bad

and 3.

693. Same

M 66

Another copy of the same instructions, slightly differing in places. Also apparently in the same handwriting. The same translation

added 14, S 195 × 145 Europ pap Ind nast Cond not good

## 6. Translations from Sanskrit.

led  
1st VĀTĪ

لیلازتی

K 10

Arithmetic and geometry, by Bhāskara Āchārya. It was

19

undertaken at the request of Akbar in 995/1587 (cf f 2v) S/GIPh 353, EIO 1998-2000 Pr 1031, R 449-450 The bibliography concerning the original Sanskrit text is given in EIO 1998 The present copy was transcribed in 1213 AH by Motilāl Kātib Beg

اول ردای بادشاهی کویم ، و آنگه رسائس الہی کویم

S 260 × 150, 165 × 90 ll 15 Or pap Ind nast Cond good

## 1695.

ترجمہ مہابھارتہ

### TARJUMA-I-MAHABHĀRATA

D 1103sc

A translation of the Mahābhārata, executed by the order of Akbar, by four translators 'Abdu'l-Qādu Badaūnī (cf above Nos 118, 1263), Ibn 'Abdu'l-Latīf Husaynī, surnamed Na Khān, Muhammad Sultān Thānīsaiī, Mullā Shīnī A preface it was written by Abū'l-Fadl (see Nos 122-127) The work commenced in 990/1582, and completed some time after 995/1587 (cf f 2v) It has also the title *Razm-nāma* See GIPh 352, Bl I 218-219 EIO 1928-1947, EB 1306, P 1025-1026, R 57-58, etc Ind Bh 103-105, (GC II 161) Cf also M Schulz, Aperçu d'une mémoire sur la traduction du Mahabharata, faite par l'ordre de l'empereur Akbar, JA, vol 7, p 110 The work is divided into 18 *parbs*, also called *fann* The present copy, transcribed at Patna in 1099 AH (or the 31st year of Aurangzib's reign), is divided into two vols The *first* contains the preface and the *parbs* 1-10 The *second* contains the *parbs* 8-18 (the order 16, 15, 14, 13, 12, 11, 9, 8, 17, 18) Beg as usual

(حکم)

M 73

Dated

Beg

(حکم)

M 61

ای ہر دہ ہزار عالم از شوق تو مسب السبح

2 vols S 270 × 175, 220 × 115, ll 17 Or pap Ind nast Cond good Bad vign 224 an

## 1696.

The same

Another copy of the same, transcribed in 1213 AH by Muhammad Mu'izzu'd-Dīn Bukhārāī It is also divided into 18 volumes The *first* contains only *parbs* 1 and 2 the *second* contains *parbs* 3-18 Beg as in the preceding copy On the fly-leaf called *Hasibu'l-*

(حکم نام)

M 5

Dated

Hasibu'l-

(حکم نام)

2 vols Fr 625 (in both), S 230 × 150, 170 × 100, ll 16 Or pap Ind nast Cond good Occasional notes and glosses in Nagari and Gujarati characters

Cond good

97.

(ترجمہ مہابھارت)

ARJUNA-I-MAHĀBHĀRATA)

D 109

A Persian translation of the second half of the XII *parv* of the *Mahābhārata*, called *Moksha-d'harm* (or, as here, *موجہ دھرم*) the translator is apparently Faydī (cf above, Nos 692, 1694), who is mentioned (f 1v) rather ambiguously as follows

.. واضح باد کہ بدس ازین سالک مسالک طریقه ، شیخ فصی فیاض  
مہاندان مہابہارت را از زبان سیدسکری بنارس برہمہ کردہ از آئینہ شایب  
(سانی ؟) بر کہ باب دوازدہم خلاصہ و عمدہ آن کتاب مسطاب الح

then proceeds with the story which belongs to the original text 121 explains the circumstances of the composition of this *D'harm* addition translation is made in bombastic ornate prose, with copious verbal passages, but the *takhallus* of the versifier does not appear from Transcribed in the 8th year of Muhammad Shāh (1138 bad , from a bad copy, in which there were many mistakes An is appended in the beginning Beg

168

موجہ دھرم کنان ساگر، دنام آنکہ او نامی ددار، بہر نامی کہ ح  
The سر بر آرد، بعد سجدہ و ندا دداتی کہ ہملاہ داب الح

At the end there is a *gasīda*, incomplete at the end, with a introduction, without any indication of the name of the Condor Beg

169

این ہیکمدان بدر دریای حواسطہ سطر بطریق یادگار الح  
(151), S 220 × 115, 175 × 75, ll 15 Or pap Ind shikasta nast Cond tol  
The Slightly injured by repairs Occasional glosses on the margins

1698.

راج نرنگی

RĀJATARANGINĪ

D 16

A translation of Kalhana's famous history of Kashmir, usually called *Rājataranginī*, composed in 1148 AD The name of the translator is not given, but, as H. Ethé conjectures, he must have been Mullā-Shāh Muhammad, who translated Kalhana's work in 998/1590 by order of Akbar The work was revised in 999/1591 by 'Abdu'l-Qādir Badāūnī (cf Nos 118, 1263) See EIO 508, R 296 Cf also Asiatic Researches, v XV, pp 1-92. Elliott, Hist

of India, vol V, p 478, etc The present copy dates from end of the XIIc AH It is incomplete at the end Beg

کلمن بعدد مؤلفه ، کتاب اصل کہ حسب الحکم الاسر ، الح

Ff (88), S 260×190, 210×130, ll 18 Or pap Ind shukasta nast Cond rat  
bad Injured by repairs

1699.

جہ جوک نامہ

TARJUMA-I-JŪGBĀSHISHT

D 107

A translation of Yogavāṇishtha, by Nizām Panīphat'hī, who prepared it with the assistance of two pandits, and dedicated to prince Salīm, i.e. Jahāṅgīr, before he has become Sultān (1014/1605) It is apparently the same Persian version as the one described in Bl I 223 EIO 1971, EB 1328, R 61, etc The present copy, transcribed in 1151 AH, opens with a preface apparently not found in the copies in the British Museum, India Office and Bodleian Library) Beg

سکرو سپاس نعتاس سراوار حسب داور الح

The work itself begins on f 2v, as usual

برہمنان ہمد را در وحدت باب حو الح

Ff (386), S 270×160, 205× ll 17 Or pap Ind nast Cond good Bad  
vignette

1700.

ترجمہ جوک نامہ

TARJUMA-I-JŪGBĀSHISHT

E 46

Another translation of the same mentioned under the preceding No The name of the translator the date of the translation are not given, but the present copy is of 1090/1679 (the 22nd year of Aurangzib's reign), and therefore must have been written before that year Beg

نامک مصدہ ، کتاب جوک نامہ معرماند الح

Ff (151), S 250×170, 195×85 ll 17 Or pap (perishing) Ind nast Cond tol  
good Worm eaten CFW 1825

1701.

سنگھاسن باتیسی

SING'HĀSAN BATTISĪ

D 147.

A Persian translation of the well known collection of 32 fairy tales, which exists in different Sanskrit and Hindī versions

Unfortunately the present copy, dated 1155 AH (the 25th year of Muhammad-Shāh's reign), contains no introduction and opens abruptly with the story of Mahādīw and Pāibatī. Therefore there is no indication as to the name of the translator or the date of the work. Cf EIO 1988, P 1034-1035, R 763, etc. Beg

حکایت مہادیو و پارتی، یک و یک سری مہادیو بر کلاس درجہ

Ff (127), S 200 × 115, 155 × 90, ll 12 Or pap Ind shikasta nast Cond tol  
 Notes in Canarese characters on the margins and the fly-leaves

171

AP 702.

رسالہ سریری

RISĀLA-I-SARĪRĪ

D 214

A Persian translation of Sing'hāsan Battisī, prepared in 1084/1673 (see f 2v, (هسب مع آراستہ ابی سرمدی چار), in the time of Aurangzib. The name of the translator is not given. The present work was transcribed in 1197 AH. It contains many interlinear notes, in red, explaining the meanings of the Arabic words used in the narrative. Beg

ارصاع سریر و دم سکواھر رواھر حمد الح

S 245 × 180, 180 × 120, ll 11 Europ pap Vulgar Ind nast Cond tol good

1703.

لذة النساء

LIDHDHATU'N-NISĀ

G 27

The well known highly obscene treatise on sexual intercourse and other cognate matters being a paraphrase or a free rendering of the Sanskrit Koka-Shastra (کوک سداستہ). The name of the compiler or translator is not given, and the dates of the several extant Persian versions are not known. The present version is divided, as stated in the preface, into 13 *bābs*, but here only 9 are actually given. See Bl I 234. Copied in the XIIc AH. Beg

الحمد لله . . . بدان . . . این کتاب را از برای درو و لذت نامتہ اند الح

Bd v Ff 1v-21, S 225 × 125, 160 × 75, ll 15 Or pap Ind nast Cond good

1704.

The same

G 28

Another copy of the same work, dating from the XIIIc AH. It is incomplete both at the beginning and at the end. Its

beginning corresponds to f 2 of the preceding copy, and it contains 12 *bābs* out of the original 13. At the end there is an *afsūn* (incantation)

Bd v Ff 1-21v, S 210×135, 170×90, ll 17 Europ pap Ind nast Cond. good Lacunas in the middle CFW 1825

## 1705.

The same

G 2

Another, slightly different, version of the same work. The exact title, the name of the compiler, etc., are not given. Apparently the same version as Pr 589-590. It contains 13 *bābs*, the last one (f 38) being only fragmentary. And after this there begins what is apparently yet another version of the same work here regarded as a continuation of the preceding one, with the heading 'the 14th *bāb*'. Then follow *bābs* which bear Nos 2-9, and deal with the same matters as in the preceding treatise. In numerous poetical passages there invariably appears the *takhallus* Nakhshabī or Diyā-i Nakhshabī, and it seems very probable that the work belongs to the pen of that prolific writer, Diyāu'd-Dīn Nakhshabī, d 751/1350-1351, see above, Nos 307, 335, 1200. Its peculiarity is the prominence of the magical element, not much emphasised in the other versions. Transcribed in the XIIc AH. Beg

الحمد لله ..... بدان . ... این علمی است و هدیریس که الح

Bd v Ff 21v-54v For measurements, etc., see No 1703

## 1706.

ترجمهٔ بھاگو

TARJUMA-I-BHĀGAWAT

D 106

A Persian paraphrase of the tenth *skand'h* of the *Bhāgawat Purān*, narrating the legends of the life of Kṛṣṇa. The name of the translator is not given, and there are no indications as to the date of compilation. The present version seems to be different from those described in Bl I 225-228, EIO 1952, Pr 1027, R 60, etc., but may be the same as the other version mentioned in EIO 1953, written in a more inflated and embellished style (although their initial phrases do not coincide). Many passages are versified. Copied in the end of the XIIc or the beg of the XIIIc AH. Beg

سخن از سری کس کو: م بخشه ' که کردد سکسب من از وی دروسه '،

S 245×110, 185×165, ll 12-16 Or pap Ind shikasta-nast Cond tol good

707.

آب، زندگی

B-I-ZINDAGĪ

E 1.

A Persian translation of the Bhagavadgītā, apparently identical with the one described in EIO 1949-1950, R 59, etc. If so, it belongs to the pen of prince Dārā-Shikūh. There are however apparently no direct indications to this effect. The work is divided into 18 *ad'hyāyas*. Transcribed in 1260 AH by Datārām Biahman Beg.

دھرتراستر کتب کہ ای سنجی در رمن کور کتب الحج

S 130 × 270, 185 × 215 (*biyād*), ll 13 Or pap Modern Ind nast Cond tol good

1708.

سراکبر

SIRR-I-AKBAR

E 103

A Persian translation of Upanishads, commenced in 1050/1640 and completed in 1067/1657 at Dīhlī (as stated in the colophon), by prince Dārā-Shikūh, son of Shāhjahān (d 1069/1659). It is sometimes also called *Sūru'l-asiān*. The work has been translated into Latin by Anquetil Duperron, 1801, and it contains two Upanishads the original Sanskrit text of which has been lost, cf. P. Deussen *Sechzig Upanishads des Veda*, Leipzig, 1905, p. 829. See GIPh 354, Bl I 216-217, EIO 1976-1982, EB 1329-1331, Pr 1022, R 54-55, etc. Cf. St No 22 on p. 53. Transcribed in 1210 AH. Beg.

حمد داتی را کہ بطق داو بسم الله الحج

Fr (285), S 240 × 150, 185 × 105, ll 15 Europ pap Bad Ind peculiar nast Cond good

1709.

مفرح العلو

MUFARRIHU'L-QULUB

Oa 54

A Persian paraphrase of the Hitopadeśa, translated by Taj(u'd-Dīn) Muftī al-Malikī. In other copies he is also called Tāju'l-Ma'ālī, or Tāju'd-Dīn b Mu'īn'd-Dīn Malikī. The time when the translator lived is not known. The work contains a dedication to Malikū'sh-sharīq wa'l-ghaib Nasīru'd-Dīn Muqattī' Bahā-i-Nadīmu l-lah (?), probably a local landlord, who, however, also cannot be identified. See Bl I 231, EIO 1983-1986, B1 324 (1), 326 (1), EB 1320, P1 1033, R 757, Aumer 47, Mehren 29, etc. Cf. also St No 18 on p. 181. Also S de Sacy, *Notices et Extraits*, vol X, pp 226-264. Lith several times in India. Transcribed

by one 'Abdu'l-Karīm in 1098 AH (the date is very important and must probably be read 1198 AH) Bug

Bd v. If 10-137 For measurement, etc. No. 166  
n 115-157, on religion, matters on amulets, etc.

1710.

## TARJUMA-I-MITAKSHARĀ

A Persian translation of the well known Sanskrit work on Hindu law and ethics called Mitaksharā. The name of the translator does not appear but this version must have been made before 1112/1729 (the 12th year of Muhammad-Shah) inasmuch as this copy was transcribed at Shāhjahābad by Protap Rāy. The work is divided into three books (I on f. 1v, 2 on f. 19 on f. 99). It begins abruptly without any preface.

If (169), s. 279, s. 150, 200 x 100, II 18 on paper, ind. text in 169.

1711.

## MIFTAH-UL-FATH

A Persian paraphrase of a Sanskrit work on magic, probably called Devalok hajati. It contains many cabalistic formulae and drawings, left in the original Nagari character in Sanskrit. The translator calls himself Ahmad-Khan, Abūdhī. The date of translation is not given. The present copy is transcribed towards the end of the XIIc AH probably in the same 1163 AH in which another treatise, included the same *marmā*, was copied. It is incomplete at the end.

Bd v. If 20v-16v For measurement, etc. No. 149

1712.

## PŪRĀNĀRT'II-PRAKĀSH

A Persian version of a Sanskrit work on chronology, cosmogony and other cognate matters, compiled by Pandit Radhākant Taika by order of the Governor-General Warren-Hastings (d. 1818)

پورانارتم پراکش  
D 105

work was translated, and the translation dedicated to the Governor, by Zūrāwāi Singh, see R 63-64 Transcribed in the beg of the XIIIc AH by Harīrām Pandit Beg

برہمسوری را از صدی اعتقاد برنام منکدم الحج

13c S 230×155, 165×115, ll 7 Or pap Ind nast Cond tol good On f lv a  
16c miniature J H Harrington

17c  
di

1713.

ترجمہ کاشی کہند

'ARJUMA-I-KASHĪ-K'HAND

D 108

A translation of a large work on the places of pilgrimage and the legendary topography of Benares, the description of the rites and forms of devotion practised at every particular place, etc The translation was prepared by Ānandk'han who used the *takhallus* Khūsh (or Khwash, حوس) He dedicated it, as repeated in every volume of this copy, to مستتر حوایین - ہاجر - ایک .. دکن صاحب (Jonathan Duncan?) The India Office copy (see EIO 1959) apparently gives only his Christian name and title, as Jonathan Ghazafai-Jang This Persian translation bears also the title *Bahrū'n-naḡāt* It is divided into five vols, each containing approximately 20 *ad'hyāyas* See EIO 1959 The present copy was transcribed in 1207 and 1208 AH, apparently by the same scribe as of the one of the India Office copy, who calls himself Bhūlā-Nat'h Here only four vols are found, II-V, the *first* is lost The *second* and the *fifth* vols are incomplete at the beginning

Beg of the *second* vol

انبات، نیک دم منکدم، ایدا حہان را الحج

Beg of the *third* vol

ہزار ہزار سکرو سناس مرآن واحدی کہ الحج

Beg of the *fourth* vol

سناس ہی قداس و حمد ہی حد مرآن واحدی کہ الحج

Beg of the *fifth* vol

.. کون و مکان - ولان دادند لیکس الحج

4 vols S 230×150, 185×100, ll 15 Or pap Ind nast Cond good In the beg of the fourth vol there is a miniature, and in the third vol space is reserved for it (probably other vols also contained miniatures on the initial pages, and this may be the reason why their beginnings have disappeared)

1714.

(MAJMU'Ā)

A large collection of Persian translations of different Sanskrit works Transcribed (as stated in some colophons) in 1213 A.H. (the 41st year of Shāh-Ālam)

1 *Tarjuma-i-Jūgbāshisht* (ff 1v-463v) A translation of Yogavācishtha, cf above, Nos 1699-1700 It is different from the versions mentioned above The translator calls himself Abhinandan (ابنه ندن), a pandit from Kashmir He dedicated his work to *Lemerson* (لیمرسن) Beg

بعد استب بعدی مصمات الحج

2 *Tarjuma-i-Jamū Ashmīd'h Parb* (ff 466v-682) A Persian paraphrase of the 11th parva (Açvamed'ha) of the *Mahābhārata* (cf above, Nos 1695-1697), also dedicated to the same *Lemerson* The name of the translator is not mentioned Several miniatures Beg

راودن شد و عالم ان از مدد چاین روایب منکند الحج

3 *Tarjuma-i-Gyān-mālā* (ff 685v-699v) A Persian version of a Sanskrit work, probably called Jñāna-mālā, containing a dialogue of Kṛishna It is the same as Bh 107, ff 222-235 Beg

ان نسخه گدش و لا حوات و سوال سری کرسن الحج

4 *Tarjuma-i-Ūpank'hat-i-Narsing'h* (ff 701v-719) A Persian paraphrase of the Narsing'h Upanishad, from the collection of Dārā-Shikūh, see above, No 1708 The present copy is slightly incomplete at the beginning, and opens abruptly

شمه مرستهها به رحلت کفند که الحج

5 *Tarjuma-i-Haribans-purān* (ff 723v-919v) A Persian translation of the appendix to the *Mahābhārata*, called Harivamśapurāna, cf EIO 1951, dealing with the story of Kṛishna The name of the translator does not appear Beg

مصل در ذکر نام اودن الحج

Solc<sup>2</sup>

## 7 Scrap-books.

715.

( ۷۱۵ )

(MAJMŪ'A).

M 12c

con A collection of loose leaves, apparently belonging to one and  
 on the same *biyād*, but hopelessly mixed up As there are no catch-  
 words, then arrangement in the proper order would require special  
 study (which it would hardly be worth while to undertake) They  
 contain notes of the most mixed contents on grammar, magic,  
 the duration of the reigns of various princes, Sufic matters, etc.,  
 but especially poetical quotations in Persian and Hindustani  
 Transcribed in the XIIIc AH

S 160 x 310 (*biyād*) Or pap Ind modern nast Cond bad

1716.

( ۷۱۶ )

(MAJMŪ'A)

M 12b

A collection of scraps, dating from the XIIIc AH It contains a short note on the cabbalistic properties of letters (*hurūf-i-tahajjī*), two pages from the well known *tadhkira*, *Mu'āṭu'l-khiyāl*, by Shīr-Khān Lūdī (see above, Nos 223-224), and a series of Persian and Hindustani poetical quotations (the Hindustani *ghazals* chiefly from Mīrzā Rafī' Sawdā Hindī)

S 145 x 270 (*biyād*) Or coloured pap Ind nast Cond not quite good

1717.

( ۷۱۷ )

(MAJMŪ'A)

M 14

A curious note book, which apparently belonged to and was filled in by one Gangā-Bīshan-Kūl, who mentions his name several times It contains a long series of short notes on various matters of Hindu mythology, customs, practices, as well as on some Sufic topics, Muhammadan theology, etc., in Persian and Hindustani The dates, which appear here, range up to 1234 and 1241 AH

S 100 x 180 (*biyād*) Europ pap (perishing) Ind good nast Cond tol good

1718.

( ۷۱۸ )

(MAJMŪ'A)

M 23

Another collection of scraps, containing a great number of fragmentary notes and poetical quotations, in Persian, Arabic and

Hindustani The only more or less considerable item is a *ḥimn* of Muhammad-Shāh, also apparently fragmentary The poetic quotations are mostly from famous poets, such as Nizāmī, Sa'di etc, or the well known modern authors, such as Nāṣir 'Alī and others The Hindustani poems are chiefly from Rangīn Transcribed in the XIIIc AH

Ff (50), S 120 × 235 (*biyād*) Europ pap Vulgar Ind nast and shikasta Cond tol good

1719.

(مجموعه)

(MAJMU'Ā)

M 30

Another similar note book, filled with scrappy notes of most varied contents, magical prayers, alchemical prescriptions, amulets, etc A few poetical quotations (مناجات در طاب نازان), etc Transcribed in the XIIIc AH The greater part of the booklet is left blank

S 105 × 215 (*biyād*) Europ pap Ind nast Cond tol good

## APPENDIX I.

### Works in Arabic, Turkish, Pashtu and Hindustani

1720.

*Arabic*

(مجموعه)

Ob 7

A collection of treatises, chiefly dealing with the rules and customs to be observed in the recitation of the Coran. Copied in 1191 AH by one 'Abdu'l-lah (see f. 144). The works in Arabic, contained in this volume, are

1 (*Mulakhkhas fī ma'rifati n-nāsikh wa'l-mansūkh*) (ff. 34-36v). An abbreviated version, incomplete at the end, of a work on the proper arrangement and annotation of the Coran, by 'Abdu'r-Rahmān b. Muhammad ad-Dimishqī (not mentioned by C. Brockelmann). Beg.

الحمد لله . اما بعد فالعدد القدر الكبير عند الرحمن بن محمد

2 *Al-ikhtifā* (ff. 80v-144). A treatise on the different schools of readers of the Coran and cognate subjects, by Abū Tāhī Isma'īl b. Khālaf an-nahwī al-muqarrī' (as-Saqālī as-Saraqustī), d. 455/1063, see Brockelmann, *Gesch. d. Arab. Lit.*, vol. I, p. 407. It is apparently not the original version of *Al-ikhtifā*, but may be the author's own condensed edition. Beg.

قال السمع ابو طاهر . . اما بعد . ابى ذا كرى هذا الكتاب الحج

3 (*Risālat fī'l-qarā'at*) (ff. 145v-235). A treatise on the rules of the recitation of the Coran, chiefly concerning the places where pauses may be made. The name of the author, the exact title of the book and the date of composition are not given. The author only states (f. 146) that he based his work chiefly on the treatises of Abū Ja'far b. (Muhammad) Tayfūr as-Sajāwandī (d. 560/1165, see Brockelmann, *Gesch. d. Ar. Lit.*, v. I, p. 408). Beg.

الحمد لله حمداً بكافى (sic) بعده ويمتري مرادة الحج

Bd v. For measurements, etc., see above, No. 598

1721.

(مجموعه)

(MAJMU'Ā)

Ob 11

Short treatises and poems, in Arabic, complete or fragmentary, contained in this *maḥmū'a*, dating from the XIIIc. AH.

1 *Al-wasīlat* (ff 27v-28v) A poem, ascribed to the authorship of the famous saint 'Abdu'l-Qāḍi Jilānī (d 561/1166) Brockelmann, *Gesch d Al Lit*, v 1, p 436, No 25 There are a few lines of introduction in the beginning, and a note at the end Beg

بَدَأَ بِسْمِ اللَّهِ وَ الْحَمْدِ أَوَّلًا ، عَلَى نِعَمِ الْمَلِكَ تَكْوِيْ بِمَا تَدْرَأُ ،

2 (*Al-ḥisālat fī'l-usūl*) (ff 53v-77) A treatise on the usual elementary rules concerning prayer, ablutions, etc The title of the work, the name of the author, the date of composition are all not mentioned here Beg

الْحَمْدُ لِلَّهِ . . . أَمَّا بَعْدُ فَاعْلَمُوا أَنَّ الْحَرِيصَ عَلَى اقْتِنَاسِ الْعِلْمِ الْحَقِ

3 *Al-kitāb fī 'ilmī'd-durūb* (ff 77v-84) A short treatise on arithmetic, especially dealing with fractions The name of the author is not given A short note on the same matters, in Persian, in the beginning (f 77v) Beg of the treatise

الْحَمْدُ لِلَّهِ أَمَّا بَعْدُ فَدَعَا دَسَكُهُ مَخْتَصَرَةً فِي عِلْمِ الْبُحْدِ وَ حِسَابِهِ

و عَرَبِيَّةٍ الْحَقِ

4 (ff 117v-119) Several prayers

5 *Mi'āḡu'n-Nabī* (ff 130v-143v) A collection of *ḥadīths* concerning the *mi'āḡ* of Muhammad The name of the compiler is not mentioned Beg

بِسْمِ اللَّهِ صَلَّى اللَّهُ عَلَى سَيِّدِنَا عَلَى حَرِّ حَلَمَةِ الْحَقِ

6 (*Tafsīru'l-Qur'ān*) (ff 155v-333) A fragment of a detailed commentary on the Coran, in the form of questions and answers It begins with *sūra* VIII, 2 and ends with *sūra* XVII 73 The name of the author, etc, are not mentioned Beg abruptly

أَحَدٌ وَاحِدٌ سَأَلَنِي وَمَا حَاطَرْتُ إِلَّا فَلَا حَتَّى حَاطَرْتِي الْحَقِ

Bd v For measurements, etc, see No 1180

1722.

(مَجْمُوعَةٌ)

(MAJMŪ'A)

Ne 2

Arabic treatises found in this *majmū'a*, dating from the beginning of the XIIc AH

1 *Biyān 'alāmāt ākhiri'z-zamān* (ff 31v-41) A short treatise, in Arabic, on various details concerning the day of

**1722** resurrection and the appearance of Imām Mahdī The name of the compiler is not given Beg

الحمد لله  
وعدة الرسالة مدفوعا بنال علامات آخر الزمان وح  
مولانا وسيدنا و امامنا م لا دن الحسن العسكري الح

2 *Al-ṛisālat fī asīrāt-ṛs-salāt* (ff 41-45) A short treatise on prayer, ascribed to the authorship of Abū 'Alī Ibn Sinā (d 428/37), see Brockelmann, *Gesch d Arab Lit*, vol I p 454, No 13. This copy apparently contains only the beginning of it and it breaks off at the second *fasl* Beg

هذه الرسالة للشيخ الرئيس في اسرار الصلوة، مدفوعا و قسم الح

3 (*Al-ṛisālat fī't-tauhīd*) (ff 45-46v) A fragment of a treatise on *tauḥīd* and other Sufico-theological matters The author's name is not given Beg

الحمد لله الواحد . اما بعد فان كلمة التوحيد مما صده ، فيه رسائل الح

Bd v Ff 31v-46v For measurements, etc , see No 561

## 1723.

(مجموعه)

(MAJMU'A)

Ob 14

A collection of short treatises and extracts of religious contents, in Arabic Transcribed in the XIIc AH

1 *Al-ahādīth min Miṣhkātī'l-Mustafā* (ff 8v-41, in *margin*) An extract from a *Miṣhkāt* probably *Miṣhkātu'l-masābīh*, see Brockelmann, *Gesch d Ar Lit*, vol I p 364 Transcribed by Mahmūd Bahāu'd-Dīn Kalyānī Beg

هذه المصنفات على الاستعدادات لنوم المعاد الح

2 *Mi'ṛāḡu'n-Nabī* (ff 22v-32) A collection of traditions relating to the *mi'ṛāḡ* of Muhammad At the end a fragment of a work of religious contents Beg

الحمد لله الذي قرب من احتارة من عبادة الح

3 *Mawlūdī-Makkī* (ff 32v-43) A collection of traditions of Muhammad with Persian paraphrases and explanations Beg

انس من مالک رضى الله عنه كتب الح

4. *Muntakhab min Shu'batī'l-īmān* (ff 41-79v, in *margin*) A collection of Arabic and Persian traditions, dealing with different subjects, extracted from different works, but chiefly from the *Shu'batu'l-īmān* (not mentioned by Brockelmann)

5 (ff 43v-44v) Some traditional stories, with Persian comments

6 *Al-'aqā'idu's-sunniyya* (ff 45-80v) A short treatise<sup>1</sup> on Muhammadan theology and eschatology, by Uthmān b. 'Isā Siddiqī al-Hanafī, called in the heading of the index, which added here, Miṣyān 'Uthmān. The work is divided into 17 *faṣl*. Some notes in Persian are added on ff 45-46. Beg (f 46v)

الحمد لله على ما علمنا فواعد العائد الدينيه الحج

7 (f 81) A letter from Shāhjahān to the ruler of Bījāpūr

8 *Daqā'iqu'l-haqā'iq* (ff 79v-122v, *in margine*) A treatise on eschatology, rather fragmentary. There is no indication as to the name of the author and the title is given only in the heading. It is divided into numerous unnumbered *bābs*. Beg

الحمد لله . باب في تخلص نور محمد الحج

9 *Shu'atu'l-islām* (ff 81v-167v) A treatise on *fiqh*, according to the Hanafite school, by Ruknu'l-islām Muhammad b. Abī Bakr Imāmzāda ash-Sharghī (d 573/1177). See Brockelmann, *Gesch d Arab Lit*, vol I p 375. The work is divided into 59 *fasls* (a detailed index is given on ff 81v-84). Beg (on f 84v)

الحمد لله الذي دلنا على معرفه بالسواهد و الاعلام الحج

Bd \ For measurements, etc., see No 1008. Notes and glosses on the margins. Fol 153, containing a divination table, does not belong to the text.

1724.

(مجموعه)

(MAJMU'Ā)

D 293

Several legends, *in Arabic*, of religious contents, placed on the margins of the *Matālibu'l-anwār* (see No 63). Transcribed in 1101 AH (see f 56). The greater part of the text contains an interlinear Persian translation.

1 *Qissat Sham'un* (ff 1v-38v) A story from the times of Muhammad, in the style of the usual traditional narratives of the most reliable *'āwīs* about some events of that period. Beg

قال كعب الاحبار رضى الله عنه انى سمعت عن ابن عباس الحج

2 (ff 38v-46v) A story about Bilāl b. Hamāma, a saint of the time of Muhammad. Beg

روى ابن عباس رضى الله عنه انه قال الحج

- 172<sup>eg</sup> 3 *Hadīthu't-tuyār arba'a* (ff 46v-56) The story of King  
AL-(<sup>lea</sup>) mon and four birds falcon, raven, nightingale and owl Beg  
of 4 (ff 56v-64) A few anecdotes about Muhammad and his  
Ar emporaries Beg  
Per روى عن النبي صلى الله عليه وسلم  
th 5 (ff 64v-70) A short story about Hārūn-Rashīd and  
son Beg  
حكى انه كان لسارون الرسد ولد قد بلغ من العمر الحج  
Bd v Ff 1-70 (in margine) For measurements, etc, see No 1

## 1725.

(مكتوبة)

(MAJMU'A)

Aa 2

Several Arabic treatises included in this *maṣmū'a*, dating from the beg of the XIIc AH

1. (*Qissat Sulaymān*) (ff 101v-120) Coranic legends with a number of *hadīths*, connected with them, concerning King Solomon. The name of the compiler is not given. (At the end a short *hikāyat*, in Persian, is added) Beg

الحمد لله . . اما بعد ول داود صواب الله عليه الحج

2 (*Qissat Bulūqiyā*) (ff 121v-129v) The story of the fantastical adventures of Bulūqiyā, probably an extract from the *Hazār mas'ala* (cf above, Nos 1008-1012) Beg

الحمد لله . . اما بعد روى عن عبد الله بن سلام قال الحج

3 (ff 129v-130v) Notes of religious contents

4 *Bābu's-salāt wa'z-zakāt* (ff 131-139v) A collection of *hadīths* concerning prayer and alms-giving. Some passages are accompanied by an interlinear Persian translation. Beg

باب الصلوة و الزكاة، قال الله تعالى و اقموا الصلوة الحج

5 *Bābu'th-thānī fī man* (sic) *ḡā a fī thauāb ḡhusl l-ḡanābat* (ff 140-167v) On ablutions, funeral rites etc. (At the end there is a short *Hikāyat-i-Iblīs*, in Persian) The title of the work, from which this extract is taken, is not given. It contains only *bābs* II-XIV. Beg

ول الله تعالى و ان كنتم حينا و ما روا الحج

6 *Hadīth ghulāmī'r-rā'ī wa qissat islāmīhī* (ff 180v-181v) A story, compiled from a number of *hadīths* concerning a certain 'Umar b Zayd Beg

كان رجل اسمه عمر بن زيد، روى عن صحابك ان مرآحم اليه

7 (f 186) The *Fātiha* of the Coran, with an interlinear translation and explanations in Persian

8 *Sīfatu'l-mi'rāḡ* (ff 186v-189) Again the story of Muhammad's *mi'rāḡ* Beg

عن عدد الله ان عباس رضى الله عنهما اليه

9 *Risālatu'l-mi'rāḡ* (ff 193v-214, in *margin*) Another version of the same legend of Muhammad's *mi'rāḡ*, also without any indication as to the author and the date of compilation. It is apparently incomplete at the beginning

10 *Hikāyat* (ff 214v-216v in *margin*) A short religious story, dealing with some Biblical legends

11 *Ghazāt Muqātil Ibn Jurayh* (ff 216v-227, in *margin*) Traditions certainly altogether fictitious about the exploits of Ibn Jurayh Beg

قوله دعالي ولا تقولوا لمن دعالي في سبيل الله اليه

12 *Hikāyat 'Antar* (ff 227v-233v, in *margin*) A short collection of similar traditions concerning the adventures of 'Antar Beg

قوله دعالي ولا تقولوا في سبيل الله امواتا اليه

Bd v For measurements etc, see No 928

## 1726.

معرفة المذاهب

MA'RIFATU'L-MADHĀHIB

E 42

A short treatise on the sects of Islam, giving the principal differences between them. The authorship is ascribed to the founder of the Hanafite school, Abū Hanīfa an-Nu'mān b Thābit, d 150-151/767-768. The work, however, is not mentioned by Brockelmann, and seems to be rather apocryphal. In the introductory lines it is stated that it is divided into 7 *fasls*. The present copy, dating from the XIIc AH, is slightly incomplete at the end. Beg

الحمد لله اما بعد وقد انا، امام المسلمين ابو حنيفة رضى الله عنه  
كتبتا ذكر منه سبعين و ثلثه ، و سماة معرفة المذاهب اليه

Bd v Ff 202-206v For measurements, etc, see No 1233 Fol 203 belongs to another work, and must originally have been f 146

172<sup>eg</sup> 7.AL-<sup>lea</sup>HAUTHIYYA

العونيه

Oc 7

The well known Sufic treatise, attributed to the authorship of Abdu'l-Qādir Jilānī (d 561/1166), see Brockelmann, *Gesch d A Lit*, v I, p 435 It has been frequently translated into Persian and commented upon (cf Nos 1172-1175 and 1771 in this Catalogue) Transcribed in the XIIc AH Beg

الحمد لله كاسه . العمه ..... اما بعد فقال الحوب الاعظم الح

Bd v Ff 2v-9v For measurements, etc, see No 1347 On ff 1-2 scriappy notes, with medical prescriptions

1728.

MI'AT 'ĀMIL

ماك عامل

C 29

One of the most popular Arabic school books on Arabic grammar, also called *Al-'awāmilu'l-mi'at* or *Al-'awāmil fī'n-naḥw* It was composed by (Abū Bakī) 'Abdu'l-Qāhir b 'Abdu'r-Raḥmān al-Juḡānī, d 471/1078, see Brockelmann, *Gesch d A Lit*, v I, p 287 Copied in the beg of the XIIIc AH Beg

الحمد لله على دعائه اسامله و الآية الكامله الح

Bd v Ff 79-110 For measurements, etc, see No 1459 Worm eaten Notes and glosses on the margins

1729.

SHARH TAHDHĪBĪ'L-KALĀM

شرح تهديد ، الكلام

Oa 63

A fragment of an Arabic commentary on the well known treatise on logic, *Tahdhībū'l-mantiq wa'l-kalām* (cf above, Nos 1409-1410) The latter was composed by Sa'du'd-Dīn Mas'ūd b 'Umai at-Taftazānī, d ca 791/1389 The commentary was composed in 967/1559, by Najmu'd-Dīn Abdu'l-lah b al-Husayn al-Yazdī, d 1015/1606, see Brockelmann, *Gesch d A Lit*, v II, p 215, and Rieu, *Supplement to the Arab Cat*, No 735 It is copied on the margins of ff 9v-16v and 73-76v Transcribed in the XIIc AH Beg abruptly, without an introduction

قوله الحمد لله ، افتتح بحمد الله حد التسميه الح

Bd v For measurements, etc, see No 932

2. *Turkish*

1730.

نابری

TUZUK-I-BĀBURĪ

D

The original version of the autobiography of Bābur (937/1526-1530), cf. above, No 113, written in the Eastern, or called Jaghatāī, Turkish dialect. It contains the narrative of life from 899/1494 to 936/1529. See EIO 214, etc. Edited N Ilminski, Kazan, 1857, and, in facsimile, in Gibb Mem Ser. vol I, 1905, by A Beveridge. Translated by Pavet de Couette, Paris, 1871 (French), and by A Beveridge, London (?), 1921, 2 vols (English). For the more modern bibliography see JRAS, 1922, pp 75-82. The work is often also called *Bābur-nāma*, or *Wāq'āt-i-Bāburī*. The present copy dates from the end of the XIIc AH. Beg

رمضان آنی تارنج سنکریور توفسان نومور دا الح

S 215×120 155×70, ll 9 Or pap Ind large nast Cond good CFW 1825

1731.

دوان فصولی

DĪWĀN-I-FUDŪLĪ

Na 99

The Turkish dīwān (in the Ādharbayjānī dialect) of Muhammad (or Mahmūd) b Sulaymān Baghdādī, with the *takhallus* Fudūlī (cf. above, Nos 667, 1251). His death is variously fixed at 963/1556 or 970-976/1562-1568 (cf. GIPh 358, R 659, etc.). The present dīwān appears to be the same as the one described in Rieu, Brit Museum Turkish Cat, p 207, and W. Pertsch's Berlin Turkish Cat, No 404, etc. It was several times printed and lith. in Egypt and Constantinople. Copied in the beg. of the XIIc AH, and included in a *majmū'a*. Between ff 334 and 335 there is a lacuna. Beg. of the preface

حمد نحمد اول متکلم بطو آورنده که سعیده امدد الح

Beg. of the poems

ود انار العسق للعساق مداح الهدا، سالک راه جمع عسقه ایسر اقداد

Bd v Ff 334-344v For measurements, etc., see No 924

3. *Pashtu*

1732.

(لغا، دستور)

(LUGHĀT-I-PASHTŪ)

Oc 2

A fragmentary list of Pashtu verbs, with their Hindustani equivalents. There is no indication as to whether this is the

**172** beginning of an independent work, or an extract from a larger treatise Transcribed in the XIIc AH Beg

راعي (انا) ، راعلى دى (اتاهى) الح

of Bd v Ff 34-35v For measurements, etc, see No 1226

Ar

**173.**

this

SUF-ZULAYKHĀ

يوسف ، زليخا

Na 179

A *mathnawī* poem, in Pashtu, on the very popular subject of story of Joseph It is apparently a translation of Jāmī's *notisuf-u Zulaykhā*, the same as the one described in EIO 1356 Cf also C Dorn, *Christomathy of the Pushtu or Afghan language*, pp 174-183 (of the texts) The author, in the concluding lines, eulogises Aurangzīb (ff 191v-192), but does not mention his own name (at least it appears neither in the introduction, nor in the *khātima*, nor at the endings of the different chapters) Transcribed by Ākhūn-zāda Mullā-Walī, in Kashmīr, in 1232 AH Beg

علايق رب دما كسر (sic) د امدد عذبه مى وا ك ر

Ff 192, S 185×125, 135×90, ll 11 On pap Ind nast Cond not good Injured by repairs Several miniature paintings, of a rather unartistic type Bad vignette

**1734.**

(مجموعه)

(MAJMU'Ā)

Od 2

Short treatises and fragments in the Pashtu language, included in this *majmū'a*, transcribed in the beg of the XIIc AH (some entries are dated 1129 AH, see f 144), by Muhammad Sa'id b Mullā Sadīq

1 (ff 138v-140v) A short treatise on the punishments, deserved by those who sin against the commandments of the *Shari'at* Beg

وار دى اى ناران احوالدى د دمنار داندري الح

2 (ff 140v-144) Another short note of religious contents, dealing with the excellences of the first 4 khalifs and other early saints Beg

وار دى اى ياران دا روايت دى لرسول الح

3 (ff 145v-150) Another short note of religious contents Beg

واروى اى ياران دا خبر دى لكتاب ددارنگ معلومدرى الح

At the end a few poetical quotations (also in Pashtu)

4 (ff 150v-152) A short note of Sufico-religious contents, dealing with the subject of death Beg

يوى دى نه دره و ادم د مرگو الح

5 (ff 152v-154v) A few Pashtu poems, and Khwaja Muhanmad Palwaiī (پلوری) On ff 15 is a prayer, with Persian explanations

6 (*Risāla dar madhāhib-i-sufiyya*) (ff 155v-18v) treatise on the heretical schools of Sufis, with many Shi'ites as well. It was composed, partly in Persian by in Pashtu, by Karīmdād (f 158v), son of the famous, divine Ākhūnd Daiwīza Ningarhaiī, who wrote in the XIc /XVIIc Beg

‘اوس لکي سره نه رار کړم‘ ‘ار کړم‘

7 *Makhzanu'l-islām* (ff 182v-187v) A fragment of the beginning of Ākhūnd Daiwīza's well known religious treatise, dealing with the Sunnite principles and observances. See EIO 2632-2638 Beg as usual

الحمد لله العبدی الذي افتقر الحدیث بأسرهم الح

8 (ff 188-190) Notes, in Pashtu, of religious contents

9 (ff 190v-194v) A fragment of a larger work, which was originally divided into *nuktas*. The present copy contains only *nuktas* 20-22. It deals with Sufico-ethical matters and refers several times to the same Darwīza Beg

ای طالب هرچه خود ناک ندی د سرالح

10 (ff 195v-198v) A *mathnawī* of ethico-religious contents, incomplete at the end. No title, or author's name Beg

دا ایه ان رد کول و رس بر اده ان

چه اده ان نه دسر من هغه دی دا کاران

Bd v Ff 138v-198v For measurements, etc, see No 592

#### 4 *Hindustani (and other Indian languages).*

1735.

(محموده)

(MAJMU' A)

M 21

Hindustani and Dak'hani poetry and prose fragments, included in this *majmū'a*, transcribed ca 1100 AH (because some entries are so dated). The Persian scraps are already described under No 936 above

1 (ff 10-11v) Scrappy poetical quotations

2 *Marthiyya-i-Imām Husayn* (ff 14v-14, 15-15v) The author's name is not given

- begin<sup>3</sup> (ff 16-19v and 23-29) Several *ghazals*, from 'Abdu'l-ta'at<sup>4</sup>, Khwāja Hāfiz (not the famous Hāfiz Shīrāzī), Junayd, etc  
 4 (ff 32v-47v, 49v-57v) Several more *ghazals*, *mathnawīs*, in Dak'hanī Some of them by Sālik (f 55v), and Niyāzī B v)  
 5 (ff 61v-63) A magical prayer, in *Arabic*, with explanation in Hindustani  
 173<sup>6</sup> *Qissa-i-Sakīna Bibī wa jaṅg-nāma-i-Imām Husayn* (ff 63-YŪS A *mathnawī* poem in Dak'hanī  
 7 (ff 75-70, reverse order) *Narāt-nāma*, ascribed in the thephon to Muhammad A Ayāghī (copied in 1100 AH) Incomplete at the beginning  
 8 (ff 86v-90, 94v) More poems from Ayāghī, also from Lutfī, Hasan Shauqī, etc

Bd v For measurements, etc, see No 936

## 1736.

(مدح کیسودرار)

(MADH-I-GĪSŪDIRĀZ)

Oc 4

A *mathnawī* poem in Dak'hanī in praise of a saint, called Muhammad Husaynī, apparently the same famous Sufi of this name who had the surname Gīsūdīnāz (see above, Nos 1219-1233) The author does not mention his own name Transcribed 1155 AH (cf f 84v) Beg

کہوں حمد میں ناک حبیب امدن، کہ حسکی حکم میں دکن کی زمین

Bd v Ff 15v-17v For measurements, etc, see No 579

## 1737.

(منوی در تصوف)

(MATHNAWĪ DAR TASAWWUF)

Oc 5

A fragment of apparently a large versified work on ethico-religious and Sufic matters The extant portion contains only the praises to God and the Prophet, a vague and bombastic chapter with the heading در جمعیت حال و معالای احوال حوس, and a discussion of the creation of the world Neither the name of the author, nor the title are given, nor is there any allusion as to the date of composition Transcribed in the end of the XIIc AH Beg

۱۰ علم حب کیا راز پائی هوس، هوا اسم الله کا لکھی تی حس

Bd v Ff 41-60v For measurements, etc, see No 66

1738.

(RISĀLA DAR TASAWWUF)

A short treatise of Sufico-magical contents, dealing with usual principles of theosophy mixed with cabbalistic and magical speculations. The author does not mention his name, nor exact title of his work. Transcribed apparently in the same 1184 AH as another entry in this *maǧmū'a*, written by the hand (f 72) Beg

الحمد لله محمد کی زار تصور کی باتان کسی نا معجز الح

Bd v Ff 55-70 For measurements, etc., see No 1319

1739.

حمک نامہ علی اسہل دحیر بادشاہ فصل  
JANG-NĀMA-I-'ALĪ BĀ SAHL DUKHTAR-I PADSHĀH  
FADL V 33

A versified story of the fantastic adventures of 'Alī and his fights against Sahl, the daughter of Pādshāh Fadl. The author uses the *takhallus* Ashraf but it is impossible to determine whether he is identical with one of the Ashrafs, mentioned in Spr 206. The title as above is given in the colophon. Transcribed in 1187 AH, by Imāmu'd-Dīn-Beg b Isma'īl-Beg Beg

حداوند اکبر ہی صاحب کریم کہ حسکا محمد ہی نائب معزم

Bd v Ff 33v-80 For measurements, etc., see No 1592

1740.

(MAJMU'A)

(مجموعہ)

M 2

Several Hindustani poems included in a large Persian anthology (see above, No 926). It dates from the end of the XIIc AH.

1 (*Sāqī-nāma*) (ff 121v-123). A short *mathnawī* poem by an author, who does not mention his name. Sprenger (Spr 624) ascribes it to a Mukhlis, whom, however, he could not further identify. Beg

اے تدری حمد و مددور دہن، اگرچہ دسم کا ہے دستور دہن،

2 (ff 123-124v). Poems of Mukhlis or, perhaps one large poem, written in *mathnawī* verse. It is also referred to in Spr 624. Beg

د کی ہی لائ و وہ سامی ح ام،

کہ ستون و (ر) کمتا ہی سر خوش مدام،

begin<sup>1</sup> (ff 124v-127v) Another similar *mathnawī* poem The treat<sup>1</sup> of the author does not appear in its proper place It be perhaps discovered somewhere in the middle of the poem

B' الهی ندری حمد کی برص ہی ، الحج

4 (ff 127v-130) Again a similar *mathnawī* poem, al-o  
173 out the name of the author Beg

YŪS اکيلا اوسى ماونا بر کندن ، الحج

d. v Ff 121v-130 For measurements, etc , see No 92b

then

1741.

مدھ ، عشق

MADHHAB-I-'ISHQ

Oc 1

A Hindustani version of the popular tale of *Gul-i-Bakāwalī* (cf above, No 311) It was translated from Persian into Hindustani by Nihāl-Chand Lāhūrī, cf EIO 828, in 1217 AH (the title is a chronogram) Copied in the XIIIc AH Beg

آغار داستان کہتی ہی کہ نور کی سہر الحج

Bd v Ff 173-231v For measurements, etc , see No 318

1742.

(ممنوی در اصول )

(MATHNAWĪ DAR TASAWWUF)

Oa 72

A short *mathnawī* poem on the usual Sufic topics, probably a fragment of a larger work in verse The author's name is not mentioned Copied in the beg of the XIIIc AH Beg

کہتا حمد اسکون سہراوار ہی ، حسی س یو وحدنکا سنار ہی ،

Bd v Ff 177-180 For measurements, etc see No 937

1743.

(مظومہ در لہجہ فارسی )

(MANZŪMA DAR LUGHĀT-I-FĀRSĪ)

C 23

A short versified vocabulary of Persian words, explained in Hindustani The exact title, the name of the author and the date of composition are not mentioned It is usually ascribed to the authorship of Amīn Khusraw Copied in the XIIIc AH Beg

حالی باری سرچن ہ ار ، واہ د ایک بدان ، رد ار ،

Bd v Ff 36v-42 For measurements etc , see No 895

1744.

(MAJMŪ'A)

(مجموعه)  
138

A scrap-book of Hindustani poetry, with only a few extracts in Persian Transcribed in the XIIIc AH

1 *Ghazal-i-pand-nāma* (ff 2v-4v), in Persian, by 'Ālī, apparently the well known Nī'mat-Khān 'Ālī, see above, Nos 826-827 It contains admonitions as to the rules of a pious life, in Sufic strain Beg

لب ~ وردن ار تمی دلبد رای چه  
حواری کسندن ار بی رب رای چه

2 (ff 5-10v, 19v-21) Poetical quotations, in Hindī

3 (ff 12-19) A *mathnawī* poem, apparently incomplete in the beginning The name of the author is not mentioned It begins, probably abruptly

ا ر عاشقانی اندکشان د رحلی آبی نادومین نازکی سون چایی

4 *Madh-i-Ghauthi'l-a'zam* (ff 21v-24) A *qasīda* in praise of 'Abdu'l-Qādir Jilānī Beg

سپهسالار دوحک مکی الدس وط ربانی الح

5 (ff 24v-28v 36-38) Scrappy poems, mostly of religious contents

6 (ff 42v-44v and 29-35v) A long poem in praise of 'Abdu'l-Qādir Jilānī The author's name is not mentioned Beg.

هی میر مکی الدین دن صاحب فصل ساریان مدی

7 (ff 38v-42) An *Arabic* poem of religious contents Beg

ادر العیوم لا دسام وم وم یا حندی کم دنامو (sic)

8 (ff 45-64) Poetical quotations in Dak'hami and other dialects, from different authors On f 56v there is a *Kākā-nāma*, by Mīnān-jī Dā'ūd-Khān On ff 62v-63 there is a poem ascribed to Sa'dī, in Persian On the last folio there is an astrological table

Ff 66, S 105 × 190 (*buṣṭā*) Or pap Ind nast, different hands Cond tol good

1745.

(MAJMŪ'A)

(مجموعه)  
Oc

A few works in Hindustani, contained in this *majmū'a*, dat from the XIIIc AH

1<sup>1</sup> *Nāma-i-'aqā'id* (ff 158-170v) A short treatise in Hindustani *mathnavī* verse, dealing with the elementary prescriptions of the Muhammadan religion. The name of the author is most probably Nizāmu'd-Dīn (f 170v) Beg

حق کی کریمہ دود سون اول کلام ، الحج

2 *Sūhāgīn-nāma* (ff 171-173) A short *mathnavī* poem in Hindī apparently by Sayyid Rājū, whose name is mentioned in the concluding lines. The beginning is slightly damaged.

3 (ff 174v-175) Scriappy notes and quotations.

Bd v Ff 158-175 For measurements, etc, see No 1401

1746.

(مجموعہ)

(MAJMU'Ā)

C 29

Two treatises on Hindustani grammar, included in this *majmū'a* dating from the XIIIc AH.

1 (ff 71-78) A fragment of a treatise on Hindustani grammar, in Hindustani, incomplete at the end. The name of the compiler is not given, and the work begins rather abruptly.

حز اول ہر ایک کلمی کا سوای معصوم الحج

2 (*Risāla dar sarf-u nahw-i-zabān-i-ikhla*) (ff 135-204v) A treatise on Hindustani grammar. The name of the author is not given. Beg

یہ رسالہ زبان ریختہ ہندی کی صر ، حکو میں الحج

Many scriappy notes and poetical quotations, in Persian and Hindustani, on ff 53v-56, 68-70v, 129-130v, etc. On ff 126-133v, there are several paragraphs of instructions to teachers, apparently belonging to a government college, with the title *Ahkām-i-mudarrisān*.

Bd v For measurements, etc, see No 1459

1747.

(مجموعہ)

(MAJMU'Ā)

VI 13

A scrap-book of Hindustani and Persian poetical quotations copied in XIIIc AH.

1 (ff 1-9 and 45-48) A collection of congratulations, in Hindustani and Persian verse.

2 (ff 9v-44v) *Ghazals*, *rubā'īs*, etc, in Hindustani,

glorifying a prince (perhaps Tipū of Mysore), to be sung in tune called 'Abbāsī

Ff 48, S 200×150 Europ pap Ind shikasta nast Cond good.

1748.

(MAJMŪ'Ā)

A scrap-book of notes and quotations, in prose and verse in different Hindī dialects Transcribed in the XIIIc AH on ff 119v-121v there are several Persian *ghazals*, some of them by 'Urfi

Ff 122, S 100×210 (*buyād*) Europ pap Ind nast Cond tol good

stan  
of the  
proba

## APPENDIX II

ks in Persian which for various reasons have  
not been described in their proper places.

Hm̄dī  
the cc

### 1 *History*

9.

(رساله در تاریخ هندوستان)

(RISĀLA DAR TA'RĪKH-I-HINDŪSTĀN)

D 172

A short note on the Muhammadan invaders of India, chronologically arranged. The note was completed at Husaynābād in 1180/1766 (see f 112), the author's name is not given. Judging from its style, it may be an appendix to the *Tadhkiratu'l-ahwāl*, i.e. the memoirs of Muhammad 'Alī Hazīn, see No 225, after which it follows in this *maṣmū'a*. It may belong to the authorship of the same writer. Transcribed towards the end of the XIIc AH. Beg

مواضع سرد معذرة دعوتی که لشکر ایران بسدد و هند در آمده در این  
مقام باسکار و اختصار تمام . باب مضمایم

On ff 113-113v, there is a short note of ethical contents, which, according to the initial line, is the last will of Muhammad 'Alī Hazīn

وصف که جناب مستخضاب و فله (sic) شیخ محمد علی حریری نداده  
بعضی احباب خود نوشته بودند الح

Bd v Ff 102-113v For measurements, etc, see No 225

### 2 *Anecdotes, Tales, etc*

1750.

رساله العجبة

RISĀLATU'L-'AJĪBA

Oa 53

A collection of short didactic anecdotes, without any introduction. The title, the name of the compiler and the date of composition are not mentioned. At the end (ff 88-91v) there is an appendix containing a few more similar stories. Copied by Nihāl-Beg, towards the end of the XIIc or the beg of the XIIIc AH. Beg

دفعه اسب که در صوف پیکری بدعا مدر علیه السلام الح

Bd v Ff 19-91v For measurements, etc, see No 257

## 3 Poetry

1751.

## RUBĀ'İYYĀT-I-KHAYYĀM

A small collection of about 75 quatrains of 'Umar Khayyām see above, Nos 433-434 It forms part of an appendix dīwān of Humāyūn (see above, No 642), transcribed in the of the XIIc AH At the end (ff 43v-45v) there are added quatrains from Rubā'ī Mashhadī and Jāmī, also some ser notes and quotations Beg

که که طلوع صبح اریق ناسد ، ناسد که نک ، می مورو ناسد ،

Bd v Ff 35v-45v For measurements, etc , see No 642

1752.

The same

M 19

Another collection of some 340 quatrains of 'Umar Khayyām Transcribed in the XIIc AH Beg

و رآن که مهند کلام حوایدد اورا ، که کاه نه بر دایم ( دوام ) حوایدد اورا ،

Bd v Ff 74-82v (reverse order of folios) For measurements, etc , see No 551

1753.

## DĪWĀN-I-MUKHTĀRĪ

M 19

A few poems of Mukhtārī, or 'Uthmān, as he also calls himself in some places His full name was Sīrāju'd-Dīn 'Uthmān b Muhammad Ghaznawī, d either in 544/1149 or 554/1159, as stated by Rieu (R 543) His poems are dedicated to Aislān Shāh b Kīmān Shāh, of the Saljūq house (494-536/1101-1141) (cf f 46v) and the Ghaznawī prince Bahām Shāh (511-547/1118-1152) (cf f 43) For references concerning his biography see R 542-543 Other copies of his dīwān are described in RS 211 (5), 215 (7), 216 The present transcript dates from the XIIc AH It contains a peculiar poem, rhyming in 1, in which the first half of every couplet repeats the expressions of the second half of the preceding one (f 48)

عقاس و نرکس و عدرس (sic) دستند ار من ،

یکی حاوة دوم و سوف و سدوم لاء ر ،

صعد ، و لاء ر و فاصر شود دمکند عس ،

سپه ، رو دوم کسوک و سدوم کوه ر ،

It may perhaps be incomplete in the beginning)  
 stan of the proba } *asīdas* (f 47), and other poems, beg  
 یکی علامک همدو خریدم از بازار ، بدان بها که از گفتار آدم آید  
 } *ubā'is* (f 43) Beg (as in RS 211)

ملک ملک نفس نهارا جان سد ، عدلب سب دم ردن و زان  
 Hūdūl v Fī 48-42v (reverse order of folios) For measurements, etc see No 551  
 the cc

(RISĀ.

انبياء نامه

، 31YĀ-NĀMA

Na 6

A lengthy *mathnawī* poem, an imitation of the *Shāhnāma* (cf f 12v), dealing with the legends about the ancient prophets and Muhammad. The present copy is already described in Spī 364 (this information is reproduced again in GIPh 236). A few emendations may however, be suggested. The author is called, in the colophon, Abū Ishāq Ibrāhīm b 'Abdī'l-lah al-Bālachanī (*الاله جدی* ?), not *الاله* Hasanī) ash-Shabistari, and his *takhallus* was 'Tyānī. The work is exceedingly verbose, but does not contain any indication as to the date of its composition. It opens with the story of the creation of the world, and ends with brief notes on the 12 Imāms, after which there are again lengthy descriptions of the Resurrection, of Paradise, etc. The only passage in which the author touches on contemporary life are the few lines in which he compares Mahmūd of Ghazna with Mahmūd Ghāzān, the Mongol emperor of Persia (694-703/1295-1304), who had become a Muhammadan (694/1295). It is most probable that these praises were offered to him because he was the actually ruling prince under whom the author lived (f 13v).

دین مکه دو مکه بود ، که اسلام از دین نه نه بود بود ،

، مکه عاران سو ، دیده دین ، مکه عاری تله ، کفر و کس ،

The copy was transcribed probably in the beg of the Xc AH. It is slightly incomplete at the beginning, and opens with f 3 according to the old numeration. Beg (abruptly)

.. مستح دل از وی بدین و داد ، ک روه ره آسم ان از رش اد ،

If (485 less 3), S 280 × 195, 190 × 125, ll 19, four columns. Old Or. pap. Good. Herati nast. Cond. not quite good. The paint, which was used for the border lines, has destroyed the paper along them. At the end the MS is much injured by worms.

1755.

AQĀ'ID-I-JĀMĪ

Jāmī's (see above, Nos 612-639) versified exposition of elementary principles and prescriptions of the Muhammadigion. See EIO 1381-1382, R 827 etc. It is sometime called *I'tiqād-nāma*. Transcribed at Melāpūr in 1132 AH. Muhammad Qāsim Beg

بعد حمد جدا و بعد رسول ' سدو ابي نكته را دسمع و دول

Bd v Ff 161-165v For measurements, etc. see No 937

1756.

The same

Na 50

Another copy of the same work, dating from the XIIIc AH. Beg as in the preceding No

Bd v Ff 45v-59v For measurements, etc., see No 938

1757.

(مختصر تیمور نامه)

(MUKHTASAR-I-TĪMŪR-NĀMA)

Na 23a

A brief condensed abstract in prose, of Hātifi's *Timūr-nāma*, see above, Nos 649-652. The compiler states in the concluding lines that he wrote it in 1203/1789. He calls himself Mīr Husayn-Dūst Husaynī Sanbhālī (cf R 372). Transcribed in the third year of (Muhammad-) Akbar, or 1223 AH. Beg

ستایش شایان و ندیس نمایان و الک الملکی را الحج

Ff 30 (loose), S 230 × 155, 135 × 75 ll 10 O pap Ind nast Cond ver d  
Badly injured by worms and repairs

1758.

دیوان لسانی

DĪWĀN-I-LISĀNĪ

Nb 48a

*Ghazals* of Lisānī, see above, No 662. The poem which stands first in that collection does not appear here. The arrangement is alphabetical. Copied in 967 AH (see f 67v). Beg

نکه دیب مائل ما سرو نار ما ' در دس کس و دول بدقت دبار ما

Bd v Ff 68v-106, S 155 × 90, 120 × 70, ll 15 Or pap Ind nast Conc.  
Scrappy notes at the end

دیوان عبیدی

stan  
of the N-I-‘UBAYDĪ

Oa 14

probable fragment of the *diwān* of the Shaybani prince of Herat, Ju'l-lah-Khān b Mahmūd (940-946/1533-1539), who used *khallus* ‘Ubaydī. The richest collection of anecdotes connected with his poetical career is given in the *Mudhakku'l-ahbāb* (No 219 in this Cat ff 5-11v), cf also the anthology No 219 in this Catalogue, ff 315v-316 (only a few verses are given), *ayādu'sh shu'arā* (No 230, f 298). The present copy, dating from the early XIc AH calligraphically written, contains only a portion of the original *diwān*. The *ghazals*, alphabetically arranged (except for the two initial ones), break off at the letter *dal* and only two rhyming in *ī* are given at the end. Beg

ما عدلیب کلس کوئی محمدم رابرو که عاشق کل زوئی محمدم

*Quatrains* (f 117v), alphabetically arranged break off at the letter *sin*. Beg

در وادی عس هرب انداح مرا، ندکانه رفکر این و آن صاحب مرا

At the end (ff 121-128) there is a fragment of a long *mathnawī* poem of didactic contents repeated in Persian and Jaghatāī Turkish, in alternate lines. It seems very probable that this is a Turkish translation, by ‘Ubaydī, of a Persian poem by some one else. It begins abruptly (f 121)

هر ایس ابلاز دا، باد ابلا حدائی، حصار ما عدل دمی، باد ندکدن ائی

نگاری کسر مدد خواهی اروز و راه، که رن نه در ندائی هیچ درگاه

Bd v Ff 111v-128 For measurements, see No 762. Old Or pap Good. Khorasani nast Cond not good. Injured by worms and dampness

760.

دیوان حیدر

WĀN-I-HAYDAR

Nb 48a

*Ghazals* of Haydar, alphabetically arranged, belonging to the same *diwān* as described above, No 665. Their sequence is however different and the poem which stands first in No 665 is found on f 9. Copied in 967 AH (see f 67v). Beg

زمانه دردی عم ریخت در یباله ما، نصیب کس نسود آنکه سد حورا

Herat Ff 1v-68, S 155×90, 120×70, ll 15. Or pap Ind nast Cond good. has de. otes on the fly-leaves

1761.

## MARTHIYYA-I-MUHTASHAM

An elegy on the death of Imām Husayn in the form of *taḥlīb-band*, by the same Muhtasham Kāshī, d. 996/1588. *diwān* has already been described under No. 679 (see that references to other catalogues). For separate copies of the poem see P. 543 *Ind lib* Bh 363. Transcribed in the AH. It has a heading

بیدم مصروف امام المعصوم الشہد المظلوم سبط رسول العالین ابی  
الحسین الع

Beg. of the poem

بار این چه سوزش است کہ در حلقہ المصب  
بار این چه دوحہ و جہ عرا و جہ ماتم است

Bd v Ff 37v-38v For measurements, etc., see No. 761

1762.

دیوان ربعی ارتیمانی

## DĪWĀN-I-RADĪ ARTĪMĀNĪ

Na 991

Poems of Radī of Artīmān, who flourished under 'Abbās I the Safawide (995-1037/1587-1628). See GIPh 311, EIO 1522, RS 376, etc. *Ind lib* Spr 538 (this particular copy referred to). Transcribed in the XIc AH, included in a large *maḥmū'a*.

1 *Ghazals* (partly alphabetically arranged) (f. 154v)

چون مہر و برائی دلم و ایوان را، نکندار جو موم سدک و سداد را،

2 *Tarjīb-bands* (f. 160v)

ای صبر و سہمی کہ در کمدی، است دو حمان نکو بچندی،

3 *Sāqī-nāma* (f. 162)

ای مستان میخ است اب، بعل آو را، ان دیوانہ اب،

4 *Qasīdas*, short *mathnawīs*, etc. (f. 163)

چند روزان چرخ حد در هجران یار، سده سود سعلہ زیر دیدہ شود اشکبار،

5 *Quatrains* (f. 166)

در دیدن حق که رفته اند را، آن جسم نہ بد و جسم دیکہ نکسا،

1. *Qasīdas* mostly in praise of the Shi'ite Imāms *qit'as*, them containing chronograms (1003 on f 176 1010 on a few *quatrains* etc Beg (f 168)

stan of the proba دله رسر سور سنده م ا كدارد حواب ك ر د ك ر

the end a few verses in Turkish

Fr 154v-180 For measurements, etc, see No 924

Hindi  
the or

# N-I-MASĪH

ديوان مسيح  
Nb 125a

lyrical poems of Masīh, who apparently does not mention any dates, but refers several times in his poems to Jahāngīr (ff 118, 119v, 127v), and Shāh-Jahān (f 102v) He may therefore be identical with Ruknu'd-Dīn Mas'ūd Kāshānī, or, as he is often also called, Hakīm Ruknā (d most probably in 1066/1656) See EIO 1572-1573, cf also EB 1115, R 603, 688 etc *Ind lib*, Bk 320 There were apparently several dīwāns of the same poet or, at least several versions of the same dīwān, differing in their arrangement and contents The present copy dates from the beg of the XII<sup>c</sup> AH It contains

1 *Ghazals*, alphabetically arranged (ff 1v-94v, f 87 is incorrectly bound) Beg

عالم تدر نو وری کسب نیکدر ترا ر ن باشد همکو بعدیر جدا ندر ت را

2 *Rubā'iyāt*, also alphabetically arranged (ff 87-87v and 95-111v) Beg

ند نس که نه ندی دل هستی ما جمع ما بود تهی دستی ما

3 *Qit'as* (ff 112-119) (in the beginning there are 2 *qasīdas*) Beg (f 113)

ديوان من حرانگ کوهسر بود و لک کوجوهري که برق کد کوهسار حرو

4 *Qasīdas*, *tanjī'bands*, etc (ff 119-134) Beg

همین منم که ر امد کاه و کاه ا ر دم نه کل نه ناع شداسم نه سرو سن نه نسیم

Fr 134, 150×80, 120×55, ll 15 Or pap Pers good nast Cond tol good Some folios in the middle are perished and others are in some places injured by repairs

1764.

اسکا ، ديوان سائب

INTIKHĀB-I-DĪWĀN-I-SĀIB

Oa 31

A collection of quotations from the dīwān of Sāib (see above Nos 783-787) They are mostly the initial *bayts* of different

*ghazals*, arranged in alphabetical order. The *takhallus* author is not mentioned in them. The heading, as above, on f 57. It is different from the selections described in EI. Copied in the end of the XIIc AH, probably ca 1186 (cf Beg

س حار و حس 'بجر بنای دوستیها' 'الح

Bd v 57v-133 For measurements etc see No 1387

## 1765.

### MIR'ĀTU'L-JAMĀL

Another copy of the same collection of Sāib's verses describing various points of ideal human beauty, as already mentioned. No 788. Transcribed in the beg of the XIIc AH. Beg No 788

Ff 85 S 205 x 110, 175 x 90. Three columns of diagonal lines. Ind. tol good. Stray quotations on the fly leaves.

## 1766.

### QASĪDA-I-LATĪF

A *qasida* in praise of Sayf-Khān, composed in 1114/1 (chronogram در مدح دغا کوی see f 105v) by Latīf, who several times mentions his *takhallus* in the poem, but gives no particulars as to himself. He may be identical as far as chronology is concerned, with Latīf Isfahānī, mentioned in the *Khulāsatu'l-aflāk* (see EB 391, col 370), No 2243, who was living at Shāhjahānābād in Muhammad-Shāh's reign. The present copy contains two transcripts of the same *qasida* by different hands (ff 96v-105v, and 106v-111). The poem has an introduction, in bombastic ornate prose, beg

این مصدع حدیث بر کرده در مدح دو بهار طراوت الح

The poem itself begins on f 100

دو بهار سال کره بار کرده اسب ظهور، تمام روی زمین از ظهور آن مسرور،

Transcribed towards the end of the XIIc AH

Bd v Ff 96v-111 For measurements, etc see No 898

## 1767.

### QASĀ'ID-I-LATĪF

قصائد لطیفه

No 14

Three more *qasidas* by Latīf, in the same style, with similar introductions. His name is given on ff 3, 5, 9, 12 18. These

poems do not contain chronograms, but the identity of the author with the poet mentioned in the preceding No can be established from an allusion (f 14) to the *qasīda* described under No 1766 (بوصیه ، سال کرة) Transcribed in the beg of the XIIIc AH Beg of the preface to the *first qasīda*

این قصیده دو رسیده که در کاسهای حروفش الهی

Beg of the poem itself (f 2v)

مدم آن صاحب ادراک که نادریک سلم ، عقل کل یس می آید در برائی تعلم ،

Beg of the *second qasīda* (preface f 5)

این قصیده ایست که عقل بی دل اولس الهی (ff 118,

fore he poem itself begins (f 7v)

often als

See EIO 320 of the *third qasīda* (f 13v), preface

چشم رعایة آخر رهان دهد ، با او صلا سور و بلا در حر

or, at lea

arrange

of the

این قصیده دو رسیده که هر سطرس از رله ، برتاب الهی

The poem begins (f 14)

کساده از دل من نبار دو بهار کرة ، نه یک کرة دو کرة بلکه صد هزار کرة

Fr 18 (loose), S 215×125 170×80, ll 12 Or pap Ind nast Cond tol good  
Worm eaten and repaired

1768.

(عقائد معظوم)

(‘AQĀ’ID-I-MANZŪM)

Oa 32

A short versified treatise on *namāz*, *zakāt* and *hajj* The exact title is not given The author calls himself (f 72v) Mu‘īnu’-d-Dīn Faqī, and uses the *takhallus* Faqī or Pī-i-Faqī (ff 66v, 71v, 72v, 76v) The person, to whom this versified *usūla* is addressed, is called Khwāja Qutbu’-d-Dīn In the beginning (f 62) there is a note, in red ink, apparently by the same hand as that of the bulk of the MS, ascribing the authorship to the famous Mu‘īnu’-d-Dīn Chishtī

از زری ارساد مکتوب حصص حواحه معدن الدین چستی و دس الله  
سره که بحصص حواحه طب الدین و دس الله سره در بدان ندای مسلمانی  
دوسته اند

It is impossible to state whether this is true, as there are no indications of the date of composition in the treatise itself Besides

there is a clear tendency in such conjectural notes to attribute works, whose author had the name Mu'īny'd-Dīn, to the Chishtī saint, as in the case of various Mu'īny'd-Dīn's to Qādir Jīlānī (cf. above, Nos. 904 and 905). Copied in 1186 AH Beg

د حمد را ، اب واصلات ، داب را تا وصه ، وصعی را داب

Bd v Ff 62v-76v For measurements, etc. see No 1010

## 1769.

(SARĀPĀ)

A collection of verses, in alphabetical order of the authors, containing descriptions of ideal-behaviour towards the end of the XIIc AH, probably in 1186 AH. Another entry in the same *maǧmū'a* is so dated (f. 38v) the heading (f. 41)

اسعار و متعده از شعری متأخرین در نعره ، سرانای معسوق

Beg of the collection

یست سوی حق بحر سلیم راه ندیده را ،

تا تجوی این که هر کم میکند حویدده را ،

Bd v Ff 41-56v For measurements, etc. , see No 1357

### 4 Theology

## 1770.

(رسالة عبد الله بن سلام)

(RISĀLA-I-'ABDU'L-LAH B. SALĀM)

d 3

An incomplete copy of another version of the same questions and answers concerning various religious and legendary matters, as mentioned above, see Nos. 1008-1012. The present book is divided, as stated in the index, into 59 *sifats*. The exact title, the name of the compiler, etc., do not appear, probably because the copy is incomplete both at the beginning and the end. The language seems to be rather old. Transcribed in the XIIc AH. Beg of the first complete question and answer (f. 1v)

سوال ، هر ده هزار که خدای تعالی این چهارده عدد روز آفرید

و صف آن چگونه است تا معلوم شود ،

جواب ، دانکه حق تعالی این چهارده شش روز آفرید الخ

Bd v Ff 192 For measurements, etc. , see No 1307 Scrappy notes at the beginning and end

poems d  
with the  
from an

5 *Sufism*

نشأة العشق

‘NASHĀ’ATU’L-‘ISHQ

E 208

Another detailed commentary on the *Ghawthiyya*, see above, Nos 1172–1175 and 1727 The author calls himself (f 2) ‘Abdu’l-lah b Husayn b ‘Alī al-Makkī al-Husaynī al-‘Ijlānī The date of composition is not given The title, as above, appears on f 2, but in the colophon it is given in the form of *Nishātu’l-‘ishq* Copied in 1154 AH by Muhammad Nizāmu’d-Dīn Baikī Beg

سپاس و ستائش و مر آن واحد الوحدیدا کہ احادیث را الح

S 205 × 115, 155 × 80, ll 15 Or pap Ind nast Cond tol good

1772.

(رساله در سلاسل صوفیه)

(RISALA DAR SALĀSIL-I-SŪFIYYA)

Oa 34

A short treatise on the spiritual pedigrees of different Sufic affiliations, compiled apparently for the guidance of beginners and the newly initiated Only the *salsalas* which are popular in India are referred to The name of the compiler and the exact title are not mentioned It must be of a modern origin Transcribed in the XIIIc AH Beg

ار سکره تحف شدہ اسب از صرف مرصی علی رصی اللہ علیہ  
خلیفہ چہارم، اول امام حسن، دوم امام حسن الح

Bd v Ff 41v–56v For measurements, etc., see No 1173 Scrappy notes on ff 40–41

6 *Ethics*

1773.

(مکمودہ)

(MAJMU’A)

E 78

Two treatises dealing with various topics of ethics, somewhat in Sufic strain Transcribed in the XIIc AH

1 *Husn-u ‘ishq* (ff 1–10v) A short allegorical story, on ethical matters, by Fudūlī Baghdādī, see above, Nos 667, 1251 and 1731 It is apparently the same as the one described in RS 422 Beg

حمد بیحد احدی را سراسب کہ ریاض بدرا الح

2 *Muntakhab-i-Majmū’a-i-fayd* (ff 10v–29v) On the seven degrees of development of the human brain in connection with the age of the individual An ethical treatise, written in ornate

prose intermixed with versified passages. Its authorship is ascribed in the heading to Muhammad Fādl of Jūrat. Beg

بخشہ عذارتی، ر خط آرائیہ، ب، اسحاق کدایتی، ر حوس کوپائیس

Ff 29, S 205 x 110, 160 x 70, ll 14 Or pap Ind. nat. Cond. good

1774.

ابو الحسن

ABWĀBU'L-JINĀN

E 3a

Another copy of the *first* volume of the same treatise, as described above, Nos 1395-1396. Transcribed about the middle of the XIIc AH. Beg as in No 1395.

S 205 x 125, 155 x 80, ll 19 Or pap Good Ind. nat. Cond. not good. Worm eaten, injured by repairs

1775.

صالح رفیع واعظ

NASĀ'IH-I-RAFĪ' WĀ'IZ

M 35

A short fragment, in verse and ornate prose of a work on ethics, called in the heading *Nasā'ih*, and ascribed to the authorship of Muhammad Rafī' Wā'iz (Qazwīnī), who has already been mentioned as the author of a large work on the same topics, the *Abwābu'l-jinān* (see Nos 1395-1396 and 1774). It is difficult to determine how much is lost. The present copy transcribed in the beg of the XIIIc AH, is included in a *majmū'a*. Beg

دلا یادم ار جواب نمدار سو، ر سر مستاعی کمر همدار شو

Bd v Ff 3-7. For measurements, etc, see above, No 390

# 7 Philology

1776.

عرو، اللسان

SARFU'L-LISĀN

Oa 11

The most popular book on Arabic grammar, so called after its initial words, or, sometimes also as in EIO 1357 (21), *Sarf-i-manzūm wa manthūm*. It was composed by Jāmī (see above, Nos 612-639), and is still much used in the madrasas of Turkestan. Copied in 1182 AH, at 'Azīmābād, by Bashārāt-'Alī. At the end there are scrappy notes. Beg

عرو، اللسان بحکو بدائنه الح

Bd v Ff 5v-16 For measurements, etc, see No 1468

poems d  
with the  
from an 'A DAR SARF)

(رساله در صرف)

C 29

**INASTA** fragmentary collection of notes on Persian and Arabic grammar. The author gives as an introduction a lengthy description of his own journey to Calcutta in 1214/1799, as well as other autobiographical details (ff 111-116v) which are apparently incomplete. Copied in the XIIIc AH. Beg of the preface

حواس ار عدد بدر جرح این طعل دستان محبت اله

Bd v Ff 111-125v For measurements, etc, see No 1459

### 8 *Physics*

1778.

(رسائل علی حزین)

(RASĀ'IL-I-'ALĪ HAZĪN)

D 96

Two short treatises, and one note, by Abū'l-Ma'ālī Muhammad, called 'Alī Jamālū d-Dīn b Abī Tālib b 'Abdī'l-lah al-Jilānī, with the *takhallus* Hazīn (d 1180/1766), cf above, Nos 225-229, and 861-863. They were compiled by him apparently in the last years of his life. The second treatise is dated 1179 AH, Benaies, i.e. one year before his death, and in the other he complains of the infirmities of old age. Copied apparently in the beg of the XIIIc AH, by one Mahkū La'l

1 (ff 242-249v) A short treatise on meteorology explaining the nature of different phenomena of this kind. Beg

سپاس و ستائس مر حدایرا حل سانه اله

2 (ff 250-265v) A short treatise on the elementary principles of astronomy completed in 1179/1765 (see f 265v). Beg

بعد از ستائس و سپاس ایود ناک و درود نا معدود اله

3 (ff 266-276) A note on the teachers, whose lectures Hazīn attended, and a list of the books which he perused in his studies. It is written *in Arabic*, and in the beginning a complete pedigree of the author is given. Beg

الحمد لله فانی اردب ان اکتب بعض طروی الی مسائخی اله

Bd v Ff 242-276 For measurements, etc, see No 227

### 9 *Magic, etc*

1779.

فالمائة امام حویر

FĀL-NĀMA-I-IMĀM JA'FAR

Oa 74

A few notes of magical contents, transcribed in the XIIc AH. Scraps in the same strain are found on the fly-leaves.

1 *Fāl-nāma-i-Imām Ja'far Sādiq* (ff 1-3v) A short on divination with several magical tables Beg

کسی حواهد که مال عائب نه بدد الله

2 *Afsūn-i-Muhammad-Shāh Sharafu'd-Dīn* (b) *Yahyā Mun-yarī* (f 4) An incantation, in Hindustani

Bd v Ff 1-4 For measurements etc see No 1272

## 10 *Varia*

1780.

(مجموعه)

(MAJMŪ'A)

M 102

A very small collection of chronological notes Transcribed in the beg of the XIIIc AH

1 (f 1) A note on the contents of this *majmū'a*, being a sort of a preface

2 (ff 1v-4) On the chronology of the creation of the world, of ancient prophets, and of Muhammad, in the Hīrī and Mawlūdī eras Beg

روایت از ابن عباس رضى الله تعالى عنه الله

3 (f 4v) A short note on similar subjects

4 (*Risāla dar sāl-i-fil*) (ff 5-7v) On the chronology of the 'year of the elephant,' in which Muhammad was born

5 (ff 8-8v) Another similar short note

Ff 8, S 165 × 105, 110 × 60, ll 11 Europ pap Vulgar Ind nast Cond tol good

1781.

نام کده چمن

SANAM-KADA-I-CHĪN

M 111

A collection of riddles, in Persian, Arabic and (chiefly) Hindustani The compiler, Sayyid Husayn Shāh, undertook his work in 1209/1793, and completed in 1213/1797 (a chronogram is given on f 25) The present copy is an autograph, written in 1215 1800 for presentation to Nawwāb Iftikhārū'l-mulk Diyāu'd-Daula (Sir Henry) Thomas Colebrooke Beg

هوئی هم ب کی بدی نوهمن سر راه کرنی هین الله

Ff 26, S 225 × 150, 160 × 90, ll 13 Or pap Ind nast Cond good CFW 1825

poems d  
with the  
from an <sup>12</sup>  
IN ASIA f

## INDICES.

(For explanations and list of abbreviations  
see Preface )



# INDEX I

## Names of Persons

### A

- A'azzn'd-Dīn b Qutbī'd-Dīn (VIIIc / XIVc) 338
- Miyān Abū Ibrāhīm (*suf sh*, d 998/1590) 259 (427)
- 'Abbās I (Safawī) (995-1037/1587-1628) 89, 374, 688, 708, 709, 722, 725, 729, 735, 737, 925 (21, 35), 1112, 1762
- II (Safawī) (1052-1077/1642-1667) 401 (3, 4), 771, 779, 783, 800, 820, 1116, 1395, 1559, 1605
- III (Safawī) (1144-1148/1731-1736) 401 (4)
- Abū'l-'Abbās : 'Atā al-Baghdādī (*suf sh*, d 309/922) 234 (59)
- Abū'l- Dīnawarī (*suf sh*, beg IVc / Xc) 234 (60)
- b Hamza an-Nishābūrī (*suf sh*, d 288/901) 234 (23)
- Abū'l- b Masrūq (*suf sh*, d 299/912) 234 (33)
- Abū'l- Nihāwandī (*suf sh*, IVc / Xc) 234 (63)
- Abū'l- Nisāi (*suf sh*, IVc / Xc) 234 (64)
- Abū'l- Qassāb Āmulī (*suf sh*, IVc / Xc) 234 (65), 265
- Qulī-Khān Shāmlū (*official*, end XIc / XVIIc) 770
- Abū'l- Sayyārī (*suf sh*, d 342/954) 234 (61)
- Abū'l- Suhrawardī (*suf sh*, beg IVc / Xc) 234 (62)
- 'Abbāsī (*p*) 934
- 'Abdu'l-Ahad, *sur*n Walḥdat, Miyān gul, or Shāh gul (*p*, d 1126/1714) 831, 926 (4), 935 (4), 943 (f 95v)
- 'Abdu'l-'Alī b M b Husayn (Nizāmu'd Dīn) Birjandī (*astron*, w 929/1523) 1487, 1490, 1494 (3)
- Tālī (*p*) 926 (24)
- Mīr 'Abdu'l Awwal (*suf sh*, d 905/1499) 259 (190)
- S b 'Ahyr'd-Dīn b Hasan al-Husaynī (*theol*, w 941/1534) 996
- Daulatābādī (*suf sh*, Xc / XVIc) 259 (314)
- Mīzā 'Abdu'l 'Azīm (*ca* 1100/1689) 801
- 'Abdu'l-'Azīz, *sur*n 'Azīzu'l-Haqq (*suf sh*, IXc / XVc) 259 (340)
- (another), *sur*n 'Izzat (*p*, beg XIIc / XVIIIc) 410, 925 (35), 943 (f 103)
- b Ahmad Nasī al-Halwāī (*theol*, d ca 449/1057) 1037 (116)
- Akbarābādī (*theol*) 1132
- Khān, *sur*n 'Azīz (*p*, XIIc / XVIIc) 859, 943 (f 96)
- (Mīr Malīk ?) b (M Wā'ir?) (*haqlol*, w 849 1445) 246
- b 'Uthmān al-Mufaddalī (*theol*, d 533/1138) 1037 (144)
- Mīr 'Abdu'l Bāqī (Gunābādī) (*p*, Xc / XVIc) 943 (f 11)
- b Bābā Kurd Nihāwandī (*hist*, d after 1046/1632-1633) 140
- 'Abdu'l-Fattāh al-Husaynī al-'Askarī (*comm* XIc / XVIIc) 508, 509
- 'Abdu'l-Ghafūr Lārī (*haqlol*, d 912/1507) 249
- 'Abdu'l-Ghanī (*suf sh*, d 1009/1601) 259 (494)
- 'Abdu'l-Hādī b 'Abd'rī Kaiīm Qādīrī Tatī Chanāpatānī Kai-nātakī (*poht*, end XIIc / XVIIc) 1397
- b Najmī'd Dīn (*suf sh*, Xc / XVIc) 259 (360)
- 'Abdu'l-Hakīm Gūshanīshīn : Kālpi (*suf sh*, d 980/1572) 259 (349)
- b Shāh Bājan (*suf sh*, Xc / XVIc) 259 (295)
- 'Abdu'l-Hamīd Lāhūrī (*hist*, d 1065/1655) 149
- 'Abdu'l-Haq Dīhlawī, *see* 'Abdu'l Haqq b Savfī'd-Dīn Turk Haqqī Dīhlawī, *sur*n Qādīrī (*suf sh*, d after 1022/1613) 259 (571)
- Sajādīl Saḥmīdī (*theol*, w 1076/1666) 1040, 1041
- b Savfī'd-Dīn Turk Dīhlawī (*theol*, d ca 1052/1642) 65, 258, 268, 997, 1002, 1004, 1006, 1007, 1020, 1078, 1089
- 'Abdu'l-Hayy Qumī (*p*) 943 (f 100)
- Mīr / — b Shāhnawāz (*hist*, d 1136/1782) 214

- 'Abdu'l Husayn Kamarāi (*p*, beg  
 XIc/XVIIc) 709  
 'Abdu'l-'ilm (?) b M 'Abdu'l lah  
 (*suf sh*, XIc/XVIIc) 259 (363)  
 'Abdu'l-Jalīl Jaunpūrī (*suf sh*, d  
 989/1581) 253 (390)  
 Nāgūrī (*suf sh*, d 1000/1592)  
 259 (443)  
 'Abdu'l-Karīm (*p* ?) 919  
 (another) (*p*) 943 (f 18v)  
 , son of Darwīza Nīngarharī  
 (*theol*, beg XIc/XVIIc) 1077  
 b Farīd Ansārī Qādirī (*suf*, w  
 1110/1698) 1282  
 b Khalīfa Shāh Shahbāz (*suf*  
*sh* d 1004/1596) 259 (478)  
 'Abdu'l-Khālīq (*p*) 923 (85)  
 (another) (*p*, end XIIc/  
 XVIIIc) 950 (4)  
 Qādī (*p*) 923 (225)  
 Damāwandī (*p*) 943 (f 63)  
 Ghjduwānī (*suf sh*, d 575/  
 1179) 256, 257  
 'Abdu'l-lah I (Shaybānī) (946-  
 947, 1539-1540) 923 (208) (?), 973  
 II (Shaybānī) (991-1006/1583-  
 1598) 973  
 (Qutb Shāh) (1020-1083/1611-  
 1672) 13, 370, 374, 401 (4), 1108, 1426  
 'Abdu'l-lah (*author of the Ta'rikh*-  
 i Dā'ūdī) (*hist*, w ca 1023/1614) 114  
 Qādī (*p*) 943 (f 19)  
 b Ahmad b Bāyazīd Kalyānī  
 (*theol*) 985 (3)  
 b Ahmad b Mahmūd, Abū'l  
 Barakāt Nasafī, *sun* Hāfizū'd  
 Dīn (*theol*, d 671/1272 or 710-711/  
 1310-1311) 1026, 1037 (165)  
 b 'Alī Tabīb (*theol*, w 1105/  
 1694) 1086  
 Anandī (?) Multānī (*suf sh*, d  
 990/1582) 259 (356)  
 Ansārī, *see* 'Abdu'l-lah b M  
 Bīyābānī (*suf sh*, Xc/XVIIc)  
 259 (248)  
 Abū ad Dīnawarī (*suf sh* IVc/  
 Xc) 234 (115)  
 Farkūdī (*suf sh*, IXc/XVc)  
 259 (203)  
 b Fathī'l lah Nīshāpūrī (*suf*)  
 1325 (4)  
 Hālī (*p*, d 1090/1680) 789  
 b Hasan 'Alī Isfahānī (end  
 XIIc/XVIIIc) 1502 1503  
 b Husayn b 'Alī al Makkī al  
 Husaynī al 'Ijlānī (*suf*) 1771  
 b al Husayn al-Karkhī  
 (*theol*, d 340/952) 1037 (103)  
 Imām Isfahānī (*suf sh*,  
 VIIIc/XIVc ?) 259 (163)  
 Abū b al Jalā (*suf sh* end  
 IIIc/IXc) 234 (44)
- 'Abdu'l lah Jāmī, *sun* 649, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000, 1001, 1002, 1003, 1004, 1005, 1006, 1007, 1008, 1009, 1010, 1011, 1012, 1013, 1014, 1015, 1016, 1017, 1018, 1019, 1020, 1021, 1022, 1023, 1024, 1025, 1026, 1027, 1028, 1029, 1030, 1031, 1032, 1033, 1034, 1035, 1036, 1037, 1038, 1039, 1040, 1041, 1042, 1043, 1044, 1045, 1046, 1047, 1048, 1049, 1050, 1051, 1052, 1053, 1054, 1055, 1056, 1057, 1058, 1059, 1060, 1061, 1062, 1063, 1064, 1065, 1066, 1067, 1068, 1069, 1070, 1071, 1072, 1073, 1074, 1075, 1076, 1077, 1078, 1079, 1080, 1081, 1082, 1083, 1084, 1085, 1086, 1087, 1088, 1089, 1090, 1091, 1092, 1093, 1094, 1095, 1096, 1097, 1098, 1099, 1100, 1101, 1102, 1103, 1104, 1105, 1106, 1107, 1108, 1109, 1110, 1111, 1112, 1113, 1114, 1115, 1116, 1117, 1118, 1119, 1120, 1121, 1122, 1123, 1124, 1125, 1126, 1127, 1128, 1129, 1130, 1131, 1132, 1133, 1134, 1135, 1136, 1137, 1138, 1139, 1140, 1141, 1142, 1143, 1144, 1145, 1146, 1147, 1148, 1149, 1150, 1151, 1152, 1153, 1154, 1155, 1156, 1157, 1158, 1159, 1160, 1161, 1162, 1163, 1164, 1165, 1166, 1167, 1168, 1169, 1170, 1171, 1172, 1173, 1174, 1175, 1176, 1177, 1178, 1179, 1180, 1181, 1182, 1183, 1184, 1185, 1186, 1187, 1188, 1189, 1190, 1191, 1192, 1193, 1194, 1195, 1196, 1197, 1198, 1199, 1200, 1201, 1202, 1203, 1204, 1205, 1206, 1207, 1208, 1209, 1210, 1211, 1212, 1213, 1214, 1215, 1216, 1217, 1218, 1219, 1220, 1221, 1222, 1223, 1224, 1225, 1226, 1227, 1228, 1229, 1230, 1231, 1232, 1233, 1234, 1235, 1236, 1237, 1238, 1239, 1240, 1241, 1242, 1243, 1244, 1245, 1246, 1247, 1248, 1249, 1250, 1251, 1252, 1253, 1254, 1255, 1256, 1257, 1258, 1259, 1260, 1261, 1262, 1263, 1264, 1265, 1266, 1267, 1268, 1269, 1270, 1271, 1272, 1273, 1274, 1275, 1276, 1277, 1278, 1279, 1280, 1281, 1282, 1283, 1284, 1285, 1286, 1287, 1288, 1289, 1290, 1291, 1292, 1293, 1294, 1295, 1296, 1297, 1298, 1299, 1300, 1301, 1302, 1303, 1304, 1305, 1306, 1307, 1308, 1309, 1310, 1311, 1312, 1313, 1314, 1315, 1316, 1317, 1318, 1319, 1320, 1321, 1322, 1323, 1324, 1325, 1326, 1327, 1328, 1329, 1330, 1331, 1332, 1333, 1334, 1335, 1336, 1337, 1338, 1339, 1340, 1341, 1342, 1343, 1344, 1345, 1346, 1347, 1348, 1349, 1350, 1351, 1352, 1353, 1354, 1355, 1356, 1357, 1358, 1359, 1360, 1361, 1362, 1363, 1364, 1365, 1366, 1367, 1368, 1369, 1370, 1371, 1372, 1373, 1374, 1375, 1376, 1377, 1378, 1379, 1380, 1381, 1382, 1383, 1384, 1385, 1386, 1387, 1388, 1389, 1390, 1391, 1392, 1393, 1394, 1395, 1396, 1397, 1398, 1399, 1400, 1401, 1402, 1403, 1404, 1405, 1406, 1407, 1408, 1409, 1410, 1411, 1412, 1413, 1414, 1415, 1416, 1417, 1418, 1419, 1420, 1421, 1422, 1423, 1424, 1425, 1426, 1427, 1428, 1429, 1430, 1431, 1432, 1433, 1434, 1435, 1436, 1437, 1438, 1439, 1440, 1441, 1442, 1443, 1444, 1445, 1446, 1447, 1448, 1449, 1450, 1451, 1452, 1453, 1454, 1455, 1456, 1457, 1458, 1459, 1460, 1461, 1462, 1463, 1464, 1465, 1466, 1467, 1468, 1469, 1470, 1471, 1472, 1473, 1474, 1475, 1476, 1477, 1478, 1479, 1480, 1481, 1482, 1483, 1484, 1485, 1486, 1487, 1488, 1489, 1490, 1491, 1492, 1493, 1494, 1495, 1496, 1497, 1498, 1499, 1500, 1501, 1502, 1503, 1504, 1505, 1506, 1507, 1508, 1509, 1510, 1511, 1512, 1513, 1514, 1515, 1516, 1517, 1518, 1519, 1520, 1521, 1522, 1523, 1524, 1525, 1526, 1527, 1528, 1529, 1530, 1531, 1532, 1533, 1534, 1535, 1536, 1537, 1538, 1539, 1540, 1541, 1542, 1543, 1544, 1545, 1546, 1547, 1548, 1549, 1550, 1551, 1552, 1553, 1554, 1555, 1556, 1557, 1558, 1559, 1560, 1561, 1562, 1563, 1564, 1565, 1566, 1567, 1568, 1569, 1570, 1571, 1572, 1573, 1574, 1575, 1576, 1577, 1578, 1579, 1580, 1581, 1582, 1583, 1584, 1585, 1586, 1587, 1588, 1589, 1590, 1591, 1592, 1593, 1594, 1595, 1596, 1597, 1598, 1599, 1600, 1601, 1602, 1603, 1604, 1605, 1606, 1607, 1608, 1609, 1610, 1611, 1612, 1613, 1614, 1615, 1616, 1617, 1618, 1619, 1620, 1621, 1622, 1623, 1624, 1625, 1626, 1627, 1628, 1629, 1630, 1631, 1632, 1633, 1634, 1635, 1636, 1637, 1638, 1639, 1640, 1641, 1642, 1643, 1644, 1645, 1646, 1647, 1648, 1649, 1650, 1651, 1652, 1653, 1654, 1655, 1656, 1657, 1658, 1659, 1660, 1661, 1662, 1663, 1664, 1665, 1666, 1667, 1668, 1669, 1670, 1671, 1672, 1673, 1674, 1675, 1676, 1677, 1678, 1679, 1680, 1681, 1682, 1683, 1684, 1685, 1686, 1687, 1688, 1689, 1690, 1691, 1692, 1693, 1694, 1695, 1696, 1697, 1698, 1699, 1700, 1701, 1702, 1703, 1704, 1705, 1706, 1707, 1708, 1709, 1710, 1711, 1712, 1713, 1714, 1715, 1716, 1717, 1718, 1719, 1720, 1721, 1722, 1723, 1724, 1725, 1726, 1727, 1728, 1729, 1730, 1731, 1732, 1733, 1734, 1735, 1736, 1737, 1738, 1739, 1740, 1741, 1742, 1743, 1744, 1745, 1746, 1747, 1748, 1749, 1750, 1751, 1752, 1753, 1754, 1755, 1756, 1757, 1758, 1759, 1760, 1761, 1762, 1763, 1764, 1765, 1766, 1767, 1768, 1769, 1770, 1771, 1772, 1773, 1774, 1775, 1776, 1777, 1778, 1779, 1780, 1781, 1782, 1783, 1784, 1785, 1786, 1787, 1788, 1789, 1790, 1791, 1792, 1793, 1794, 1795, 1796, 1797, 1798, 1799, 1800, 1801, 1802, 1803, 1804, 1805, 1806, 1807, 1808, 1809, 1810, 1811, 1812, 1813, 1814, 1815, 1816, 1817, 1818, 1819, 1820, 1821, 1822, 1823, 1824, 1825, 1826, 1827, 1828, 1829, 1830, 1831, 1832, 1833, 1834, 1835, 1836, 1837, 1838, 1839, 1840, 1841, 1842, 1843, 1844, 1845, 1846, 1847, 1848, 1849, 1850, 1851, 1852, 1853, 1854, 1855, 1856, 1857, 1858, 1859, 1860, 1861, 1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522,

- 'Abdu'l lah Shattārī (*suf sh*, beg Xc /XVc) 259 (186)
- Abū as Sijā' (*suf sh*, end IIIc /IXc) 234 (45)
- Sūf. Shikārī (*suf sh* d 1010/1602) 259 (500)
- Abū Sulaymān al Gazūlī (*theol*, d 870/1465)
- Sultānpūrī (*theol*, end Xc /XVIc) 1037
- Abū Tarūghandī (*suf sh*, d ca 350/931) 234 (111)
- Abū at-Tirmidhī (*suf sh*, end IIIc /IXc) 234 (47)
- b Umar b 'Isā, Abū Zayd, ad Dabūsī (*theol*, d 430/1039) 1037 (118)
- b Wajīh'r'd Dīn Ahmadābādī (*suf sh*, beg Xc /XVIIc) 259 (516)
- Yāfī'ī, see 'Afīfu'd-Dīn 'Abdu'l lah b As'ad
- b Yūsuf Bah'ī Qurayshī (*suf sh*, Xc /XVIIc) 259 (215)
- 'Abdu'l Latīf (*theol*) 1062
- b 'Abdu'l-lah al-'Abbāsī (*comment*, d 1048-1049/1638-1639) 364, 417 (1), 445, 495, 500, 507
- Ibn Husaynī, *sur*n Naqīb-Khān (end Xc /XVIc) 1695
- b Malik Shāh Ghūrī (*suf sh*, d 1007/1599) 259 (514)
- 'Abdu'l Majīd b M Qutbu'd-Dīn Munajjim i Akbar Shāhī (*astrol*, beg Xc /XVIIc) 1495
- 'Abdu'l Malik 'Abbāsī (*suf sh*, d after 970/1562) 259 (339)
- 'Allāma (*suf sh*, Xc /XVIc) 259 (452)
- Qādī Bahrāichī (*suf sh*, IXc /XVc) 259 (64)
- Qādirī b 'Abdu'l lah b Sālih b Mahmūd Ghaznavī Khāldī (*suf sh*, d 956/1548) 259 (294)
- 'Abdu'l-Manāf Qumī (*p*) 943 (f 99v)
- 'Abdu'l-Mu'min-Khān (*official*, d 1006/1598) 405
- (another) (*epist*, d 1061/1651) 924 (51)
- 'Abd-i-Nabī (*p*, w ca 1075/1665) 772
- 'Abdu'l-Qādir (*suf sh*, d 1011/1603) 259 (505)
- b 'Abdu'l Khāliq, *sur*n Bīdī (*p*, d ca 1133/1720) 384, 387, 110, 413, 836, 841-843, 931, 935 (14), 944, 946 (9)
- Qādī 'Alī (*suf sh*, d 1020/1611) 259 (358)
- Darhamī, *sur*n Wajīhu'd-Dīn Shihāb Tajū'l awliyā (*suf sh*) 906
- حیدرآبادی (*suf sh* d 940/1533) 259 (275)
- Jilānī, see Muhyī'd-Dīn 'Abdu'l Qādir
- b Abī M b Walī Hamūn
- Baghdādī (*suf sh* d 1019/1610) 259 (539)
- 'Abdu'l Qādir b Mulūk-Shāh Badāūnī (*hist*, d 1004-1006/1596-1598) 41, 118, 702, 1263, 1695 1698
- Sābūnī (*suf sh*, Xc /XVIc) 259 (531)
- S Sāhib (*suf sh*, d 1102/1691) 285 (24)
- Samarqandī Dihlawī (*critic*, end XIIc /XVIIIc) 398
- Thanā-Khwān 881
- 'Abdu'l-Qāhir b 'Abdu'r-Rahmān, Abū Bakr, al Jurjānī (*gram*, d 471/1078) 1728
- 'Abdu'l-Qawī b Shihāb, *sur*n Diyā (*med*, w 778/1376) 1535
- 'Abdu'l-Quddūs (*suf*, d ca 945/1538) 1264
- Hanafī (*suf sh* d 991/1583) 259 (267)
- 'Abdu'l-Rahīm (*p*, *Hand*) 1735 (3)
- b Ahmad Sūr (*lex*, w ca 950' 1543) 1416
- Kabīr (*suf sh*, d 1005/1597) 259 (162)
- Kashmīrī (*p*) 943 (f 106)
- Khān Khān-Khānān (*official*, *hist*, d 1036/1627) 113, 114, 140, 364, 698 (2), 702, 926 (6), 946 (4), 970
- Ma'rūf (*philolog*) 1481
- b Sālih M b Nāsirī'd-Dīn Siddīqī Fakhrī (*astron*, beg Xc /XVIIc) 1494
- 'Abdu'r-Rahmān (*suf sh*, d 950/1543) 259 (531)
- b Amānat-Khān Kirāmī (*p*, d after 1105/1694) 804
- Kārdgar (*suf sh*) 259 (226)
- b M ad-Dimishqī (*theol*) 1720 (1)
- Abū M b al Husayn Sulamī (*theol*, *hagiol*, d 412/1021) 234
- S (b) M al Husaynī al Qādūī (*suf*) 1312, 1313, 1315
- b Qāsim b Shāh Bud'h Ab bāsī 'Alawī Chishtī (*hagiol* w 1065/1655) 263, 264
- Sūfī Sarhindī (*suf sh*, d 995/1587) 259 (416)
- 'Abdu'r-Rashīd b 'Abdu'l-Ghafūr al Husaynī at-Tatawī (*lex*, w 1064/1654) 1431
- 'Abdu'r-Razzāq (*p* Xc /XVIIc) 924 (22), 925 (24)
- (b Ashraf Jahangīr Samnīnī) (*suf*, w 869/1465) 1214
- b 'Abdu'n-Nabī of Nandān (*hist*, w 1232/1817) 197
- b 'Alī b Husayn Lāhijī Qumī, *sur*n Favvād (*theol*, end Xc /XVIIc) 924 (28), 943 (ff 69v, 94 104, 107, 108v), 1116

'Abdu'l Razzāq b Abī'l Ghanā'im  
 al-K'ishī (*suf*, d 730/1330) 1250  
     b Isnūq Samārqandī (*hist*,  
     d 887/1482) 81  
     Khūrd b Abī'l-Fath Makkī,  
     surn Sh Bahra (*suf sh*, d 984/  
     1576) 259 (154)  
 'Alī Shihrawāz-Khān, *see*  
 Shāhnawāz-Khān  
     Tū (*suf sh*, d after 1000/  
     1592) 259 (196)  
     Tamannū (*p*) 926 (17)  
 'Abdu s-Salām (*suf sh*, d 983/  
 1575) 259 (531)  
     (or 'Abdu'l lah) Radwān 956  
 'Abdu s-Šamad b Afdal M (*epist*,  
     u 1011-1015/1602-1606) 352, 1212  
     Khān Dīlir Jang (*official* XIIc/  
     XVIIIc) 833  
 'Abdu sh Shihūd b M 'Abdu'l lah  
     surn Khwāja 𐤀𐤊𐤍𐤏𐤃 (*suf sh*  
     Xc/XVc) 259 (364)  
 'Abdu'sh Shakūī Bazmī, *see* Shukr-  
     u'l lah Bazmī  
 'Abdu'l Wahhāb, *see* Sh Bud'h  
     Afghān (*suf sh*, d 990/1582)  
     259 (391)  
     Bukhārī Multānī (*suf sh*, d  
     930/1524) 259 (253)  
     b Jalāl d-Dīn M Hamadānī  
     (*haqol u* 917/1511) 241  
     Khān (*nawuāb*) 919  
     Khān Nusrat-Jang (*nawuāb*,  
     end XIIc/XVIIIc) 1478  
     Ma'mūrī (*beg* XIc/XVc) 361  
     Muttaqī (*suf sh*, Xc/XVc) 891  
 'Abdu'l Wāhid b Ibrāhīm Futūhī  
     (*suf sh*, *beg* XIc/XVIIc) 259 (563)  
     Ibrāhīm Husaynī Balgrāmī  
     (*suf*, u 985/1578) 1191  
     Ibrāhīm Mazār 'Alī (*suf*, u  
     969/1562) 1253  
     b M Jūrjīnī (*theol*, *beg* Xc/  
     XIc) 1357  
     Tānu'ul mā' (*suf sh*, d 1017/  
     1608) 259 (527)  
 'Abdu'l Wāsi' b 'Abdu'l Hāmī  
     Jabalī (*p*, d 555/1160) 448, 923 (22)  
     Hān-awī (*gram*, end XIIc/  
     XVIIIc) 1477, 1480  
 Shah Abdāl (s) sh) 259 (213)  
     Isfahānī (*p*, Xc/XVc) 943 (f 63)  
 'Abdī (*p*, u 1051/1641) 742  
     Abarqūhī (*p*) 943 (f 19)  
     of Agra (*suf sh*, end Xc/  
     XVc) 259 (150)  
     -Beg (*p*) 923 (117)  
     Junūbīdī (*p*) 923 (237)  
 Abhinandan (Keshmīrī) (*th Sansk*)  
     1714 (1)  
 Ābid (*p*, w 1064/1654) 757  
     (another) 859

'Ābid-Khān (*epist*, *beg* XIIc/  
 XVIIIc) 391  
     Sāburī (*p*) 943 (f 62)  
     Shirāzī (*p*) 943 (f 95)  
 Abjādī, *see* M Isma'īl Khān  
 Ādam 26, 518  
     Sūfi (*suf sh*, Xc/XVc) 259 (115)  
     'Adū'n (or 'Adū'nī) Rāzī (*p*, *beg*  
     V/XIc) 128, 794, 923 (f 6)  
 Ad'hūm (*p*) *see* Ibrāhīm Ad'hām  
 — Khān Kūka (XIc/XVIIc) 213  
     b M Mu'min Beg Karākhūn  
     (*p*) 943 (f 20v)  
 Ad'hūmī Samārqandī (*p*) 943 (f 15)  
 Ad'hūm b Bahā d-Dīn Jaunpūrī  
     (*suf sh* d 906/1500) 259 (313)  
     b Māh (*suf sh*, d 972/1564)  
     259 (570)  
 Ahar (*p*) (*probably* Lutf 'Alī Beg  
     Isfahānī end XIIc/XVIIIc)  
     943 (ff 91, 95, 96v, 99v, 102, 106)  
 Ādhūrī, *see* Jalāl d-Dīn Hama b  
     Alī b Hasan  
     'Ad'hū Hīrī (*suf sh*, d end Xc/  
     XVc) 259 (305)  
 Adīb Šībir (*p*, d ca 546/1151) 927 (31)  
     Ādhī (*p*) 602  
     Adraī ( ) (*p*) 935 (1)  
     Āfarīn (*p*, d 1151/1711) 918, 934  
     Afdāl (*p*) 935 (6)  
 Afdāl d-Dīn Badl Ibrāhīm b 'Alī  
     Najjār Khīqānī Shīrwānī (*p*, d  
     582-595/1186-1190) 456  
     461, 671, 729 (1), 791, 923 (26)  
     924 (31), 925 (16, 19, 88)  
     927 (17), 931, 936, 943 (ff 5v  
     107), 945, 1112 (9), 1214 (*hus biogr*)  
     Kumūnī (*p*) 925 (38)  
     M (*uazir*) 212  
 Afdāl Kūshī (*p*, d 707/1307) 923 (91)  
     M (*suf sh* d 1000/1592) 259 (172)  
     Nāmī Rāzī (*p*, Xc/XVc) 923 (83)  
     Tabīb (*p*) 943 (f 107)  
     Tarīfā (*p*) 952 (2)  
 'Afīf d-Dīn 'Abdu'l lah b 'As'ad  
     al Y īfī' al Yamanī (*haqol*, d  
     768/1367) 238, 242, 712, 1216  
     b Sa'īd b Mas'ūd Kāzu'nī  
     (*transl* 760/1359) 49  
 'Afīf b Nūrī (or Afī Nūrī, 'Afīf  
     Nawā) Kūshāmī (*hist*, Xc/XVc) 62  
 Afīkī (Tabīzī) (*p*, XIc/XVIIc)  
     943 (f 18)  
 Afrāsīyāb (*legendary hero*) 577, 923 (12)  
 Afsah (*p*) 934  
 Āghīh (*p*, XIIc/XVIIIc) 925 (2)  
 Agahī (*p*, end XIIc/XVIIIc) 950 (8)  
     (another ?) (*p*) 923 (233)  
 Agai (*heroine of a tale*) 31  
 'Ahdī Sāwajī (*p*, Xc/XVc) 943  
     (f 12v)  
 Āhī (*p*, d 927/1521) 943 (f 5b)

Ahli Khurāsānī (*p*, *d* 934/1528,  
923 (61), 943 (f 11v)  
Shirāzī (*p* *d* 942/1536) 662,  
663, 772, 923 (46) 925 (25),  
929 (4), 934, 943 (f 89v)  
Ahmad II (Bahmanide) (838-862/  
1435-1457) 246  
Shāh (Timuride) (1161-1167/  
1745-1754) 1519, 1576  
Shāh Abdūl (1160-1187/1747-  
1773) 401 (3)  
Ahmad (*p*), *see* Ahmad b Abī'l-  
Hasan  
(*p*, *Hind*) 951 (7)  
b 'Abdīl Ahad Fārūqī Sar-  
hindī (*suf sh d ca* 1035/1626)  
259 (37), 747 (5) 1268  
b 'Abdīl 'Azīr, *sur*n Tājū d-  
Dīn (*theol*, *Vlc* / *XIc*) 1037 (142)  
b 'Abdīl 'Azīr Jauharī  
(*mineral*) 1617  
b 'Abdīl lah (*theol*) 987  
Alghān (*suf sh*, *beg* *XIc* /  
*XVIc*) 259 (540)  
b Ahmad b 'Abbās al-  
Husaynī an-Naqawī al-Bukhārī,  
*sur*n Mu'ān Bhāī (*moral*) 401 (2)  
b 'Alī, Abū Bakr, ar-Rāzī  
(*theol*, *d* 370/980) 1037 (114)  
b 'Āsim al-Antākī (*suf sh*,  
*IIIc* / *IXc*) 234 (21)  
b A'tham al-Kūfī (*hist*, *d*  
*ca* 314/926) 47  
Beg (*official*, *XIc* / *XVIIc*) 374  
Fārūqī Sarhindī, *see* Ahmad  
b 'Abdīl-Ahad  
Firdausī, *see* Abū'l Qāsim  
Hasan  
Ghazālī (*suf sh*, *beg* *Vlc* /  
*XIc*) 1166, 1195  
Hāfiz Dihlawī (*suf sh*, *VIIIc* /  
*XIVc*) 259 (38)  
b Hamdān b 'Alī b Sīmān,  
Abū Ja far (*suf sh*, *d* 311/924)  
234 (77)  
b Abī'l-Hasan, Abū Nasr  
Nāmiqī Jāmī, *sur*n Zhinda-pīl  
or Zinda-pīl (*suf sh d* 536/1141)  
245, 436, 929 (11), 934, 951 (8),  
1169, 1305  
b al-Husayn, Abū Sa'īd, al-  
Barda'ī (*theol*, *d* 317/929) 1037 (96)  
b Husayn b Ahmad Abū  
Shujā', Isfahānī (*theol*, *Vlc* /  
*XIc*) 1022  
b al-Husayn b Abī Hāmid al  
Mawazī, *sur*n Ibn Tabarī (*theol*,  
*d* 377/988) 1037 (102)  
b M b al-Husayn an-Nasafī  
al-Pazdawī (*theol*, *d* 542/1147)  
1037 (133)  
b Isma'īl al-Khabakhī (*theol*,  
*beg* *IXc* / *XVc*) 1216

Ahmad b Jalālī'd Dīn b Dūst-M  
Kāshānī Khiljī (*suf sh*, *d ca*  
919/1542) 259 (286)  
-ī Jām, *see* Ahmad b Abī'l  
Hasan  
Kalīmī (*suf*, *XIc* / *XVIIc*) 1286  
Khalīfa i Jalāl Pānīpat hī (*suf*  
*sh*, *Xc* / *XVIc*) 259 (562)  
Khān Ābrūlūī (*tr Sansk*) 1711  
K'hatū Gujrātī, *sur*n Ahmad  
Maghribī (*suf sh*, *d* 849/1446) 247  
b Khidrūya al-Balkhī (*suf*  
*sh*, *d* 240/854) 234 (14)  
Maghribī, *see* Ahmad K'hatū  
al-Majīlī al-Qādirī (*suf*) 1304  
Mīrzā *sur*n Nīyāzī (*p*, *d*  
1188/1774) 869  
b M (*hagiol*, *VIIIc* / *XIVc*) 241  
b M (*suf sh*, *d ca* 800/1397)  
259 (180)  
b M b 'Abdīl Ghafūr al-  
Ghaffārī al-Qazwīnī (*anecd*, *d*  
975/1508) 298, 923 (258)  
b M b Ibrāhīm Tamīmī  
(*occult*) 1527  
b M b Ishāq Abū 'Alī, ash  
Shāshī (*theol*, *d* 344 955) 1037 (111)  
b M b Ja far (*theol*, *Vc* /  
*XIc*) 1037 (126)  
S b S M Kirmānī (*suf sh*,  
*d* 752/1352) 259 (130)  
b M b M Bāqir Bahbahānī  
(*theol w* 1225/1810) 278, 1128  
b M Multānī (*med*) 1583  
b M Nakhshabī, *sur*n  
Mas'ūd-i-Bak (*p*, *d* 800/1396)  
259 (531), 595, 1215  
b M as-Samarqandī as-Sūfī  
(*moral*, *VIIc* / *XIIIc*) 1371  
b M (or Mahmūd) Siddīqī  
Alwarī *see* Amīnū'd-Dīn Ahmad  
b M T'hānīsārī (*suf sh*,  
*VIIIc* / *XIVc*) 259 (155)  
b M b 'Umar, Abū'l-Faraj  
(*theol*, *d* 415/1024) 1037 (120)  
b M Walī, *sur*n Shihābu'd-  
Dīn Tālīsh (*hist*, *w* 1073 1663) 157  
b M b Yahyā Fasīhī Khwāfī  
(*hist w* 845/1441) 9  
Munshī (*theol*, *w* 993/1585) 326  
Mutawakkil Jinnī (?) Mīsrī  
(*suf sh*, *d* 998/1590) 259 (431)  
-ī-Nahrwāla (*suf sh*, *VIIc*  
*XIIIc*) 259 (57)  
Nārnawālī (*suf sh*, *d ca* 922  
1516) 259 (252)  
Abū b Abī Nasr al-'Iyāī (*theol*,  
*d* 361/972) 1037 (100)  
b Nī'matī'l lah (*suf sh*, *Xc* /  
*XVIc*) 259 (285)  
Qādirī of Lucknow (*suf sh*,  
*end* *XIc* / *XVIIc*) 1282

- Ahmad Qānī'** (or Qādirī) (*su/ sh*, beg XIc/XVIIc) 259 (511)
- Abū al Qilāmī** (*su/ sh*, d 209/825) 231 (13)
- Mīrzā Qumī** (*p*) 913 (f 6v)
- Rūmī** (*su/ u ca* 700/1999) 1187
- Subzawāī, Jabū** (*p*) 923 (166)
- Shāh Sultān Ahsanūbadī** (*fictitious name*) 1401
- b Sulaymān** 1019
- b Tāj'd-Dīn Hasan Sayyid Dīn Astrābādī** (*hist*, Xc-XIc XVIc-XVIIc) 69
- Farakhistānī** (*haqol* VIc/XIIc) 245
- Tatawī** (*hist* d 996/1581) 41
- b 'Umar b M Abū'l Fayth** (*theol* d 552/1157) 1037 (115)
- b Abī'l Ward** (*su/ sh* IVc/Xc) 241 (52)
- Yādgar** (*hist*, *w ca* 965/1558) 114
- Ahmadī**, *see* Ahmad b Abī'l Hasan Khwāja Ahrīr *see* Nāsir d Dīn Ubaydu'l-lah b Mahmūd
- S Ahsan** (*su/ sh* IXc/XVc) 259 (144), *see* Zafar-Khān Ahsanū'l lah
- Ā'isha** (Ic/VIIc) 995
- 'Ajābmahī** (*hero of a tale*) 307
- Akbar** (Timuride) (963-1014/1556-1603) 11, 113, 121, 122 123 127, 140, 145 181, 185 277, 292 678 682, 690 702, 733, 923, 1037, 1142, 1206 1607 (1), 1635, 1636, 1637 1694 1695, 1698
- Khān**, *son of* Dost M (Afghan *pr*) (1142-1280/1826-1863) 889
- Alī Khūn** (Tīpū's ambassador) 1676
- b Dābit Yūnus** (*p*) 943 (f 25)
- b Nāsīr Dābitā** (*p*) 943 (f 63)
- Akhī Sirāj**, *see* Sirāju'd-Dīn 'Uthmānī
- Akhūnd Darwīza Ningarharī**, *see* Darwīza Ningarharī
- Mīr 'Alā' b Abīzī** (*su/ sh* Xc/XVIIc) 259 (237)
- 'Alāu'd-Daula Garshāsp Hīsamū'd-Dīn b Alī b Farāmūrz** (*p*, Vc/XIc) 1358
- Abū Ja'far M b Dushman ziyār Ibn Kākūya** (*pr*, 398-433/1007-1041) 1357, 1358
- 'Alāu'd-Dīn Dihlawī b Nūr'd Dīn** (*su/ sh* d 948/1511) 259 (274)
- Ēlī mast** (*su/ sh*, d 917/1540) 259 (34)
- Ghujduwānī** (*su/ sh*) 259 (171)
- Isā** *su/ sh*, d 970/1562) 259 (257)
- S Jiwārī** (*su/ sh*, VIIc/XIVc?) 1204
- Abū'l-Fath Kālpūrī Qurayshī** (*su/ w* 852/1448) 1232
- Kantūrī** (*su/*) 1301
- b Karamī'l lah Tuuhī** (*su/ sh*) 1319
- 'Alāu'd Dīn Majdhūb** (*su/ sh*) 259 (283)
- M b Badr d Dīn Sulaymān** (*su/ sh* VIIc/XIVc) 259 (20)
- M Khilji**, *see* M I
- M Khwāzizmshah** *see* M
- Khwāzizmshah**
- M Maktab dar** (*su/ sh*) 259 (202)
- Rat hī** (?) (*su/ sh*) 259 (172)
- Takish b Il Arslan b Ataz** (Khwāzizmshah) (568-596/1172-1200) 159
- Thani** (*su/ sh* *in* XIc/XVIIc) 259 (18)
- Umar Badharī** (*theol* *u ca* 695/1296) 1021
- Qādī 'Alī** (Qumī) (*p* Xc/XVIIc) 943 (f 6)
- 'Alamu d Dīn** (*su/ sh*, beg XIc/XVIIc) 259 (507)
- Qādī —** (*su/ sh* d 513/1110) 259 (138)
- Sharaf i Jahān** (*su/ sh*, VIIIc/XIVc) 259 (150)
- 'Alamu'l Hudā** (*su/ sh*) 259 (17)
- 'Alamgīr II** (Timuride) (1167-1173/1754-1759) 170
- 'Alamgīr** (*q*) 935 (4) 952 (1)
- 'Alam Shuh** 112
- Alexander** (Macedonian) (*as a hero of a tale*) 121 926 (11) 1121 1513 (1) 1797 (3)
- 'Alī**, *see* 'Alāu'd Dīn M
- 'Alī** (I) b Ibrāhīm (Adil Shah) (965-987/1557-1579) 50
- (n)** 913 (f 96v)
- Khawāja —** (*p*) 939 (1)
- b 'Abdī'l lah al Khatibī** (*theol*, Vc/XIc) 1037 (125)
- b 'Abdī'l-lah Sumhūdī, Abū'l-Hasan** (*theol*, d 911/1506) 281
- b 'Abdī'l Mahk b Qādī Khān al-Mutt iql al Qādnī al Jaupūrī** (*su/ sh*, d 975/1567) 259 (151)
- 891 1251, 1255
- Afghan** (*su/ sh*, beg XIc/XVIIc) 259 (508)
- b Ahmad b Abī balī Bī-utūn** (*edit*, *u* 731/1331) 545
- b Ahmad Ghūrī** (*theol* *u* 747/1347?) 1065
- Shāh Ahmad ibādī** (*su/ sh*, d 976/1562) 259 (331)
- Akbar Husaynī Ardīstānī** (*haqol*, *u* 1013/1614) 261
- Akbar b Nūr d-Dīn Husayn** Hasanī Tabatabāī Nūrī (*theol*) 1409
- Amjad** (*edit* *w* 1071/1661) 771
- Āqū b Husayn-Beg Turkman** (*official* end Xc/XVc) 690
- b Abī Bakī b 'Abdī'l Jalīl al Farghānī al-Mu'ghīnī**,



- 'Alī Shīr Bangālī (*suf sh*, d after 970/1562) 259 (337)  
 Mir Shīr Nawāī (d 906/1501) 53, 218, 219, 347, 612 (24), 663, 923 (244)  
 Abū b Sīnā, Hasan b 'Abdī'l lah (Avicenna) (*physician*, d 428/1036) 923 (153), 934, 1037 (117) 1357, 1369, 1580, 1722 (2)  
 Āqā Supurda dīh Walī (*p*) 943 (f 18v)  
     b Abī Tālib (*Imām* d 40/661) 8, 68 330 331, 332, 333, 403, 552, 607, 648, 690 760, 818, 829, 850, 863, 888, 911, 929 (11, 12) 925 (21), 928 (2, 3), 941 (4), 942, 1008, 1102, 1103, 1105 1107, 1110 1125, 1138, 1146, 1349, 1739, 1772  
     Taqī (*p*) (probably a mistake for 'Alī Naqī Kamarāī, *q*) 925 (35), 943 (f 33v)  
     Tāshkandī (*suf sh* beg Xc/XVc) 259 (196)  
     b Tayfūr (Bistāmī) (*theol w ca* 1043/1633) 1108, 1115  
 Abū ath Thaqafī (*suf sh*, d 328 939) 234 (84)  
 Mir Š Tibrānī *sun* Saydī (*p*, d 1069/1659) 764/767, 925 (35), 943 (ff 18v 62v 78, 91v), 945, 947 (ff 97v, 100v), 953  
     b Tufayl-'Alī-Khān b Mubārīzī'l Mulk - Īftishāmu'd Daula Balgrāmī (*hist*, end XIIIc/XIXc) 191  
     b 'Uthmān b 'Alī Abū'l-Hasan al-Jullabī al-Ghaznavī al-Hujwīrī (*suf*, d ca 465/1073) 238, 259 (2), 1149  
     b 'Uthmān al Ūshī (*theol*, ca 569/1173) 1074  
     Wirdī Khān (*sūbadān* of Bengal, d 1169/1756) 205  
     Yār-Khān (*med*) 1595  
     Yazdī, *see* Sharafu'd Dīn 'Alī  
     b Zayd, Abū'l Hasan, al Bayhaqī (*astro*) 1493  
 'Ālim Dihlawī (*suf sh*, XIc/XVIIc) 259 (531)  
 'Ālimī Dārābjurdī (*p*) 943 (ff 18, 19v)  
 Sh Allā (*suf sh*, IXc/XVc) 259 (69)  
 Allah-Nūr (*suf*, XIc/XVIIc) 1168  
     Wirdī-Beg Kīrāmī (*p*) 943 (f 20v)  
 Allah-Yār-Khān Ghilzay (*theol*) 329  
     (Abū Ibrāhīm) b M-Yār b M b Qhch Balkhī, *sun* Nāsibī (*p*, end XIc/XVIIc) 794  
     'Uthmānī Balgrāmī, *see* Murtadā Husayn  
 'Allāma, S M Sharīf (*p*) 943 (f 60)  
 'Allāmī (or 'Alāī) Karhīūdī (*p*) 923 (123)  
 Alp-Khān b Dilāwar Khān, *see* Qadr-Khān  
 Altamish *see* Itutmish  
 Amānu'l lah Afghān (*suf sh* d 1010/1602) 259 (471)  
     b Fīrūz Jang b Mahābat Khān Sipahsālā b Ghayūr Beg, *sun* Khāna-zād Khān (*med*, w 1036/1627) 1554  
     Pānīpat'hī (*suf sh*, d 957/1549) 59 (298)  
 Amānī (*p*, d 981/1573) 935 (1)  
 'Am'aq Bukhārī (*p* d 544 1149) 927 (3)  
 Amīn Ahmad Rāzī (*geogr*, w 1002/1594) 282  
 Qādī Dārzanī (*p*) 934  
 Amīnu'd Dīn Ahmad b Sayfī'd Dīn M Sadiqī al-Alwarī (*theol end XIIc/XVIIc*) 1053, 1093, 1139  
 Amīn b Nahrwala (*p*) (*suf sh* d 1017/1608) 259 (523)  
     b 'Ubaydī'l lah al Mu'min ābādī al-Bukhārī (*theol w ca* 948/1541) 1036  
 Amīnā-i-Daqqāq (*p*) 943 (f 67v)  
 Amīru'd Daula (*p*) 943 (f 62)  
     M Amīr Khān (*amīr*, d ca 1248/1832) 217  
 Amīr-Khān Sind'hī (*official*, d 1131/1719) 215, 383  
     Khusrāw, *see* Yamīnu'd Dīn  
 Abū'l Hasan b Lājīn  
 Abū 'Amr ad Dimishqī (*suf sh*, d 320/932) 234 (68)  
 Abū b Najīd (*suf sh*, d 365-366/976-977) 234 (104)  
     b 'Uthmān as Sūfī (*suf sh*, d 291/904) 234 (29)  
 Abū az-Zujājī (*suf sh* d 348/959) 234 (99)  
 'Anā'īs (?) b Jalāl Sindī (*suf sh* Xc/XVc) 259 (330)  
 Anandk'han *sun* Khūsh (*ti Sansk*, beg XIIIc/end XVIIIc) 1713  
 Anand Rāy Hindū (*p*, XIc/XVIIc) 771  
 Anīsī, *see* Yūl Qulī-Beg Shāmlū  
 Ansab (*p*) 934  
 Anšārī, *see* 'Abdu'l lah b M Qumī (*p*) 943 (f 17v)  
 'Antar (*hero of a legend*) 1725 (12)  
 Anūshīrwān 1369 1397 (3)  
 Anwarī Hamadānī (*p*) 943 (f 18)  
     Khān (or Anwaru'd-Dīn Khān) (*nawwāb* d 1162/1749) 872  
 Anwarī, *see* Auhadu'd-Dīn 'Alī  
 Āqā Malik b Jamālī'd-Dīn Sabzwārī, *sun* Shāhī (*p*, d 857/1453) 603, 662, 923 (52), 925 (18), 929 (4), 943 (f 90v)

Āqā M 'Āshiq (p, d 1181/1767) 868  
 Ridā (b M Gīlānī) (p, XIIc /  
 XVIIIc) 943 (ff 90, 94, 97v, 99,  
 102v 107)  
 Ridāi (p) 943 (f 62v)  
 Aqdasī (Mashhadī) (p, d 1002/  
 1594) 943 (f 9v)  
 'Āqibat Mahmūd (Tīpū's official) 1681  
 'Aqīl Kautharī Hamadānī (p, v  
 1015/1607) 924 (45)  
 'Āqīl-Khān Rāzī, see Mīr 'Askarī  
 Khwāja 'Arab al-Husaynī al-  
 Bukhārī 243  
 Mīrzā Nāsīh 'Tabrizī (p)  
 943 (ff 16, 63)  
 Ibnū'l 'Arabī, see M b 'Alī  
 'Arabī *أعرب* Sind'hī (suf sh) 259 (418)  
 Bibī Ārām Hudūr (sister of S  
 Husayn or Nahrwāla) (d 790/  
 1388) 259 (134)  
 'Arda (p) 923 (188)  
 Arfa' (p, XIc /XVIIc) 934  
 Arghūn (Mongol) (683-690/1284-  
 1291) 1102  
 'Ārif (p) 925 (35)  
 (another ?) (p) 929 (4)  
 Ījī (p) 943 (f 22v)  
 Lāhijī (p, end Xc /XVIc)  
 943 (f 19)  
 Lāhūrī (p, XIc /XVIIc) 934  
 Multānī (suf sh, VIIc /XIIIc)  
 259 (36)  
 Tabrizī (p) 943 (f 63)  
 'Ārifī (p) 923 (126)  
 Aristotle 1580, 1582, 1585, 1597 (3)  
 'Arshī see M Mu'min (b) Abdi'lah  
 Kāshī (p) 939 (8)  
 Yazdī (p) 943 (f 54)  
 Arslān (b Kirmān Shāh, Saljūqī)  
 (pr, 494-536/1101-1141) 1753  
 (Saljūqī) (556-573/1161-1177) 465  
 Arslān, see Q'isim Mashhadī  
 Leg (ambassador of Shāhja  
 hān) 923 (35)  
 Beg Balkhī Hindī (p) 943 (f 96)  
 Tegin M, see Qutbu'd-Dīn M  
 Āizū, see Sirāju'd-Dīn Alī-Khān  
 Asad (p, XIc /XVIIc) 934  
 Anwar (transl, 1212/1798) 199  
 Asadu'l lah 'Abbāsābādī (p)  
 943 (f 102v)  
 Sh — Munshī Wazīr-Khān 898  
 Asadī (Tūsī) (p, beg Vc /XIc)  
 925 (38), 927 (20)  
 Āsaf b Barakhyā (legendary wazir) 212  
 Āsafu'd-Daula (p) 952 (1),  
 (nawwāb of Oudh, d 1212/1797) 878  
 Āsaf-Jāh I (nawwāb, d 1161/  
 1748) 196, 213, 304, 392 405,  
 418 (6), 859, 941 (2), 1144, 1288, 1289  
 II (Nizām of the Deccan,

asc 1175/1761), Nizām 'Alī-Khān  
 Bahādur 196  
 Āsaf-Khān (official, d 1051 1641) 364  
 Khān Ja farī (p) 934  
 Qumī (p, XIc /XVIIc) 943 (f 25)  
 Asafī, son of Muqīmu'd-Dīn Nī'ma-  
 tu'l lah Quhistānī (p, d 920-928  
 1514-1522) 647, 923 (58), 925  
 (6, 25), 926 (4), 929 (4), 934,  
 939 (5), 952 (1)  
 Qumī (p) 943 (f 63)  
 Asdaqā (Hamadānī) (p) 943 (f 20v)  
 Mīrzā Asghar Ridawī (p) 943 (f 14)  
 'Āshiq (or 'Āshiqī) (p, probably  
 XIIc /XVIIIc) 868  
 , see Mansūr Nishāpūrī  
 Ashkī Hamadānī (p) 923 (98),  
 943 (ff 15, 106)  
 Āshnā, 'Abbās-Khān (p) 943  
 (ff 107, 108v)  
 , 'Ināvat Khān (d 1082 1671, see  
 'Ināyatu'l lah Kanbū) 943 (f 106v)  
 Ashraf, see M Sa'īd Ashrat  
 (p, Hind) 1739  
 Isfahānī (p) 934  
 S Jahāngir Sanmānī (see also  
 Sharīf Jahāngīr) (suf sh, d ca  
 798/1396?) 1214  
 Khān 1085  
 Khān Mīr M Husaynī (epist,  
 u after 113' 1719) 383  
 Mu'īnu d-Dīn Mīrzā Makhdūm  
 Shirāzī (theol, d 995 1587) 1131  
 Āshūb (p) 944 (f 78)  
 Āshūbī Nazrī (? Natanzī) (p) 943 (f 6v)  
 Asīr, see Jalālu'd-Dīn Asī b Mu'-  
 min Isfahānī  
 Asīrī (p) 924 (18)  
 (another ?) (p) 935 (6)  
 , see M b Yahyā b 'Alī Gīlānī  
 Lāhijī  
 Qāmī (p) 943 (f 18)  
 'Askarī (p, XIIc /XVIIIc) 934  
 Mīr Āqīl Khān Rīzī (hist, p,  
 d 1108, 1696) 159, 811-812,  
 929 (4), 946 (9), 1278, 1279  
 Mīr Asrār Rīzī (p) 943 (f 19)  
 Asārī, see Yahyā Sībak Nishāpūrī  
 'Assār Tabrizī, see Shamsu'd-Dīn  
 M 'Assār  
 'Atā (p) 944 (f 38v)  
 'Atāu'l lah Chishtī (suf sh, IXc  
 XVc) 259 (184)  
 b Fadl'l lah Jamāl Husaynī  
 (hist, d 926 1521) 53  
 Rāzī (p, end Xc /XVIc) 923 (88)  
 'Atā Mahk Hamza-Khān (p) 925 (35)  
 M (b) 'Alāi'd-Dīn (suf sh, d  
 986/1578) 259 (534)  
 S 'Atāi (p) 943 (ff 13v, 17v, 75)  
 Jaunpūrī (p) 945  
 'Atan (suf sh, Xc /XVIc) 259 (247)  
 Ātashī (p, XIc /XVIIc) 760



- 72, 116, 239) 925 (45), 929 (4),  
936, 943 (fi 20 74v, 91v, 96), 945  
Badru'd Dīn Ghaznawī (*suf sh*,  
VIIIc/XIVc) 259 (100)  
Ishāq (*suf sh*, Xc XIVc) 259 (31)  
b Jalāl (*suf sh* d 998 159))  
259 (425)  
b Jamālī'd Dīn Chishtī (*suf*) 1296  
b M 1326 (2)  
M Chāchī (*or* Shāshī) *sun*  
Badr-i-Chāch (*p* d ca 746  
1346) 575, 794  
Samarqandī (*suf sh*, VIIIc/  
XIVc) 259 (96)  
Sulaymān (*suf sh* VIIIc  
XIIIc) *son of* Ganj i Shakar 259 (24)  
Bahāu'd Dīn b 'Abdī'l-lah Mahrū  
(VIIIc/XIVc) 336  
Ahmad *sun* Sultān Walad  
(*p*, d 712/1313) 240 490, 547  
'Amīlī *see* Bahau d Dīn M  
Ganj i Rawān (*suf sh*, Xc  
XVIc) 259 (208)  
Hasan Khwāja Naqīb al Ashraf  
Bukhārī, *sun* Nithārī (*biogr*,  
u 974 1566) 219  
Ibrāhīm al-Ansārī al Qādirī al  
Hasanī (*suf*) 1303-1304  
Kā' (*'*) M b Khwājagī Kāshānī  
(*suf sh*, Xc XVIc) 259 (310)  
Mahmūd (*uqra*, VIIIc XIIIc)  
576 (3)  
Mahmūd b Ibrāhīm (*suf*) 1298 (1)  
Muftī b Shamad Dīn Ma'ribūb  
Qurayshī Asadī Hāshimī (*suf sh*  
Xc/XVc) 259 (345)  
M 'Alāu'd Dīn Qizil Aslan  
Walayn al alid, Abū l Muzaftar,  
etc., *see* Atsız  
M al 'Amīlī *sun* Bahāi (*p*  
*theol* d 1031/1622) 722, 923 (32)  
925 (35) 934, 939 (8) 943 (f 62)  
945, 1112, 1113 1112  
M Juwānī (*official*, d 678'  
1279) 1102  
M b M Naqshband (*suf sh*  
d 791/1389) 244  
— Murghīnānī (*p*) 927 (12)  
Ārz — Nat hū Jaunpūrī (*suf* d ca  
Asā 900/1494) 1246  
As سكرتري (*suf sh* VIIIc,  
XIVc) 259 (39)  
S' Shih Bājūn (*suf sh*, d 912/  
1507) 259 (234)  
S' Sultān Walad, *see* Bahau d  
Dīn Ahmad  
Walad (*suf sh*, d 628, 1231) 240  
Zakariyā Multānī (*suf sh* d  
665/1266) 259 (40)  
Bahā-i-Nadīmū l-lah ( ) 1709  
Bahādūr (*p*) 935 (4)  
Bahāi, *see* Bahāu'd-Dīn M 'Amīlī  
Bahār *see* Tikchand  
Bahāvandī Khān Sajāwand (') (*p*)  
943 (f 90)  
Bahjat *see* Lāla Tikhā iēm  
Bahjatī (*p*, XIc/XVIIc) 935 (4)  
Bahlūl Lūdi (*p* of Dihlī) (855-894/  
1451-1488) 114  
, *see* Farīdu'd Dīn Ahmad  
Shāh (*p* d ca 970/1562) 673  
Sh Bahra *see* 'Abdu'r Razzāq  
Khūrd  
Bahrām (b Mas'ūd) (Ghaznawī)  
(511-547 1118-1152) 439, 448, 1753  
(*shūh of Arzinjān*) (ca 573/  
1178) 466 (1)  
(*hero of different tales*) 315, 614  
Bukhārī *sun* Naqqā (*p*, d  
ca 966 1558) 669, 929 (4), 934  
Gūn (*hero of a tale*) 301 (4),  
318 (4), 558 (5)  
Khārkash (*hero of a tale*) 301 (4)  
Mīrza (*prince* Xc XVIc)  
923 (212), 925 (35)  
Bābā Bahrang (برنگ) Shīn (*suf*  
*sh*, a 1007 1599) 259 (487)  
Bahāwī Bānū (*heroine of a tale*) 302  
Bahāi *see* Mahmūd b Bīqir M  
Pīshāzī  
J Baillie (Colonel) 193 954  
Bājan b M amūd Shīnāzī Ansārī  
(*suf sh*, Xc XVIc) 259 (296)  
Bakrwalī (*hero of a tale*) 311  
Abū-Bakr *see* Bahāi 11-13, 632-  
634) 1102, 1146  
(*suf sh* VIIIc XIIIc) 25 (79)  
Ahmad b Hānud (*theol* IVc  
Xc) 955  
Ahmad b M at-Tarsūsī (*suf*  
*sh* d 374 934) 234 (117)  
b 'Alī Sa dūr (*suf sh* IVc,  
Xc) 234 (93)  
id-Duqqī (*suf sh* IVc Xc)  
234 (103)  
Farīd (*suf sh*, d 370/980) 234 (109)  
Kattānī (*suf sh*, d 322/  
934) 234 (81)  
b Mas'ūd b Ahmad al-Kūshā-  
nī (*theol* d 578 1182) 1037 (153)  
b M b 'Alī b al Fall āz  
Zatānjī (*theol*, d 512/1115) 1037 (121)  
b M Bihūjī (*theol* u 910/  
1595) 992  
— M b al Fadl (*theol*, IVc Xc) 955  
M b Isma'īl (*theol* IVc/Xc) 955  
b M b Mūsā al Wāsītī (*suf*  
*sh*, d ca 320/932) 234 (79), 1273  
Musallī (*suf sh* IXc/XVc)  
259 (122)  
Qurayshī (*suf sh*, Xc XVIc)  
259 (250)  
Shāshī (*suf*) 498

- Abū-Bakī Shihbī (*suf sh*, d 344 945) 234 (83)  
   b Shihbī'd Dīn Yazdī (*suf sh*, d 386 996) 234 (118)  
   sh VIIc/XIVc 338 (6)  
   Sūsī (*suf sh*, d 386 996) 234 (118)  
   Tāhūr al Abharī (*suf sh*, d 330/941) 234 (89)  
   Tamistānī (*suf sh*, d ca 340 952) 234 (105)  
   al-Warrāq at Irmūdhi (*suf sh*, d IVc Xc) 234 (19)  
   Wistī (*suf sh*, d ca 320 932) 234 (79) 1273  
   Yazdānvar Urmawī (*suf sh*, d IVc Xc) 234 (88)  
   Zaqqāq Wistī (*suf sh*, IVc Xc) 234 (80)  
 Bakhshū Khudādūst (*suf sh*, d 916/1510) 239 (216)  
 Bal'amī (*hist*) see M b M  
 Bālehand (*p*) 859  
 Bībī Bāmu'd Dīn (*suf sh*, IXc Xc) 260  
 Banān (*muwīd* of Fāṭ al Qalandar) (*suf sh*) 259 (1785)  
   al Hamā'il (Hammāl) (*suf sh*, d 316, 928) 259 (1785)  
 Banda-Nawāz 259 (1785)  
 Banī-Isrā'īl see M Amīn al-Fasānī  
   Sulaymān b Isrā'īl 1519  
 Bannū, see Kamālū'd Dīn Bīqī b  
 Banyū b Hasan H. sh Xc 259 (731)  
   (*med*, w 996 1588) 1328 (7)  
 Abū'l Baqā (*hist*) 939 (3)  
   (*med*, w 996 1588) 1328 (7)  
   XVIIc (*p*, beg Xc) 725  
   see M Bāqir Kāshānī  
   'Alī Khān b Ghulām-'Alī Khān (*p*, w 1146/1734) 847, 848  
   Dāmād, see M Bāqir D  
   -Khān, see M Bāqir Najmī  
   Thānī  
   -Khwāja Kīshī (*p*, end Xc XVIIc) 943 (f 21v)  
   -Qādī 'Adā (*p*) 943 (f 100v 105v)  
   -Qumī (*p*) 943 (f 98v)  
   -Samnānī (*p*) 943 (f 11v)  
   -Wazī (*p*) 943 (f 100v)  
   Bāqirā (*p*) 943 (f 91)  
   Abū'l Barakāt b 'Abdī'l Majīd Multānī, *sun* Munir (*cpst*) 366, 393 744, 934, 944, 945, 946 (8)  
   (*p*, d 1054 1644) 1144  
   Bārbak-Shāh (*p*) of Bengal, 864-879/149-1474  
   Barkhūrdār (Bog) Gujrātī (*suf sh*, *p*, beg XIc XVIIc) 259 (557), 943 (f 89v)
- Basawan Lāl, of Balram, *sun* Shūdan (*biogr*, w 1210 1921) 217  
 Batānī (*legendary hero*) 1295  
 Bayādī see Bayādī  
 Bayān, Bayānu'l-Haqq, see Bayān  
   Bayānu'l-Haqq  
 Bīvazīd, Makhzūm (*suf sh*, Xc XVIIc) 259 (112)  
   Bī-tūmī (*suf sh*, d 261 575) 265 951 (8) (*hist*, *poetry*)  
 Shih Haqqānī (*p*) 935 (1)  
   Sarawānī (*suf sh*) 259 (199)  
 Bayhaqī (*hist*) see Abū'l Fadl M  
 Bayley (?), Clive 194 195  
 Bāyām-Khān (*p*, Xc XVIIc) 926 (1) 943 (f 19v)  
   (another), (*official*, end XIc XVIIc) 822 (1)  
 Bazmī see Shukrū'l-lah Bazmī  
 F Beale 279  
 H Beveridge 209 1193  
 Sh Bhaṭṭī Burhānpūrī (*suf sh*, d 972 1564, 259 1277)  
 Bhik'hī Majāḥūb (*p*, sh IXc Xc) 259 (67)  
 Bhamrū (? *p*) Multānī (*suf sh*, d 259 163)  
 Bhāskara 'Ichharya 1194  
 Bhībak Rūm (*comm*, w 1215 1890) 542  
 Bhūm Sen *sun* Muḥabb (*w* 1147 1732)  
 Bhupat Rāy (*cpst*) 121  
 Bīdī, see 'Abdī'l Qādir b 'Abdī'l Kāḥiq  
 Bīgāna (*p*, XIc XVIIc) 943  
 Bih-hī (*p*, XIc XVIIc) (f 95v 101) 944 (f 72)  
 Bih-rūz (*hero of a tale*) 611  
 Bihzād, see Kamālū'd Dīn Bihzād  
 Bikhūd (*p*, d 1086 1675) 935 (1)  
 Bīlāl b Hamāma (Ic VIIc) 1724 (2)  
   Sūd hī (*suf sh*, Xc XVIIc) 259 413  
 Bīmish (*p*, XIc XVIIc) 934  
 Bīrang Bāqī bī'l-lah (*suf*) 1328 (5)  
 Bīsāfī Samarqandī (*p*, d 515 923 (229))  
 Bīshan Narāyan (*transl*, w 1878) 186  
 Bīshr b Hārith al-Hāfī (*suf sh*, d 227 812) 234 (9)  
 Bismilī (*p*) 935 (1)  
 Bīsūtūn, see 'Alī b Ahmad b Abī Bakī  
 Bīvādī (of Azra) (*p*, end Xc XVIIc) 923 (95)  
 Bīvān, M Amīn-Khān (*p*) 943 (f 89v)  
 Bīyānu'l-Haqq, see Shihbū'd-Dīn  
   Mahmūd b Abī'l Hasan Nīshāpūrī 956

Bīyānū l-Hamadūnī (p) 943  
 (ff 78v, 89 93, 103v)  
 Bīyānī (p, w 1105/1694) 805  
 Bīzhan (p) 934  
 H Blochmann 77, 88, 158 176,  
 183, 184, 207, 208, 220, 277, 279,  
 428, 689, 691, 721, 1636, 1638  
 Boddam, Capt S (I ucknow, 1786,  
 Calcutta, 1787) 195, 1425, 1498  
 Boileau, Henry 448, 673, 887, 954  
 Brahman, sec Chandai' hān Bīah  
 man  
 Bū 'Alī Qalandar, sec Sa'afu d  
 Dīn Abū 'Alī Pānīpat'hī  
 Bū Ayyūb Ansārī 956  
 Būdāq Beg Nasīm (p) 943 (f 20v)  
 Bud'h Abdu'l lah (suf sh d 1021/  
 - 1612) 259 (529)  
 - 'Abdu'l-Wahhāb (suf sh,  
 - 29) 259 (324)  
 'suf sh d  
 259 (385)  
 sh,  
 59 (220)

Burhānu'd Dīn	Mahmūd	b
'Ubaydī'l lah ( <i>theol</i> )		1040
of Nahrwāla ( <i>suf sh</i>	IXc	1
XVc)		250 (190)
Nasafī ( <i>p</i> )		925 (38)
Qutb-i-'Ālam Batūh, ( <i>grand-</i>		
son of Jalālu'd Dīn Bukhārī)		
( <i>suf sh</i> , born 790 1389)		259 (169)
Tnmīdhī ( <i>suf sh</i> , VIIc		
XIIIc)		240
Burhān al-Muskīn ( <i>theol</i> , w	914	
1599)		1073
'l Mulk Sa'ādat Khān ( <i>rawu'ūb</i> )		
(d 1153/1740)		193
Nizām Shīh II (999-1003 1590-		
1594)		717
'sh sharī'at Mahmūd b 'Ubay-		
di'l lah ( <i>theol</i> )		899
'āda i Ahmadābād i Gujrāt		
( <i>suf sh</i> , beg XIc /XVIIc)		259 (374)
Būwa ( <i>oi</i> Bhūwa or Būd h) b		
Khawāss Khān ( <i>med u</i>	918	
1513)		1540
Buzurjmīhr		1369
Baron, Charles ( <i>ca</i> 1800)		31
		96)

## C

C

927 "

Chach (*a Brahman legendary*)  
 'baghatāi, see Bahrām P 174  
 kan K'handūnī (سدوی) al 170  
*suf sh*, d 961 (1554) 29 (54)  
 iahghī, 'Allāma Tabrizī (p) 943 (f 96)  
 'haman i Bihār (*suf sh*) IXc /  
 Vc ) 259 (61)  
 'andal Shāh (*hero of a tale*) 332  
 'chandan (*suf sh*, beg XIc  
 XVIIc ) 29 (54)  
 (حدس) b Bud'h b Jhajū  
 Dashūrī (*suf sh*, d 953 1545)  
 259 (288)  
 Chandaibadan (*heroine of a tale*) 505  
 Chandarbhān Brahman (*epic*, p  
 d 1068-1073/1657-1663) 368, 762,  
 926 (4) 943 (ff 33 95, 100v 108v)  
 Chhītai Val b Rīy Prān Chand  
 Munshī (*economist*) 1637  
 Chingīz-Khān (603-624 1206-1227) 4  
 Chiragh-i-Dihlī, see Nasīru'd Dīn  
 Mahmūd  
 H T Colebrooke 178, 1781

## D

Dahlhāk b Muzāhim	1725 (b)
Dā'i, <i>see</i> Nizāmu d-Dīn Mahmūd b	
Hasan	
al-Khadānī ( <i>p</i> )	943 (f b)
Dāim ('Abdu'l lah) ( <i>p</i> )	934
Nūrī ( <i>suī</i> sh, beg	XIc
XVIIc)	259 (541)
Dalīl ( <i>p</i> )	943 (f 99v)

(f 67v)  
943 (f 16)  
Dūnshmand  
259 (301)  
259 (153)  
923 (223)  
943 (f 19v)

sh, d  
234 (78)  
924 (20)  
778  
51 (7)

d-Dīn  
VIIc /  
259 (111)  
sh, b  
338

Ansārī Kālpawī (*suf sh , Xc /  
XVIc )* 259 (499)  
Burhānu'd Dīn (*suf sh , IXc ,  
XVc )* 259 (329)  
Akhassu'l Khawāss Ulugh Qut-  
lugh Khāss-hājib (VIIc / XIVc ) 338  
'Alī b Abī Bakr Murghinānī  
(*theol d 593/1197*) 899, 1024 (73), 1040  
Baghdādī (*p )* 927 (10)  
Burhānpūrī, see Burhānu'd-  
Dīn b Kabīr M  
Gharīb (*suf sh , d 732/1331*)  
259 (89), 285 (1), 1197  
b Kabīr M b 'Alī Burhān-  
pūrī Gujrātī, sun Rāz-i-Hīthī  
(*suf sh , d 1083/1672*) 1276,  
1278, 1328 (4)  
Khuttalānī (*suf sh , d 893*  
1487) 259 (192)  
Mahmūd b Abī'l Khayr Sa'd  
Balkhī (*suf sh , end VIIc /  
XIIIc )* 259 (77)



- Ghādīzī (*hist*) p 1 (note)  
 Ghadanfar Beg Turkman (p) 923 (251)  
 Gulkhārī (or Kalkhārī) (p) 943 (f 70), 952 (1)  
 Ghāfilā (M Taqī Tālgānī) (p XIC / XVIIc) 943 (f 16v)  
 Ghanī, see M Tāhu Kashmūrī  
 Ghanīmāt, see M Akram Panjābī  
 Gharghashī (legendary hero) 1295  
 Shāh Gharīb-Mirzā (Timuride p, Xc 'XVIC) 923 (210)  
 Shāh Gharq (*suf sh*) 285 (11)  
 Mirzā Hājī Gharqī (p) 943 (f 1)  
 Ghayratī (Shīrāzī) (p, end Xc 'XVIC) 92  
 Ghazālī Mashhadī (p, d 1572) 674, 923 (74, 261) 929 (3)  
 Ghāzān, Mahmūd (Mongol) (694-703 1295-1304) 1751  
 Ghāzī (p end Xc 'XVIC) 923 (192)  
 Qalandar Isfahānī (p) 943  
 Ghivāth (p) 925 (16), 943 (ff 97, 106)  
 Ghivāthu'd Dīn Ahmad (*suf sh* Xc 'XVIC) 92  
 — Alī b 'Alī Amīrūn Hāshimī (encycl VIIc -XIVc) 1363  
 — Angūn (*suf sh*, Xc 'XVIC) 259 (238)  
 Dabū (*official*, beg XIC 'XVIIc) 119 (9)  
 Abū'l Path 'Umar b Ibrāhīm Khayyām (p d ca 517/1123) 433, 642, 923 (231), 939 (8), 1751, 1752  
 al Hamawī (*official*, VIIIC 'XIVc) 583 (6)  
 b Humāmī'd-Dīn Khwānd-i-mīr (*hist*, d 941/1535) 33, 34, 212  
 Jamshīd (*astron* IXc 'XVc) 1485  
 ir Man-ūr b Šadrī'd Dīn Shīrāzī (*suf*, d ca 949/1543) 1299  
 M (*uazir*, beg VIIIC 'XIVc) 571  
 M Bahādūr (pr ?) 991  
 M b Malik-shāh (Saljuqide p, 498-511/1105-1115) 1551  
 Ghivāthī (p) 923 (f 11v)  
 — Halwānī (p, d ca 1110) 923 (f 11v)  
 C' — (p) 923 (f 11v)  
 — Alī (anecd, w ca 311)  
 Abū'l- 320/920  
 Husa  
 — (p) 923 (f 11v)  
 — far (p) 923 (f 11v)  
 — (another) (p) 923 (f 11v)  
 Hī (*suf sh*, d 893/1187) 923 (f 11v)  
 — khidūm (*suf sh*) 923 (f 11v)  
 Hīzū (p) 923 (f 11v)

Hāfizu'd Dīn al-Kardārī (*theol*, a  
586/1190) 1037 (145)

Hāfiz Shīrāzī, *see* Shamsu'd Dīn  
M Hāfiz

Abū Hafs al-Haddād an-Nishābūrī  
(*suf sh*, d 261/878) 231 (17)

Abū 'Umar, *see* 'Umar b  
Habīb

Ibn Hajar, *see* Sh habu d Dīn  
Ahmad al Haytamī

Ibn 'A-qalānī (*theol*, d 525  
1422) 1250 (1)

Ibn Hājib, *see* 'Uthmān b 'Umar  
b Abī Bakr

Hakīm (p) 943 (i 6v)  
Kuchuk (p) 934

Hakīmī Ardabīlī (p) 943 (f 20)

Halūkī Humadānī (p Xc/XVlc)  
929 (4) 943 (ff 20v, 52v) 952 (1)

Hālātī Qāsim Beg (p beg Xlc,  
XVIIc) 943 (f 53v)

Hālī, Abdu'l lah (p, d 1090/  
1680) 789, 943 (ff 9c 90v 96)

(Bībā Shāh) (*callig*, Xc'  
XVIc) 1623 (5)

Hallāj, *see* Hu-ayn b Mansūr al  
Baydawī

Hamdu'l lah b Abī Bakr b Ahmad  
Mustawfī-Qazwīnī (*hist*, w/  
744/1314) 6, 923 (159)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist sh*, d 271/881) 231 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist sh*, d 271/881) 231 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist sh*, d 271/881) 231 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist sh*, d 271/881) 231 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist sh*, d 271/881) 231 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist sh*, d 271/881) 231 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist sh*, d 271/881) 231 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist sh*, d 271/881) 231 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist sh*, d 271/881) 231 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist sh*, d 271/881) 231 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist sh*, d 271/881) 231 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist sh*, d 271/881) 231 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist sh*, d 271/881) 231 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist sh*, d 271/881) 231 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist sh*, d 271/881) 231 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist sh*, d 271/881) 231 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist sh*, d 271/881) 231 (19)

Hamdūn b Ahmad Ibnu'l Qaṣṣār  
(*hist sh*, d 271/881) 231 (19)

Abū Hamza (8, 22) b Sh Qutayshī  
(*suf sh*, d 1095/1597) 259 (168)

Abū Hanīfī, *see* Nu'man b Thabit  
Kūfī

T Hannay (*math*, 1507) 291

Hānsū Bukhārī (*suf sh*, d 107-  
1006/1597-1598) 259 (167)

Haqāiqī, *see* Afdala'd Dīn Badīl  
Ibrāhīm Khūqānī

Haqīqat *see* Husayn Shāh  
Haqīr (p) 934

Haqīrī (p) 934

Tabrizī (p, d 992/1584) 943 (i 5v)

Haṣṣī (p, d 971/1501) 923 (101)

Haṣṣī (p, d 971/1501) 923 (101)

Haṣṣī (p, d 971/1501) 923 (101)

Haṣṣī (p, d 971/1501) 923 (101)

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Haṣṣī (p, d 971/1501) 923 (101)

Haṣṣī (p, d 971/1501) 923 (101)

Haṣṣī (p, d 971/1501) 923 (101)

ataram  
Dā'ūd (Dā'ūd  
1504)

Rājirī (*suf sh*,  
Shī'u-Khā' Xc'  
b Ic, XIIc) (p, u VIc)

hero (*hero of a*, ad Dā' Kāshūnī

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**Hasan-Beg Rafi'** (p, end XIc / XVIIc) 943 (ff 11v, 104)  
**Hasan Buzurg** (Ilkhān) (736-777/1335-1356) 584  
 Chishtī (suf sh,) 259 (405)  
**Dihlawī**, see Najmu'd-Dīn  
**Hasan 'Alāi Sanjāi**  
 Mir Fandiriskī (p) 943 (f 14)  
 S Ghaznawī (p, VIc/XIc) 794, 925 (39), 927 (33 46)  
 b Gul-M b Qulī M (cpist) 411  
 Al- b al Hasr, Abū 'Alī, an-Nasafi (theol, IVc/Xc) 1037 (105)  
 Abū'l- b Hind Fārsī (suf sh IVc/Xc) 234 (96)  
 Abū'l- Husaynī Farāhānī (comm, XIc/XVIIc) 455, 943 (ff 15, 104v), 952 (1)  
 b Husayn Shāmlū, surr Hasan (p, end XIc/XVIIc - beg XIIc/XVIIIc) 800  
 Mir Abū'l- Husaynī (p) 943 (ff 70v, 75v)  
 Abū'l- b Ibnāhīm Qazwīnī (hist, w 1211/1796-1797) 98  
 Kalīd-Dār (p) 943 (t 105)  
 of Kālpī (end Xc/XVIc) 692  
 Khān (nawwāb p) 925 (18)  
 Hājji Khān b Mullā Jānī (p) 943 (f 15)  
 Khān Shāmlū (official, beg XIc/XVIIc) 735, 943 (ff 94 96, 103) 945  
 -bū'l- Kharqānī (suf sh, d 425/1034) 1338  
 b Mahmūd (hero of a tale) 301 (1)  
 — Mandawī b Ilahbakhsh Chishtī (suf sh, beg XIc/XVIIc) 259 (145)  
 — b Mansūr b Abī'l Qāsim al-ʿUzjandī, surr Qādī Khān (theol, 572/1176) 1037 (152)  
 ʿIr M (suf sh) 259 (389)  
 S M b Miyānjī (suf sh d 982/4) 259 (352)  
 b M ash Sharaf Rāmī, surr rafu'd-Dīn (stylist, VIIc / 49 Vc) 337  
 Ghiyās Mūsā Ahmadābādī (suf sh, Xc/XVIc) 1110  
 XV ʿIzzāmī, see Sad-ʿUzzamjī (suf 03)  
 C' an-Nī 2  
 'Alī (anecd, u ca 311  
 Abū'l- (war 320/92  
 Husa  
 (p) 923  
 — far (p) 935 (4)  
 L- (another) (p)  
 H- (suf sh, d 893/148) 1, see Na-  
 'akhdūm (suf sh 287  
 H- ʿIrzī (p)

**Amīr Hasan Shāʿir** see Najmu'd-Dīn Hasan  
 b Tāhū b M Antūri (music w 1074/1664) 1629  
 Wāʿiz Shīwānī (p) 943 (t 107)  
 Wazīr-i Nawwāb (p) 943 (t 102)  
**Hāshim**, see Hāshim b M Qasim  
 'Alī, see Shahīd  
 Khān (official beg XIc XVIIc) 34  
 Mī b Khwājagī Qazwīnī (p) 923 (111)  
 b M Qasim surr Hāshim (p, d after 105b 1616) 747  
 Abū Šūfī (suf sh, IIIc IXc) 234 (1)  
 Mī Hāshimī Kumānī surr Shāh-Jahāngīr (p, d 946-948 1539-1542) 576 (3), 664, 923 (59) 929 (4) 942, 943 (t 13v), 946 (1) Mashhadī (p) 923 (62)  
**Hasratī Kāshī** (p, end Xc XVIc) 923 (92), 934, 943 (t 9v)  
 Hassān 794  
 Hātīf Shūʿrī (p) 925 (47), 934, 943 (f 77v)  
**Hātīfī**, see 'Abdullāh Jāmī  
 Abū Hātim al Attār (suf sh IIIc IXc) 234 (12)  
 Kāshī (p end Xc XVIc) 943 (t 21)  
 Tāi (hero of a tale) 305  
**Hātīmī Hawāī** (p) 943 (f 14v)  
 Sh Hayāt (or J'wa 'Abdū' Hayy (suf sh, Xc XVIc) 1037 (241)  
 Mullā Hayātī (p en 947 b) 1630 XVIc) 943 (f 1' (suf 4-1037  
 Gīlānī (p, beg 143 144,  
 Haybat Khān or of I, 300, 164  
 S Haybatu vawās (suf 3, 770, 780, (suf sh, 1554, 1699, 1701)  
**Haydar** al-Hashimī Kumānī (, nī, see Sharaf Jahāngīr 12  
 Misīf (suf) 950 (1)  
 (p) 943 (f 1681  
 — (another?) (p) 923  
**Mīrzā** (p) 1554  
 b 'Abdullāh (suf 943 (f 151  
 b 'Abdullāh Sa (suf sh) 943 (t 143 (1)  
 S b 'Areg (p) 103  
 'Adī Khān (p) 1011  
**Jalāl** Shūʿrī (p, last int 1) athīl 1011  
 — Pabātī (or Mīr 12 g XIc 1011  
 Mīr ʿUzū (38) 1011  
 'Alī-Amīn 925 (1)  
 end XIc 925 (1)  
 Ibn ʿUzū (38) 925 (1)  
 ʿUzū (38) 925 (1)  
 ʿUzū (38) 925 (1)  
 Nu 925 (1)

- Shāh Mīrān Jīw Buhānu'd-Dīn  
(*suf*) 1309
- Mīam Siyah Bābū 'Alī Shāh  
(*p*) 925 (2)
- Mīrzā-Khān (M) b Fakhr'd Dīn  
M (*musician* end Xc XVIIc) 1630  
Shāh Naqshbandī (*suf sh*, d  
after 980/1572) 259 (151)
- Ibn Miskawayh (Ahmad b M b  
Ya qūb) (*hist* d 121/1030) 1387
- Miskīn (*p*) 921  
(*another* ?) (*p*) 943 (f 98)  
(or Mu'in Miskīn) *see* Mu'in
- u'd Dīn b M Farāhī
- Mīyān Jīw Chishtī, *see* Jīw
- Mīyānu'l-lah b Ghāzī (عزى) Sāi  
hindī (*suf sh* d 986/1578) 259 (511)
- Mīyān Mahdī (Xc -Xc XVIIc -  
XVIIc) 1271  
Mīyānī b Dn'ūd (*suf sh* d  
985/1577) 259 (373)
- Moses (Mūsī) 323
- Mu'āwīyya (*khaliḥ* 11-60/661-680)  
588 1102
- Mu'ayyad (or Mūbad) *see* Dhūl
- Fiqr Beg
- Abū l (*suf sh*) 956
- Abū l (*surn* al Ghauth b  
Khatīr d Dīn (*suf sh* d 970  
1562) 259 (125)
- Shīh Mu'ayyadī (*p*, Xc XVIIc) 370
- Mu'ayyadu d-Dīn (*suf sh* XVIIc  
XIVc) 259 (83)  
(*another*) (*suf sh* XIVc  
XIVc) 259 (105)
- Khwāja Mu'ayyad Mahīna (? *awā*)  
(*suf sh* IXc Xc) 259 (147)
- S Mu'ayyad (*suf sh* Xc  
XVIIc) 259 (262)
- Mūbad (or Mu'ayyad) *see* Dhūl
- Fiqr-Beg
- Mubārak Bālādast (*suf sh*) 259 (264)
- S Khān (*p*) 943 (ff 100 102v)
- Khīn Hūawī (*suf sh* Xc  
XVIIc) 259 (302)
- Kūpīmūy كوپيموي (*suf sh*,  
VIIc XIVc) 259 (82)
- VIIc -raku'l-lah Iūdāt-Khīn b  
Has hīq, *surn* Wādīh (*p* d  
1359) 834-835, 934, 945
- Mānikpī qī Shattārī (*suf*  
XIVc) 259 (506)
- M Farrukh 259 (506)
- Ahmad Chishtī (s, Mūsū b  
1717)
- Multānī (*suf sh*, -s 1570)  
XIVc) 259 (346)
- i Nahrwāla (*suf sh*) 259 (1562)
- Suikh (*suf sh*, d 970/1562)  
259 (531)
- Ibn Hīsam i-Harawī *see* M b
- Hīsamī d-Dīn 923 (155)
- Hīsamī Qarākūlī (*p*)
- Mīr Hudūrī Qumī (*p*, end Xc/  
XVIIc) 923 (41, 97), 943 (ff 54, 105)
- Hujjat, *see* Abū Mu'in Nāsir
- Mufid *see* M Mufid b Najm'd Dīn
- Bāfqī
- Bāfqī (*p*, end Xc XVIIc) 915
- Balkhī (*p* d 1030/1679) 944  
(f 15), 945
- Mufīd (*p*) 934
- Hamadunī (*p* b g Xc  
XVIIc) 943 (f 21)
- Mughīnī (Bighunī) (*p*) 925 (17)
- Mughīth'u'd Dīn Dihlawī (*suf sh*  
VIIIc XIVc) 259 (126)
- Muhabbat (*suf sh* end Xc XVIIc)  
259 (424)
- Muhammad (*the Prophet*) 8, 11,  
19 50 53 58, 62 65 66 69 70,  
325 326, 330, 333, 417, 611 612,  
648, 747, 759, 832 858, 925 (35),  
928 (1), 929 (10), 943 949 951, 971,  
989 991, 996 1002 1008 1011  
1015, 1016, 1017, 1018, 1019 1020,  
1021, 1071, 1102, 1106 1110, 1118  
1127, 1129 1140, 1142 1146 1242  
1247 1298 1329, 1346, 1723, 1724  
1725 (s, 9) 1751 1780
- M (i Alau'd-Dīn Khwārizmshāh)  
(906-617 1200-1220) 1178
- I (i Alau d Dīn Khiljī) (695  
715 1296-1316), of Dīlī 338  
558 (1) 567, 1196
- II (b Tozhuq) (725-752 1325-  
1351) 338 575
- (Shaybānī) (906 916 1509 1510)  
1516
- V (*surn* Adil Shāh) (Afghān  
*pr of Dīlī* 969-961 1553-1551) 111
- (M -Qulī) (Qutb Shāh) (9 9-  
1020/1581-1611) 690 691, 720  
925 (27) 1551, 1552
- (Adil Shāh) (1035-1070 1626-  
1660) 371 (4), 760
- Shāh (Farrūz) (1131-1161  
1719 1748) 11, 162 168, 169,  
170, 171, 223, 248, 304, 378 391,  
392, 401 (1), 405, 116, 591 562,  
712, 793 844, 853, 902 1031, 1034,  
1049, 1125, 1170, 1300, 1471, 1575  
1577, 1697, 1701, 1710, 1718, 1766
- Sh M (*suf sh*, IXc XIVc) 259 (70)
- Abū (*p*) 943 (f 96v)
- Hājī (*p*) 943 (ff 100v, 102)
- Mīrī (*p*) 943 (f 69v)
- S (*p*) 943 (f 89v)
- i Abbās (*p*) 934
- b Abdi'l Jalīl b Ahmad
- Balgrāmī (*hist w* 1182 1768) 190
- b 'Abdi'l-lah, Jamālu d-Dīn
- Abū 'Abdi'l-lah, at-Ta' *surn*
- Ibn-Mālik (*gram* d 672 1271) 1449
- (b) 'Abdi'l-lah *surn* Mawlānā
- zāda Iṭīārī (*suf sh*) 259 (199)
- Abū 'Abdi'l-lah b M, Abū Ta'far  
371/duwānī (*theol*, d 362, 973)  
b 1037 (101)
- Tifīdī (*ol*



M Aslam Bangālī Pandwāī  
(*encycl*, w 1201/1787) 1368  
'Aynī (*suf sh*) 259 (291)  
'Aynī b Sh Khān (*suf sh*, d 1005/1597) 259 (350)  
A'zam (*prince*, end XIc / XVIIc) 743  
(*p ?*) 912  
Bābī Ūshī (*suf sh*, Xc / XVIc) 259 (445)  
Sh Bāin Pānja (?) (*suf sh*, Xc / XVIc) 259 (71)  
b Abī Bakr al Balkhī as Sābūnī (*theol*, d 505/1111) 1037 (134)  
(or Ma-ūd) b Abī Bakr b Husayn, Abū Nasī, Farāhī (or Farāhānī) (*lex*, beg VIIc / XIIIc) 1411  
b Abī Bakr Imāmzāda ash Sharghī (*theol*, d 573/1177) 1723 (9)  
b Abī Bakr Nishāpūrī, *see* Farīdu d-Dīn Abū Hāmid M  
b Abī Bakr 'Uthmān Abū 'Abdillāh Harawī, *sun* Imīmī (*p*, d 667/1269) 489, 639  
b Abī Bakr al Wā'iz, *sun* Imām-Zāda (*theol* VIc / XIIc) 1037 (137)  
Mūza Bāqī (*cop*, 1071/1661) 771  
Bāqī b 'Abdī's Salām (*suf sh* d 1012/1603) 259 (520)  
Bāqir (*p*) 939 (3)  
(*qed*) 1586 (1)  
Dāmād, *sun* Ishīāq (*p* d ca 1046/1636) 401 (5), 925 (35) 926 (4)  
Kāshīnī *sun* Bāqir (*p*, d 1034/1625) 725  
Khu da (*p*) 725  
b M Akmal Bahbahānī Isfahānī (*theol*, d 1205/1791) 1126, 1127  
b M Taqī Majlisī (*theol*, d ca 1111/1700) 926 (11), 1118-1124, 1402  
Najm-i-Thānī, *sun* Bāqir Khān (*moral*, w 1021/1612) 1388  
Tabrizī (*p*) 943 (f 7)  
Barāī Ummī b M Jamshīd 130b Jabbārī Khān b Majnūn-Khān Nāqshāl (*hist* u 1079/1668) 43, XVIc) 1500 (2)  
M Fāṣālm (*p*) 923 (160)  
Ahmad Chī (*gram*, VIIc / XIVc) 1717  
Multānī (*su*) 401 (7)  
XIVc) 976, 1677 (7)  
—-i-Nahīwāla (*suf sh* d 1717) 976, 1677 (7)  
—-Surkh (*suf sh*, d 1717) 976, 1677 (7)  
Ibn Hīsimī Harawī *see* M 1460  
Hīsimī d Dīn 923 (155)  
Hīsimī Qarākhūlī (*p*)  
Mīr Hudūrī Qumī (*p*, end Xc / XVIc) 923 (41, 97), 943 (ff 54, 105)  
Hujjat, *see* Abū Mu'in Nāsir

M Dihdūr (*p*) 943 (f 63)  
Dīn (b) 'Arīf Chishtī (*su' sh*, beg IXc / XVc) 259 (561)  
b al Fadl, Abū Bakr, al-Bukhārī (*theol*, d 371/981) 10 7 (97)  
b al Fadl al-Balkhī (*suf sh*, d 319/931) 234 (46)  
Fadlū'l lah (*suf sh*, beg XIc / XVIc) 259 (569)  
b Fadlū'l lah Burhānpūrī (*suf* d 1029/1620) 1266, 1328 (3)  
Fādīl b S Ahmad b Hasan, Abū 'Abdī'l lah, Tūmīdhī Akbar-ābādī, *sun* Mazharū'l Haqq (*p*, d 1101/1690) 759  
b M 'Arīf Safīdānī Dīh lawī (*theol*) 991  
Sūrātī (*moral*) 1773 (2)  
Fakhrū'd Dīn b M Husayn b Ahmad Wā'iz Kalānī D hūdī (*theol*) 1054  
Faqīh (*suf sh*) 259 (371)  
Fārūq (*p*) 943 (f 16v)  
Fasīhū'd Dīn, *sun* Faṣāḥat (*gram* w 1262/1814) 1480  
Fīrūz Sūfī (*suf sh*, w 1036/1627) 1269  
Ghauth, Hājī Hamīd, Gwa-hyārī (*suf sh*, d 1070/1562) 1252  
Ghauthī b Hasan b Mūsā Shattārī (*hagiol*, u ca 1022/1613) 259  
Ghaznawī (*hagiol* VIc / XIIc) 245  
Ghiyāth (beg XIIIc / XIXc) 1146  
Gīlānī (*p*) 943 (ff 41-43)  
Gulandām (*edat* of the Dīwān of Hāfiz, q v, VIIIc / XIVc) 587, 590, 924 (3)  
Hāfiz b Hābībī'l lah (beg XIIIc / XIVc) 1021 (2)  
Hādī (*hist* u 1037/1628) 144  
Husaynī Safawī, *sun* Shāh Mīrzā, or Mīrzā Mahdī-Khān Safawī (*hist*, u ca 1124/1712) 167  
Kāmwai Khān (*hist*, w 1138/1725) 168  
Halwāī (*theol*) 1095  
b Abī Hāmid al-'Amīdī as Samarqandī (*theol*, d 615/1218) 1037 (161)  
Ibn Hanafīyya (*son* of 'Alī) (*as a hero of a tale*) 332, 928 (2)  
Hanīf (Tīpū's *enjoy*) 1677 (6)  
Harrīnī (*suf sh*) 259 (227)  
b al Hasan Abū 'Abdī'l lah, *sun* Ibnū'd Dā'ī (*theol* d 359/970) 1037 (112)  
b Hasan Alī Kūsārī, *sun* 'Alī al Qārī' (*theol*) 976  
Hasan Chishtī (*suf sh*, d 993/1584) 259 (406)  
b Hasan al Jauharī (*suf sh*, end IIIc / IXc) 234 (50)  
b Hasan M b Ahmad, Abū Tifīsi,



- M Mahdī b M Nasīr Astrā-  
badī (*hist*, *w* 1171/1757) 94, 400  
Mahfūz Khān (*suf*) 1354  
Māhu (*editor*, XIc /XVIfc) 774  
b Mahmūd (*theol*) 987  
b Mahmūd, Abū Mansūr al-  
Mātārīdī (*theol*, *d* 333/941) 1037 (98)  
(b) Mahmūd Nishāpūrī (*theol*,  
VIc-VIfc /XIc-XIIfc) 956  
S Ma'jūnī (*suf sh*, VIIc /  
XIVc) 338 (7)  
Makārim b Jalālī'd Dīn Tāl  
grāmī (*epist*) 412  
b Mansūr b Abī 'Abdī'l-lah  
b Mansūr, Abū Rūh, al-Jurjānī,  
*sun* Zari'n-Dast (*med*, *w* 480/  
1088) 1529  
b Mansūr (b) Sa'īd Abī'l-  
Faraj (b) Khalīl Ahmad Qiray-  
shī *sun* Mubārak Shāh, *or* Fakhr  
Mudabbir (*math*, VIIc /XIIfc) 1608  
Mashā'ikh (?) (*epist*) 408  
Ma'sūm b Dābū, Abū'l 'Ismat,  
Samāqandī (*theol* XIc /XVIIc) 970  
Ma'sūm b S Šafā'ī Tirmīdhī  
Bhakarī, *sun* Nāmī (*d* 1015/  
1606) 185, 1550  
Mīr Jumla Shāhī (*official*,  
*d* 1073/1663) 370  
Mīnak (*p*) 943 (f 19v)  
S Mīrzā (Shāh Sulaymān II,  
end XIc /XVIIIc) 99  
Mīrzā b Husayn (*prince*  
XIIfc /XIXc) 287  
Miyān-Mī (*or* Mīyān Jīw)  
(*suf sh*, *d* 1045/1635) 1309  
b Mubārak Kirmānī 'Alawī,  
*sun* Amīr-i-Khūrd (*haqiql*  
VIIc /XIVc) 243  
Mufīd b Najmī'd-Dīn Mahmūd  
Bāfqī Yazdī, *sun* Mufīd (*p*, *d*  
1085-1091/1674-1680) 790  
b M, *sun* Hājī Tājū'd Dīn  
Harrās Kāzīrūnī (*suf*, beg IXc /  
XVc) 1216  
b M b 'Abdī'l Karīm, *sun*  
Khwāhar-Zāda (*theol*, *d* 651/  
1253) 1037 (168)  
b M Akbar Husaynī (*suf*, *w*  
— *ca* 803/1400) 1231  
b M al-Āmulī (*encycl*, *d ca*  
— 1052) 1360  
XIc) b Bal'amī, Abū 'Alī  
— M (1063/974) 1  
Ahmad Zaynu'd-Dīn Abū  
— Multānī (Sā'ālī at-Tūsī  
XIc) 1160, 1165,  
— 1 Nahrwāla (*suf sh*, *d* 1287,  
— 3), 1407  
— Surkh (*suf sh*, *d* 3), 1407  
Ibn Hīsam i Hatawī, *see* M 50  
Hīsamī d-Dīn 923 (15v),  
Hīsamī Qarākūlī (*p*)  
Mīr Hudūrī Qumī (*p*, end Xc /  
XVIc) 923 (41, 97), 943 (ff 54, 105)  
Hujjat, *see* Abū Mu'in Nāzīr
- M b M al-Jazūī (*theol*, *d*  
833/1425) 972  
b M b Mahmūd al Hāfizī al  
Bakhrī, *sun* Khwāja M Pārsī  
(*suf sh*, *d* 822/1420) 1218, 1297, 131,  
b M b Nasīr al Bukhārī (*theol*  
*d* 693/1294) 1037 (16b)  
b M Pazdawī (*theol*, *d* 542  
1147) 1037 (12b)  
b M Satakhī Radīyū'd  
Dīn (*or* Buhānu'd Dīn) (*theol*,  
*d* 541/1149) 1037 (15b)  
Muhsin Kāshī (*p*) 943 (f 62v)  
(b) Mutadā) Kāshānī  
(*theol w* 1059/1640) 1114  
Mujaddīd (*suf sh*, Xc /XVc)  
259 (287)  
Mu'mīn (*p*) 923 (214)  
(b) Mīr 'Abdī'l-Jah Mush-  
kīn Qalam Husaynī Bāzārī, *sun*  
'Arshī (*p*, *d* 1091/1680) 791-792  
Mīr Astrābādī (*p* end  
Xc /XVIc) 1548  
Gunābadī (*p*) 943 (f 60)  
b Mīr M Zaman Tanakā  
hunī Daylamī (*med*, end XIc /  
XVIIc) 1562  
Muqīm (*p*) 945  
Muqīm b M Sharīf al Jā'anī,  
*sun* Muqīm (*or* Muqīmā) (*p*,  
XIc /XVIIc) 370  
Musharrāf, S Shāh Mīr (*suf*  
*sh*, end XIc /XVIIc) 815  
Mutlī (*son of pr* Safī) (XIc /  
XVIIc) 825  
b Muzaffarī'd Dīn b Hamīd-  
ī'd Dīn 'Abdī'l-lah, Abū'l Fath,  
*sun* Shaykh i Makkī (*suf*, *w*  
924/1518) 1250  
of Nahrwāla (*suf sh*, VIIc -  
IXc /XIVc -XVc) 259 (136)  
Na'imū'l-lah Bahārūchī 875  
S Najafī (?) (*p*) 925 (25)  
Najīb Qādirī Nūgūrī Ajmīrī  
(*haqiql*, *w ca* 1156/1743) 1631  
Najmu'd Dīn *sun* Qānī l  
qudīt (*astron* end XIc /  
XVIIIc) 1504  
Najmu'd Dīn 'Umar, *see* Naj-  
mu'd Dīn Abū Hafs 'Umar  
b Nasīrī'd-Dīn Ja'far al-Makkī  
(*suf*, *w* 825/1422) 1234  
Nasū-Khān Tālpū (*ca* 1218/  
1832) 918  
b Nasū b M, Abū'l Ma'ālī  
Abū Bakr, al-Āmirī al Madanī  
(*theol* *d* 555/1160) 1037 (129)  
Mīr Nishāpūrī 1609  
Nishāpūrī, *sun* 'Azīm (*p*, *d*  
1110-1111/1698-1700) 822, 929 (4), 934  
Nizāmu'l Mulk Bahādur, *see*  
Āsaf-Jāh I  
b Nūrī'd-Dīn Hafīz Shīrīzī  
— beg XIc /XVIIc) 1262  
Tāfīz



- Mir M Samū' (*med*) 1599  
 Sāqī *sun* Musta'add Khan  
 (*hist*, d 1136/1724) 164  
 Ibn Shāhna, Abū l Walīd, al-  
 Halabī (d 815/1412) 1142 (12)  
 Mūyūn Shākir (end XIc /  
 XVIIc) 285 (23)  
 Shāh Shu'afu'd Dīn (b ) Yahyā  
 Munyārī (cf Shu'afu'd-Dīn  
 Ahmad b Yahyā) 1779 (2)  
 Sharīf (*chronol*, beg XIIc /  
 end XVIIIc) 1634  
 Kūshānī *sun* Sharīf  
 (p, d ca 1030/1621) 719,  
 923 (248), 925 (6), 926 (4)  
 Mu'tamad Khān (*hist*  
 d 1049/1640) 145  
 Shīrīn Nūnī, *sun* Maghribī  
 (p d 839/1497) 599, 924 (19),  
 1214 (his biography), 1299  
 Šūfī (ʿImulī) (p, beg XIc /  
 XVIIc) 939 (3), 943 (f 57v)  
 b Sulaymān Baḥdādī, *sun*  
 Fudūlī (p, d 963/1556 or 970-  
 976/1562-1568) 667, 923 (171),  
 924, 934 943 (f 98), 945, 1251,  
 1731, 1773 (1)  
 Sultān Thāmasarī (end Xc /  
 XVIc) 1695  
 Ṭabādkānī (*suf sh* Xc /  
 XVIc) 259 (223)  
 Ṭabṭīzī, *urn* Majdhūb (p,  
 d 1093 1682) 793, 934, 943 (f 72), 945  
 Ṭāhīr (p) 934  
 Kashmīrī *sun* Ghānī  
 (p, d 1079/1669) 772, 774,  
 924 (41), 934, 943 (ff 43 77v,  
 89-108v), 944, 945, 952 (1)  
 Kulābī (p, w 1133/1721) 844  
 b of Nahrwāla (*suf sh*,  
 d 986/1578) 259 (355)  
 Naṣrābādī (or Nasīrā  
 bādī) (*biogr*, u ca 1092/1681) 220  
 b Ṭāyī'd-Dīn (*suf sh*, d 931/  
 1525) 259 (258)  
 b Ṭāyī'd Dīn M (*suf sh*, beg  
 VIIIc /XIVc) 259 (31)  
 Ṭālib ʿAmulī, *sun* Ṭālib (p,  
 d 1035/1626) 726, 761, 923 (22),  
 924 (15, 32), 925 (11, 25 30, 35),  
 929 (3), 934, 943 (ff 59v, 89, 94,  
 107v), 944  
 Nīr Iaqī Ahmadābādī Gujrātī,  
 ʿa Khayāl (*anecd*, d 1173/  
 Ahmaā 305  
 1717) M Tabrīzī (*med*, end  
 Multānī 1559  
 XIVc) (*suf sh*) 259 (366)  
 -i-Nahrwāla (*suf sh*, d r, as Sajā  
 Surkh (*suf sh*, d r) 1720 (3)  
 Ibn Hīsam i-Harawī, see XIIc /  
 Hīsamī d-Dīn 923 (1)  
 Hīsamī Qarāḳūlī (p) 923 (1)  
 Mir Hudūrī Qumī (p, end Xc /  
 XVIc) 923 (41, 97), 943 (ff 54, 105)  
 Hujjat, see Abū Mu'in Nāsīr
- M 'Uthmān (Ṭīpū'a *ambas*  
*sador*) 1076  
 Wāhh b Mir M Bāqir Mūsawī  
 (p w 1149/1728) 929 (8), 1482  
 Wāhyū'l-lah b S Ahmad  
 'Alī Farūkhābādī (*hist*, w 1243/  
 1827) 194  
 S Qādīrī (*suf*, end XIc /  
 XVIIc ?) 1281  
 b Abī'l Ward (*suf sh*, beg  
 IVc /Xc) 234 (52)  
 Abū Wayṣī (or ar-Rūsibī) (*suf*  
*sh*, d 367/978) 234 (114)  
 b Yahyā b 'Alī Gīlūnī Lūhijī  
 Nūrbakhshī, *sun* Asīrī (*comm*,  
 d ca 912/1507) 555, 924 (18)  
 b Yahyā b Mahdī, Abū 'Abd-  
 'l-lah al-Jurjānī (*theol*, d 397/  
 1006) 1037 (119)  
 b Ya'qūb b M b Ibrāhīm,  
*sun* Majdu'd-Dīn Fīrūzābādī  
 (*theol*, d 817/1415) 996, 1002,  
 1013, 1216  
 Yūsuf, see Yūsuf Gadā  
 Qā'ī 277  
 S b Yūsuf Husaynī *sun*  
 Gīsūdīrār (*suf sh*, d 825/1422)  
 246, 259 (158), 272, 1070, 1168,  
 1219-1233, 1234, 1265 (15), 1319, 1736  
 b Zakariyā, Abū Bakr,  
 ar-Rāzī (*med*, d 311-320/92-  
 932) 1552, 1600  
 Zamān Lūhūrī, *sun* Rāsikh  
 (p, d 1107/1696) 810  
 b M Sādiq b Abī Yazīd  
 Anbāhijī Dihlawī (*as'ron*, w 1130/  
 1719) 1498  
 b Zaynī'd-Dīn 'Alī b Jamālī'd  
 Dīn Shī'āzī, *sun* 'Urfī (p, d  
 999/1591) 370, 683, 684,  
 685, 794, 923 (199), 924 (11 29),  
 925 (18, 20, 23 25, 35, 49), 929 (4),  
 934, 939 (3), 943 (f 58v), 944,  
 945, 946 (2), 952 (4), 1748  
 Al-Muḥissīn b Abī'l Qāsim, Abū  
 'Alī, *sun* Qādī at-Tanūkhī  
 (*anecd*, d 384/994) 296  
 Muḥibb, see Bhīm sen  
 'Alī-Khān Khāss-Mahallī b  
 Nizāmī'd Dīn 'Alī Murghilānī  
 (*official* d 989/1581) 1607 (1)  
 'Alī Sīndī (p) 943 (f 55v)  
 Muḥibbū'l-lah Mubārīz Ilahābādī  
 (*theol*, w 1053/1613) 1084  
 Abū l Muḥsin (Timurīde *pr*, beg  
 Xc /XVIc) 1336  
 Muḥsin Fānī, see Fānī  
 Abū - Husayn al-Husaynī al-  
 Ḥasanī al-Mawdūdī al-Kumhārī  
 (*suf sh*, beg XIIc /XIXc) 101  
 Muhtadī (Abbasīde *khālf*) (255-  
 256/869-870) 1  
 Muhtaram Khān (*official*, Xc /  
 XVIc) 350  
 1.

- Muhtasham Kāshī (*p* , d 996  
1798) 679, 702 923 (96) 925 (18)  
929 (4) 943 (f 21), 1761  
(Qanī ' ) (*p* ) 943 (ff 97v, 106v)  
Muhyī (*p* ) 904  
Muhyī'd Dīn 'Abdu'l Qādir Jilānī  
(*suf sh* , d 561/1166) 242 265,  
266, 267 268, 271, 904 905 906  
922, 942, 1170, 1172, 1174 1261,  
1281 1287, 1304, 1343 (2) 1721 (1)  
1727, 1744 (b) 1768  
b al-'Arabī, *see* M b 'Alī  
b Abū'l Hasan *surn* Dhūwqī  
(*p* , *w* 1185/1771) 870  
b S Mu'azzam (*suf sh* , d  
963/1556) 259 (303)  
b M 'Abdullāh (*suf sh* , Xc  
XVlc ) 259 (362)  
M Husayn b M b S 'Ālam  
(*theol* ) 1091  
Muhyī Lārī (*p* , d 933/1527) 654  
Mu'in (*logoi* , end IXc /XVc ?) 347  
S Mu'īnu'd Dīn 'Alī, *surn* Qāsim  
-i-anwārī (*p* , d 835-837/1431-  
1434) 601, 923 (68), 924 (13)  
'Amrānī (*suf sh* , end VIIc /  
XIIc ) 259 (55)  
Faqī, *surn* Faqrī (*or* Pūr-  
Faqrī) (*p* ) 1768  
b Hasan b Ahmad Chistī  
Sijrī (*suf sh* , d ca 632/1235)  
259 (5) 1176, 1768  
Irajī (*suf sh* , VIIc /XIIc ?)  
259 (143)  
Junayd b M al-'Umarī (*theol* ,  
beg IXc /XVc ) 1216  
M Amīn Farāhī, *surn* Mu'in  
Miskīn (*theol* , d 907/1502) 50,  
259 (233) 323, 325, 1071  
M az Zamjī al-Isfizarī (*hist* ,  
*w* 897/1492) 108  
b Sirājī'd Dīn Khāwand Mah-  
mūd (Naqshbandī) (*suf* , *w* 1073/  
1663) 1275  
Mu'in al-Miskīn, *see* Mu'īnu'd Dīn  
b M Farāhī  
Abū Mu'in Nāsir b Khusraw  
'Alawī *surn* Hujjat (*traveller p* ,  
d 481/1088) 279, 925 (24 38),  
927 (30) 1142 (8)  
Mu'izz (*p* ) 943 (ff 91v, 94 99v, 106)  
Mu'izzu'd Dīn (*brother of* Māhrū,  
q v )  
(*governor of* Uchh) (VIIc /  
XIVc ) 338  
'Abdu'l Qādir, *surn* 'Izzat (?)  
(*epist* ) 410  
Kayqubād (Mamlūk *pr* , 686-  
689/1287-1290) 563  
M , *surn* Fitrāt, *or* Mūsawī  
(*p* , d 1106/1695) 420 (4), 806,  
934, 944, 945, 946 (5)  
M Ghūrī (*prince* , d 602/1206) 338  
Shāh M Sadr (*p* ) 923 (164)  
Mu'izzī, *see* M b 'Abdu'l Malik  
Mujāhid-Khān (*p* ) 926 (4)  
Mujirū'd-Dīn Bawlaqānī (*p* , d  
594 1198) 165 794, 923 (20) 925 (38)  
Mu jir (*p* XIIc /XVIIIc ) 934  
Mu'jizī (*p* ) 925 (37)  
Mujrim (*p* , d 1020 1611) 943  
(ff 100, 103)  
, Hāshim (*p* ) 943 (f 62)  
Mujrimī Ardabīlī (*p* ) 943 (f 18)  
Mukarramat Khān (*nawwāb* , XIc /  
XVIIc ) 1425  
Mukhlis (*p* ) 943 (f 93)  
(*another* ?) (*p* ) 934  
(*p* , *Hind* ) 1740  
Hamadūnī (*p* ) 943 (f 69)  
*or* Mukhlisū Kāshī (*p* , d ca  
1150 1737) 924 (50), 943 (ff 31v-10v)  
Khān (*p* ) 943 (f 108v), 945  
Mukhtār (*p* ) 914  
Siwistānī (?) (*p* ) 943 (f 7)  
Mukhtārī, *see* Sirājī'd Dīn 'Uth-  
mān b M Ghaznawī  
Mulhumī (*p* ) 943 (f 99v)  
'Tabrīzī (*p* ) 943 (f 56)  
Mulkī Sukānī (*p* , d 1002/1594) 943 (f 9)  
Mullā Kāshī, *see* Kamālu'd-Dīn  
Hasan Kāshī  
Mullī Shīh (*p* , XIc /XVIIc ) 944 (f 9)  
M (*tr Sansk* , *w* 998/1590) 1698  
Mullā Sultān (*suf sh* , IXc /XVc )  
259 (194)  
C G Mullins (1811) 46  
Mu'min (*p* ) 943 (ff 67v, 93)  
'Arif (*suf sh* ) 295 (12)  
Mumtāz alahall (*princess* ) 1622  
Munāsib (*p* , XIIc /XVIIIc ) 934  
Munawwar b 'Abdu'l Majīd b  
'Abdu'sh-Shakūr b Sulaymān  
Banī Isrā'īl (*suf sh* , beg XIc /  
XVIIc ) 259 (517)  
Mahmūd Adīb (*occult* ) 1515 (1)  
b Nūrī'd Dīn Ilahūd b M  
Sharīh (*suf sh* , d 990/1582) 259 (395)  
Munhī Khurāsānī (*p* ) 923 (184)  
Ibn Mun'im (*p* ) 946 (1)  
Khān (*nawwāb* ) 934  
Mun'imā (*p* , XIc /XVIIc ) 934  
Mun'imī, *see* Abū'l Qāsim M Aslam  
Munīr, *see* Abū'l Barakāt b 'Abd-  
u'l-Majīd  
Munshī (*p* , XIIc /XVIIIc ) 945  
, *see* Jaswant-Rāy  
Munshī, *see* Fādīl Khān  
Tihmī (*p* ) 943 (ff 91, 94, 99v, 106)  
Muntakhab (*p* )  
Muntakhabu'd-Dīn (*pr* , XIIc /XVIIIc )  
Zarzarī, *surn* 925 (17)  
*sh* , d 719/1277 *see* Munshī Khān  
Munzirī b Nūrī, *see* Munshī Khān  
Mugārī āfarīn, *see* Abū'l Qāsim M Aslam  
Mushlī (*p* ) 945 (62)  
Mushlī (*p* ) 945 (62)  
Mushlī (*p* ) 945 (62)

- Muqīm (p)** 934  
(or Muqīmā), see M Muqīm b  
M Sharīf  
Himmat (p) 943 (ff 99-99v)  
Mīrzā Tabrizī (p) 943 (f 19v)  
**Muqīmā** i Ihsān (p) 943 (f 67v)  
-i-Kūshī (p) 943 (f 102)  
Muqiri Dihistānī (p) 943 (f 90v)  
Murād Khān (Tīpū's *emoy*) 1677 (6)  
**Murād-bakhsh** (son of Shāhjahān)  
(d 1068/1678) 372 (II), 771  
Mullā Murshid (p, beg XIc /  
XVIIc) 935 (2)  
Murshidu'd-Dīn b Rafī'ud-Dīn  
Muhaddith Safawī (suf sh, Xc /  
XVIc) 259 (317)  
Mīr Murtadā Haydar (p) 952 (1)  
Qādī Husayn, *sun* Allahyān  
'Uthmānī Balgrāmī (geogr, u  
1202/1788) 286  
S Husaynī (suf sh, XIc /  
XVIIc) 1281  
b S Muhyī d-Dīn b S Yahyā  
Gujrātī (suf sh, 1012/1603) 259 (512)  
S al-Mūsawī (theol, d 436/  
1044) 1107  
Qulī-Khān (p) 925 (35),  
943 (f 101v), 945  
Khwāja Tāibādī (suf sh) 259 (231)  
Murta'ish (suf sh, d 328/939) 234 (86)  
Mūsā (suf sh) 259 (49)  
Sh b Sh Dā'ūd (suf) 1315  
Pāshida, of Ujjayn (suf sh,  
d 986/1578) 259 (378)  
Mūsawī, or Mūsawī-Khān, see  
Mu'izzud-Dīn M  
Khān Fītrat (p, d 1054/  
1644) 417 (1), 418 (6)  
Musayyib Khān (p, end XIc /  
XVIIc) 923 (221)  
Musharrifu'd-Dīn b Mushīhū'd-  
Dīn Sa'dī Shīrāzī (p, d 690/  
1291) 524, 528, 529, 532, 537,  
545, 546, 612 (3), 642, 706, 758  
794, 923 (7), 925 (10, 32), 926  
(4, 13), 929 (1-4) 932 (2) 936,  
939 (3), 942, 943 (ff 62, 91v,  
105v), 945, 946 (1, 2), 952 (1),  
1214 (his biography), 1254 1341  
1716, 1744 (8)  
Mushfiqī Bukhārī (p d 994/1586)  
677, 933, 943 (f 19v)  
Mushīhī (p) 923 (90)  
bī, see Fātima-i qawwāla  
Ahmādī, Qalam (callig, p, d 1025/  
1717) 374 (7)  
Multānī, XIc /XVIIc) 934  
XIVc) 934  
-i-Nahrwāla (suf  
Surkh (suf sh, an-Nīshābūnī  
1007  
Ibn Hīsām i Harawī see u  
Hīsāmī d-Dīn 923 (144)  
Hīsāmī Qarākūlī (p) 923 (144)  
Mīr Hudūrī Qumī (p, end Xc /  
XVIc) 923 (41, 97), 943 (ff 54, 105)  
Hujjat, see Abū Mu'in Na'ir
- Muṣṭafī Mahbūbu'l-lah** (suf sh,  
Xc /XVIc) 259 (444)  
Sultān Mīrzā (p) 943 (f 7)  
S b Mubārak b Mahmūd b  
Nūr b Hāmid Shāh (suf sh Xc  
XVIIc) 259 (392)  
Mustafid (p) 935 (4)  
Mustaghni (p) 934  
Musta'idd-Khān, see M Sūqī  
Musta'in (Abbaside Khalīf, 248-  
251/862-866) 1  
Mustawfī Qazwīnī, see Hamdu'l  
lah b Abī Bakr  
Mustazhir-bi'l-lah (Abbaside  
Khalīf, 487-512/1001-1118) 1  
Mu'tamad Khān, see M Sharīf  
Mu'tamid (Abbaside Khalīf, 256-  
279/870-892) 1  
Mu'tazz (Abbaside Khalīf, 251-  
255/866-869) 1  
Muth' (p, beg XIc /XVIIc) 825  
Muttāqī (p) 891  
Muwaffaq (p) 934  
S Muwayla (?) 'Arab (suf I,  
VIIc /XIIIc) 259 (59)  
Muzaffar II (p of Gujāt, 917-  
932/1511-1525) 1602  
S (nawwāb, d 1096/1685) 370  
Mīr Husayn Aslāhī (p, XIc /  
XVIIc) 771  
Husayn Kūshī (p) 925 (15)  
Kirmānshāhī (suf sh, IVc /  
Xc) 234 (94)  
b M al-Husaynī ash-Shufāī  
Kūshānī (med, d 963/1556) 1547  
Abū'l-Shīrwān Shāh (ca 584/  
1188) 466 (2)  
Abū'l-Tīmīdhī (suf sh,  
IVc /Xc) 234 (120)

## N

- Nadāi Yazdī (p) 923 (127)  
Nadhaī (p) 943 (f 18v)  
Nadīm (p, w 1169/1756) 8-8  
Nādum Lāhūjī (p, XIc /XVIIc)  
925 (18), 943 (ff 57-93v)  
Nādir Shāh (1148-1160/1736-1747)  
94, 98, 100, 401 (4), 405 1363  
(p) 913  
Samāqandī (p) 913  
Shīrāzī (p XIc /XVIIc) 913  
Shūshārī (p) 913  
Siyālkutī (p) 913  
Nadīrā (?) i Shūstārī (p) 943 (f 108v)  
Nafī (p) 925 (25)  
Nafīs b 'Iwād Kirmānī (med w  
927/1424) 1567  
Nāhu Khān Ghūrī (nawwāb, XIIc /  
XVIIc) 963  
Nāi (p) 662  
Nā'imud-Dīn *sun* Nā'matu'l-lah  
Thūnī (suf sh, Xc /XVIc) 359  
Najaf (p, w 1135/1723) 829  
Qulī Beg (p) 943 (f 62)

Najāt (Mīr M Mu'min Husaynī)  
(p, end XIc /XVIIc) 926 (4),  
943 (ff 74, 74v, 78v, 91, 96, 96v,  
98v, 102, 105v), 945  
Najīb (p) 927 (38)  
(another ?) (p) 934  
Najībū'd-Daula (or Najīb Khān)  
(pr, d 1185/1771) 870  
Najībū'd-Dīn Firdausī (suf sh,  
VIIIc /XIVc) 259 (98), 1204  
Abū Hāmid M b Alī Samar-  
qandī (med, w 619/1222) 1567  
Abū Najīb Suhrawardī (suf sh) 265  
Abū'n-Najīb Shāh Tayyib (suf  
sh) 259 (218)  
Najībū (p) 943 (f 73v)  
Najībū-Kāshī (p, end XIc  
XVIIc) 943 (f 105v)  
Najmū'd-Dīn (Pas'lūtī poet) 1734 (5)  
'Abdullāh b al-Husayn al  
Yazdī (theol, d 1015/1606) 1729  
Ahmad b Umar al Khīwaqī,  
sun Kubrā (suf sh, d 618/1221)  
1158 1211, 1250 (3) 1297  
'Alī b M Murād Husaynī  
Rylawī Mashhadī (lex, u 1191'  
1777) 1438  
Baghdādī (p) 923 (134)  
Dāya, see Abdullāh b M  
b Shāhwai  
Abū Hafs 'Umar b M an-  
Nasafī (theol, d 537/1143) 1073, 1074  
Hasan b 'Alā'd-Dīn Sanjārī  
Dihlawī (suf sh p, d ca 727/  
1327) 239, 259 (93), 285 (7), 572,  
642, 662 923 (10), 927 (28), 936,  
943 (f 91v), 944, 1214 (his biography)  
Hasan Shahrūya (p) 925 (38)  
Jāmālda (?) (suf sh, Xc/  
XVIc) 259 (359)  
Kubrī, see Najmū'd-Dīn  
Ahmad b 'Umar al-Khīwaqī  
Mahmūd b Ilyās Shīrāzī, sun  
M Ilyās (med) 1581, 1582  
Mandawī (suf sh, d 852/  
1448) 259 (178)  
Nakhshabī, see Divānū'd-Dīn Nakh-  
shabī  
Nal (hero of a tale) 696  
Nāmī (p) 934  
see M Ma'sūm b S Safāī  
, see M Sīdīq Mūsawī  
Langar iūdī (p) 943 (f 20v)  
Nānāl 183  
Naqīb-Khān (hist, beg XIc/  
XVIIc) 11, 1695  
Nargisī (p, d 921/1515) 929 (7)  
Nasaf Āqā Fakhr, sun Shānī (p,  
d 1023/1614) 708, 923 (198)  
924 (42), 925 (11, 25, 31), 926 (1)  
929 (4) 943 (ff 33v, 57v, 105)  
Bābū (or Mullā) Nasīb (suf sh, d  
1047/1638) 265

Nasīb-i-Kashmīr (hagiol, XIc/  
XVIIc) 260  
Nasībī, see Allah yār Abū Ibrāhīm  
b M-yār  
Gīlānī (p) 923 (186)  
S Nasīm (p) 923 (250)  
Nasir (p) 934  
Nāsir-'Alī Sarhindī (p, d 1108  
1697) 813, 815, 817, 859,  
929 (1 4, 5), 933, 934, 943 (f 3v),  
944, 945  
Nāsiru'd-Daula Nusrat Jang (d  
ca 1185/1771) 1093  
Nāsiru'd-Dīn (governor of Lahore  
VIIIc /XIVc) 338  
Nāsiru'd-Dīn (p) 942  
Nāsiru'd-Dīn b Abd'r Rahmān b  
Abī Mansūr Muhtasham (official  
VIIc /XIIIc) 1372  
Boghra-Khān (pr or Bengal  
681-691 1282-1291) 563  
Nāsiru'd-Dīn Lāhūrī (theol end  
Xc XVIc) 1037  
Mahmūd (suf sh VIIIc  
XIVc) 592  
Mahmūd Aud'hī, sun Chī-  
rāgh-i-Dihlī (suf sh, d 757  
1356) 259 (131), 272, 592, 1212  
1265 1327 (3)  
M b M b Hasan Tūsī (theol  
d 672/1274) 925 (38), 1182,  
1372, 1484, 1615  
al Mutarrāzī (theol, d 550/1184)  
1037 (159)  
Nasru'llāh (suf sh son of  
Ganj-i-Shakar VIIc XIIIc) 259 (22)  
b Shihābī'd-Dīn Zihud Ajh  
ūd hanī (polr) 1404  
Tamīmī Ansūī (suf sh d  
940/1533) 259 (269)  
Tūsī, see Nāsiru'd-Dīn M  
b M  
Nāsiru'd-Dīn 'Ubaydu'l-lāh b  
Mahmūd Ghijduwānī, sun  
Khawja Ahrār (suf sh, d 895  
1490) 259 (187), 1245 1260, 1275  
Utrārī (suf sh) 259 (200)  
Nasū Handūnī (suf sh, Xc  
XVIc) 259 (272)  
Nāsū Jang (official) 418 (6)  
Nasū Khān (suf sh beg XIc  
XVIIc) 259 (513)  
Nāsir-i-Khusiaw, see Abū Mu'tin  
Nāsir  
Nāsir Muftī (suf sh d 980/  
1580) 641  
Nasirā (or Nasir-i-Hamwaj XIIc  
adl)  
125 126  
413 419 (8)  
Nāsir-i-Nūrū'ī, sun Tūsī, end X  
(30-afārīn) 645 662  
Aushlah, p 1  
Nūrū'ī, p 1  
Alī 23 (218), 1250 (1)  
952

- Naṣr b Ahmad, Abū'l Qāsum, ash-Shādānī an-Nishābūrī (*moral*, *w ca* 503/1109) 1370
- Naṣru'd-Dīn Jamāl (*suf sh*, beg XIc /XVIIc) 259 (535)  
(or Nasīru d-Dīn) Savvidu'l-hujjāb (*official* VIIIC /XIVc) 338
- Abū Nasī Farāhī (or Farāhānī) *see* M b Abī Bakr b Husayn
- Nasru'l-lah b M b al Hamīd (*anecd*, *w ca* 539/1145) 290, 292  
b M b Hammād al-Azdī Kirmānī (*theol*) 1026
- Naṣr b M b Ahmad Ibrāhīm Abū'l-Layth, as-Samarqandī (*theol d* 373/984) 1037 (110)  
1063, 1195
- Abū'n Tablāwī Mutirri Shāfi'ī (*suf sh*) 259 (367)
- Nasīr-i-Hamadānī *see* Nasīrū
- Nasrābādī, *see* M Tāhir
- Nau'ī, *see* M Ridā Khabūshānī
- Nauras (p) 943 (f 72v)  
(or Naurasī) (p, end XIc /XVIIc) 799  
Qazwīnī (p, d 1083/1672) 799, 925 (6)
- Naurūz Ahmad-Khān (Shaybānī, 959-963/1551-1556) 612  
(*hero of a tale*) 576 (2)  
'Alī-Beg Shāmī (p) 943 (f 67v)  
Beg (*official*, end VIIc /XIIIc) 1024
- Nawā (p) 934
- Nawāl-Kishūr, *sur*n Nazākat (*epist*, beg XIIIc /XIXc) 403
- Nawāzish Khān (p) 945
- Nawīdī (p, d 973/1565) 925 (11)
- Nawjawān (*hero of a tale*) 301 (5)
- Nazākat, *see* Nawāl-Kishūr
- Nāzīm (p) 943 (f 103v, 105v)  
Harātī (p, d 1081/1671) 779, 943 (f 106v), 945  
Tabrizī (p) 943 (f 16v)
- Nazirī, *see* M Husayn Nishāpūrī
- Mashhadī (p) 943 (f 9)
- Nazmī Nishāpūrī (p) 943 (f 77v)
- Nigāhī (p, d 979/1571) 925 (35), 935 (4)
- Nihāl-Chand Lāhūrī (*anecd*, *Hind*, *w* 1217/1802) 1741
- Nihānī (*poetess*) 923 (43)
- Nik'hat Ardabīlī (p) 943 (f 18)
- Qumī (p) 943 (f 102v)
- Ahmad-fahānī (p, Xc /XVIc) 1717, 923 (69, 110)
- Multār (n) 943 (f 23)
- XIVc)
- Nahūwāla (*scope* Nūru'd-Dīn
- Surkh (*suf sh*, Xc /
- Ibn Hisām Harawī, *see* 350
- Hisāmī d-Dīn 923
- Hisāmī Qarākūlī (p)
- Mir Hudūrī Qumī (p, end Xc /XVIc) 923 (41, 97), 943 (ff 54, 105)
- Hujjat, *see* Abū Mu'in Naṣr
- Ni'matu'l-lah b Khwāja Halībī-l-lah Harawī (*hist w* 1021/1613) 100  
al-Hasanī Shūnāzī, *sur*n Waṣlī (*lex w* 1053/1643) 1425
- Nūrī (*haqīol*, *w* 1013/1604) 243
- Shabehūlūrī (سابعولوری) (*suf sh*, beg XIc /XVIIc) 259 (542)
- Walī, *see* Nūru'd-Dīn Ni'matu'l-lah b 'Abdī'l-lah Kirmānī
- Nisbat, M Sānī' (or Sālīh) Shūstari (p, end XIc /XVIIc) 943 (f 104)
- Nishāt (p, XIIc /XVIIIc) 943 (f 78)
- Nishātī (p) 934
- Nithārī, *see* Bahāu'd-Dīn Hasan Khwāja Bukhārī
- Tabrizī (p, end Xc /XVIc) 943 (f 91)
- Niyāzī (p) 934  
*see* Ahmad Mīrzā (p, *Hind*) 1735 (4)  
Hijāzī (p, beg XIc /XVIIc) 923 (169)
- Nizām (*suf sh*, d 1009/1601) 259 (495)
- Hājī 285 (10)
- Mullā (p) 943 (f 7)  
b 'Abdī'l-Karīm Nārnawālī (*suf sh*, d 997/1589) 259 (437)  
Amīnī (*suf sh*, beg XIc /XVIIc) 259 (558)  
Dast-i Ghayb (p, d 1039/1629) 925 (25), 926 (29), 934, 943 (f 101v), 945, 946 (5)
- Nizāmu'd-Dīn (*suf sh*, *son of* Ganj-i Shakar) 259 (25)  
(*brother of* Māhrū, q v) 338  
(p, *Hind*) 1745 (1)  
Ahmad (*vet*, end XIc /XVIIc) 1605  
Ahmad Badāūnī (*suf*, *w ca* 656/1258) 1181  
Ahmad b M Muqīm Harawī (d 1003/1594) 115  
Ahmad b M Sālīh Siddīqī Husaynī (*haqīol*, *w* 1068/1658) 265
- Amīr Ahmad, *sur*n Suhaylī (*wazn*, p, d 907/1502) 643, 923 (77), 929 (4)  
Astrābādī (p) 923 (66, 246), 941 (4)
- Awliyā, *see* Nizāmu'd-Dīn M b Ahmad Badāūnī
- Chishī (*suf sh*, d 1144/1731) 285 (19)  
Husayn b 'Alū'd-Dīn M Maktabdār (*suf sh*, Xc /XVIc) 259 (235)  
Khāmūsh (*suf sh*, VIIIC /XIVc) 259 (162)  
Mahmūd b Hasan al-Husaynī ash-Shirāzī, *sur*n Dā'i (*comm*, IXc /XVc) 506, 934  
Abū'l-Mu'avvad (*suf sh*, VIIIC /XIVc) 259 (94)

Nizāmu'd-Dīn M b Ahmad b  
 'Alī al-Badā'ūnī al-Bukhārī, *sun*  
 Awlīyā (*suf sh*, d 725/1325)  
 239, 243, 1193, 1195, 1204, 1327 (4)  
 Nāgūrī (*suf sh*) 259 (6)  
 of Nahrwāla (*suf sh*, IXc  
 XVe) 259 (175)  
 Qutb (*suf*) 1346 (7)  
 Shīrāzī (*suf sh*, VIIc XIVc)  
 259 (103)  
 'Ubaydu'l-lah Zakānī (*p* d  
 ca 772/1371) 923 (76), 1379  
 'Umarī T'hānīsārī (*suf sh*, d  
 ca 1036/1627) 1168  
 Yalyūb b Shamsī'd-Dīn Khwāja  
 Karānī (?) (*official*) 1110  
 Nizām Hājī Gharīb Yamanī  
 (*suf*, end of the VIIc-beg  
 IXc, XIVc-XVe) 1214  
 b Husayn Sūwajī (*theol*, beg  
 Xc XVIIc) 1112, 1113  
 S Mandawī b S Ghiyāth  
 (*suf sh*, d 950/1543) 259 (281)  
 Nizāmu'l-Mulk (*wazīr*, d 485/1092)  
 1381, 1397 (3) 1400  
 Nizām Nāgūrī (*suf sh*) 259 (9)  
 Pānīpat'hī (*to Sansk*), beg  
 XIc XVIIc) 1699  
 Shāh (*p*) 925 (35)  
 Mirzā Shīrāzī (*p*) 943 (f 7v, 9v)  
 Nizāmī, *see* Jamālu'd-Dīn Abū M  
 Ilyās b Yūsuf  
 (?) (*p*) 939 (3)  
 (*mineralogist*) 1615  
 Nizārī Quhistānī (*p*, beg VIIc,  
 XIVc) 934, 943 (ff 11v, 52),  
 945 (ff 32v, 51v)  
 Nūh b Mansūr (*Samanīde*) (366-  
 387/976-997) 1369  
 Halākandī, Makhdūm (*suf sh*)  
 259 (441)  
 Shāh Nu'mān (*suf sh*) 259 (214)  
 b Thābit, Abū Hanīfa, Kūfī  
 (d ca 150/767) 1158, 1726  
 Nūr 1511  
 Nūru'd-Dīn (*suf*) 1212  
 (*governor of Multān*, VIIc  
 XIVc) 338  
 Qādī (*p*, end Xc/XVIc) 923 (189)  
 'Abdu'r-Rahmān b Nizām  
 id-Dīn Ahmad b Shamsī'd-Dīn  
 M Jāmī (*suf*, *p*, *hagiog*, *gram*,  
 d 898/1492) 234, 248, 259 (201),  
 264, 347, 493, 612, 625-629, 642,  
 644, 649, 662, 772, 923 (38, 236,  
 254, 261), 925 (35), 929 (1, 4),  
 932 (2), 934, 936, 942, 945,  
 946 (1, 5), 947, 956, 1214, 1244,  
 1250 (4), 1264, 1274, 1318, 1327,  
 1341, 1733, 1751, 1755, 1776  
 Ahmad *sur*n Nūr Qutbī  
 'Ālam (*suf sh* end VIIc XIVc)  
 259 (110)

Nūru'd-Dīn Ahmad Samāwī (?)  
 (*suf sh*) 259 (211)  
 Dihlawī (*suf sh* VIIc VIIIc)  
 259 (53)  
 Diyānu'l-lah (*suf sh*, d 1006  
 1598) 259 (469)  
 Kashmīrī (*suf sh*) 1305  
 Malikyān Purān (?) (*suf sh*,  
 VIIc XIIIc) 259 (76)  
 S Mubārak (*suf sh*, VIIc  
 XIVc) 259 (135)  
 M b 'Abdu'l-lah b 'Aynī  
 Mulk Shīrāzī (*med*, u 1038/1629)  
 1555, 1556  
 M, *sun* 'Ālī (*p*, d 1121-1122  
 1709-1710) 826-827, 934,  
 943 (ff 90v, 99v), 945, 952 (1)  
 1744 (1)  
 M Istahānī, *sun* Nūrī (*p*, d  
 ca 1000/1592) 611, 688, 772  
 M Mandūwālī (*suf sh*, VIIc  
 XIVc) 259 (32)  
 M Turshīzī, *sun* Zuhūrī (*p*,  
*stylist* ca 1027/1618) 356, 357,  
 359, 361, 362, 370, 406, 716-718,  
 924 (4, 30), 925 (13, 35, 42, 48)  
 926 (1), 929 (4), 934, 943  
 (ff 54v, 99, 99v, 102), 945  
 Nu'matu'l-lah b 'Abdu'l-lah  
 b M al-Husaynī al-Kirmānī,  
*sur*n Nu'matu'l-lah and Walī  
 (*suf sh*, d 834/1431) 350, 790,  
 791, 934, 935 (16), 943 (f 10v),  
 951 (8), 1138, 1239-1240, 1352 (2)  
 Patyālī, *sun* Wāqif (*p*, d ca  
 1200/1786) 877, 952 (1)  
 Sundūqī (*p*) 927 (26)  
 Tāshkandī (*suf sh*, d 840/1436)  
 259 (198)  
 Walī Rīshī (*suf sh*, IXc  
 XVe) 260  
 b Ya'qūb b Rukn'd-Dīn  
 (*suf sh*, Xc, XVIc) 259 (531)  
 Shāh Nūr Hamāmī (*suf sh*, d  
 1104/1693) 255 (23)  
 Khān M b Tāj-M (*suf sh*, d  
 after 1022/1613) 259 (543)  
 Nūru'l-lah (*suf*) 1198  
 b Husayn Wā'iz (*suf sh*, Xc  
 XVIc) 259 (240)  
 Qādī b Sharīf al-Husaynī al-  
 Mar'ashī Shūshtarī (*theol* d ca  
 1010/1602) 276  
 Nūr M (or Nūru'd-Dīn M) 611  
 M Fuzūn (Furūn) b Fatḥu'l-  
 lah Lāhūrī (*gram*, beg XIIc  
 XVIIIc) adl)  
 Qādī Nūrā (*p*) 925  
 Nūrī, *see* Nūru'l-lah, end XVIIIc  
 Nūsh-āfarīn 945 662  
 Nūshlā'ī 'Ālī 23 (216) 1250  
 Nūr p 957

- Rahmatu'l lah b 'Aẓīzī'l lah Muta  
wakīl (*suf sh*, Xc XVIc) 259 (222)
- Rāja, or Rājā, or Mīan S Rājū  
(*p*, *w* ca 1151/1738) 851, 936
- Rajabu'd-Dīn (*suf sh*, Xc XVIc) 260
- Rajāi Isfahānī (Yūsufu'd-Dīn M)  
(*p*) 923 (133)
- S Rājī Dihlawī (*suf sh*, IXc  
XVc) 259 (66)  
M (*suf sh*, d after 1001 1593)  
259 (126)
- S Rājū (*p*, Hindī) 1745 (2)  
Qattūl (*suf sh*, d 827/1124)  
285 (7), 890
- Shāh b Shāh Sifatu'l lah al  
Husaynī (*suf sh*) 1319 (6)
- Ramzī (*p*, d 978/1570) 929 (1)
- Rangīn (*p*) 934  
(*p*, Hind) 1716
- Rānjhan (or Rānjhū) (*hero of a tale*) 918
- Ranjit-Rājy (*anecd w* 1141/1731) 304
- Rāqm, *see* Sa'du'd Dīn M b  
'Ināyat Mashhadī
- Rasā (Izadbakhsh) (*p*, d 1119, 17 (7) 934
- Rashīd (*auth of the Nasūhi*) 923 (251)  
*see* Rashīdu'd Dīn M Isfarāmī
- Rashīdu'd-Dīn Fadlu'l lah b  
'Imādī'd-Daula, *sun* Rashīd  
Tabīb (*hist*, d 718/1318) 4  
M Isfarāmī (*p*, *w* 852 1419) 602
- Rashīd Khān (*nawwāb*, end XIc  
XVIIIc) 305  
Tabīb, *see* Rashīdu'd Dīn  
-i Waṭwāt (*p* d 578/1182)  
*p* 258, *note*, 794, 925 (38), 927 (14)  
Zargar (*p*, end XIc XVIIIc)  
943 (f 104)
- Rashīdā (*p*) 929 (4)  
(*p*, *w* 1040 1630) 924 (6)
- Rāsikh, *see* M Zamūn Lāhūrī
- Rat (*hero of an Indian tale*) 770, 811
- Ratan (*hero of a tale*) 770
- Ratan, Bābū Hājī, b Nasī Hindī  
(*suf sh*, VIIc/XIIIc) 259 (1)  
Sen (*hero of a tale*) 770
- Rauhānī Samarqandī (*p*) 923 (179)
- Raunaqī (*p*) 924 (16)  
Mashhadī (*p*, d 979/1571)  
943 (f 6v)
- Rāy Gopī Nāt'h (*p*) 944 (f 59)
- Rūz-i-Ilāhī, *see* Burhānu'd Dīn b  
Kabīr M Burhānpūrī
- Rāzī, *see* 'Askarī 'Aqīl Khān  
, *see* Shamsu'd Dīn 'Alī Khwānī  
'Arab (*p*) 923 (101)
- Ṛmī Rūmī (*p*, middle XIc  
XIVc) 741  
-i-Nahw 943 (f 105v)  
-i-Surkh (*suf* - (*p*) 943 (f 23)  
929 (1)
- lbn Hīsumī Harawī,  
Hīsumī d-Dīn 499  
Hīsumī Qarākhūlī (*p*) 461  
Mīr Hudūrī Qumī (*p*, end XVIc)  
923 (41, 97), 943 (ff 54, 100-1)
- Hujjat, *see* Abū Mu'in Nāṣir
- Ridwān Shāh (*hero of a tale*) 301 (6)
- Bābū Rīshī (*suf sh*, Xc -XIc  
XVIIc) 260
- Riyādī (*p*) 923 (135 162)  
Samarqandī (*p*, d 881/1480)  
610, 925 (12)
- Rubāi Mashhadī (*p*) 923 (178), 1751
- Rūdāī (*p*, IVc, Xc) 130 794,  
926 (16), 927 (1) 1214 (*his biogr*)
- Rufā'i, Sīdī Kabīr (*suf sh*, d 588  
1192 or 570/1175) 259 (132)
- Rūh (*suf*, Xc -XIc -XVIIc -XVIIIc)  
1274
- Ruhu'l Amīn, *see* M Amīn Shāh  
rustānī
- Rūhu'd Dīn (*suf sh* Xc -XVIIc)  
259 (38v)
- Rūhī (*p*) 943 (f 90)  
Lāhijī (*p*) 927 (14)  
Shahristānī (*p*) 927 (17)
- Ruknu'd Dīn, Qādī (*theol* VIIIc  
XIVc) 338  
'Alīu'd Daula Sāmānī (*suf  
sh*, d 736 1336) 943 (f 59) 1214  
1294 (2)
- Auhadī Isfahānī (*p*, d 738  
1338) 574, 923 (31), 925 (11)  
934, 943 (ff 59v, 80v), 1214 (*his  
biography*)
- Abū l-lath b Sadri'd Dīn b  
Bahā'u'd Dīn Zakariyā Multanī  
(*suf sh* VIIc XIVc) 259 (45)
- Endausī (*suf sh*, VIIc  
XIVc) 259 (97), 1204  
b Hindāvati'l lah Sarmast  
(*suf sh*, Xc -XIc) 29 (245)
- Husayn b 'Alīm b Abī l  
Hāsan Husaynī Ghūrī, *sun*  
Husaynī, or Fakhrū's Sādāt (*p*  
d after 729 1329) 556 557,  
1188, 1214 (*his biography*) 1251
- 'Imād (*suf* VIIc XIVc)  
1183, 1197
- Khawāfī (*suf sh*) 259 (167)
- Mahmūd (*suf sh* Xc -XVIIc)  
259 (403)
- Mas'ūd Kūshānī, *sun* Mīsih,  
or Ruknī (*p*, d ca 1066 1656)  
725, 761, 824 (24), 925 (25), 934,  
943 (ff 59v, 89v, 101-105), 944, 1763
- Mas'ūd Tabīb (*p*) 923 (47)
- Mawdūd Kānī Shakarī of  
Nahrwala (*suf sh*, d 811 1408)  
259 (137)
- M b M al-'Irūqī al (Jazwīnī  
at-Tā'ūsī (*theol*, d 600 1203)  
1037 (164)
- Ruknā i-Kūshī, or Ruknā i Masīh  
*see* Ruknu'd Dīn Mas'ūd Kūshānī  
i-Yazdī 943 (f 104)
- Rūmī, *see* Jalālū'd-Dīn M b M  
Bahā'u'd-Dīn
- Rūnī, *see* Abū'l Faraj b Mas'ūd
- Rustam (*p*) 923 (12)

Rustam Qandahārī (*p*, XIc / XVIIc) 946 (4)  
 Ruwaym b Ahmad b M b Zayd (*suf sh*, d 303/915) 234 (38)  
 Mirzā Rūzbihān (XIc / XVIIc) 371 (1)

S

Sa'īdat 'Alī-Khān (*nawwāb of Oudh*) (1212-1229/1797-1814) 181  
 Sabā, *see* Fath 'Alī-Khān Kāshī, Aqā Rūdā Kāshī (*p*) 943 (f 33v)  
 Sābiq, *see* Farīdūn Husayn  
 Sābir (*p*) 934, 935 (6)  
 Sabūr Baghdādī (*p*) 943 (f 108v)  
 Sabūrī, M (*p*) 943 (f 60)  
 Tabrizī (*p*, end Xc XVIc) 943 (f 56v)  
 Sa'd b Abī Bakr b Sa'd al-Jahī (?) al Harawī (*anthol*) 925 (38)  
 Sa'du'd Dīn al-Hamawī (*suf sh*, d 650/1253) 1179 (1)  
 Kāshgharī (*suf sh*) 259 (185)  
 Mahmūd Shabistārī (*p*, d 720/1320) 553, 583 (1), 923 (26, 32)  
 Mas'ūd b Ahmad Nishāpūrī (*occult*) 1518 (2)  
 Mas'ūd b Umar at-Taftāzānī (*theol*, d ca 791/1389) 1409, 1729  
 M b 'Ināyat Mashhadī *sun*  
 Rāqim (*p*, d ca 1084/1673) 781, 943 (ff 89v, 91, 94-108), 945  
 Sa'd-i-Gul (*p*) 923 (149), 925 (35)  
 Sa'd Harawī (*p*) 943 (f 21v)  
 Sa'du'l-lah (*p*) 926 (4)  
 Dihlawī Chishtī (*suf sh*, Xc XVIc) 259 (419)  
 Sa'd b M, Abū Nasr, 'Atāī (*theol*) 1010  
 b Sharaf (Jaunpūrī) (*theol*) 1050  
 Sa'dī, *see* Musharifu'd Dīn b Mushliḥu'd-Dīn Sa'dī  
 Mirzā (*p*) (*the same as* Sa'dī Shīrāzī) 934  
 Sh, son of 𐤎𐤌𐤕𐤓 (*suf sh*, d 982/1574) 259 (278)  
 Bud'han Khayrābādī (?) (*suf sh*) 259 (323)  
 Sādiq (*p*) 925 (35)  
 (another) (?) (*p*) 934  
 Hakīm (*p*) 952 (1)  
 Mirzā (*p*) 925 (25)  
 Shāh (*p Hind*) 951 (7)  
 Sadiq of Baroda (*suf sh*, d 1589) 259 (415)  
 Sādiq Muttahibī (*epist*, d 171b) 378  
 Sādiqā, *sun* Gāw (*p*) 943 (f 102)  
 Sādiqī, *see* M Sādiq b M Sālih Isfahānī  
 (*p Hind*) 951 (7)  
 Astrābādī (*p*) 923 (132)  
 Beg Afshār (*p*) 923 (163)

Sadru'd-Dīn 'Arif b Bahār'd Dīn Zakariyā Multānī (*suf sh*, d 709/1309) 259 (75)  
 Dhākūr b Shamsu'd Dīn (*suf sh*, d 989/1581) 259 (366)  
 Lāhūrī (*suf sh*, d 990/1582) 259 (459)  
 M b Hasan Nizāmī, *sun*  
 Hasan Nizāmī (*hist*, u 614 1217) 110  
 M b Ibrāhīm b Yahyā Shū'āzī (*theol*, d 1050/1640) 1390  
 M Isma'il (*theol*, VIIIc XIVc) 338  
 b M Sādiq b M Amīn (*biogr*) 275  
 M b Sharaf Husaynī (Xc XVIc) 671  
 Multānī (*suf sh*, d 709/1309) 1204  
 Qunyawī (*suf sh*, d 672/1273) 1067  
 Ya'qūb Muzaffarī Kirāmī (*theol*, VIIIc XIVc) 1034  
 Sadr-i-Jahān b Abī'l Fath (*suf sh*, d 1019/1610) 259 (522)  
 -i Tihānī (*p*) 943 (f 72v)  
 Sadru'sh-Sharī'at Bukhārī (*p*) 923 (35)  
 Safā-Khān (*p*) 934  
 Safdar Jang (*nawwāb of Oudh*, d 1167/1754) 878  
 Safī (Safawī *pr*, 1037-1052/1628-1642) 741 825  
 (*p*) 929 (4)  
 , *see* 'Alī b Husayn Wā'iz  
 Safī (another) (?) (*p*) 925 (35)  
 Safī Khān (*official*, XIc / XVIIc) 366 (IV)  
 b Nasr (*gram*) 1466  
 Mīr Nishāpūrī (*p*) 943 (ff 13v, 17v)  
 Shāh Nūrbakhsh (*p*, d 968 1560) 923 (124), 943 (f 14)  
 Qulī-Beg (*p*) 926 (4), 939 (3)  
 943 (ff 90, 100, 108v), 945  
 Qulī Khān (*p*) 934  
 Safiyyu'd Dīn Ibrāhīm b 'Abdī'l-lah Rāzī (*suf sh*, VIIc XIIIc) 259 (12)  
 Qādī 'Isā (beg Xc XVIc) 644  
 Sāghar (*p*) 934  
 Sahābī (Astrābādī) (*p*, d 1601) 943 (ff 85v, 98, 100v), 944 (f 36v)  
 925 (9)  
 Amīr Sahī (?) (*p*)  
 Sāhib-Dīwān, *see* Shamsu'd Dīn  
 M b M Juwaynī  
 Sāhib-rīm Khāmush (*p*, d 1810) 887  
 Sāhurī Gunābādī (*p*) 943 (f 6v)  
 Sahl (*daughter of pādshāh Fadl*) (*heroine of a tale*)  
 b 'Abdī'l-lah at-Tustarī-Khān (*p*, d 283/996) 945 662  
 Sā'ī (*p*, w 107) 945 662  
 Sāib, *see* 'Alī-Zā (218), 1250 (7)  
 -Ma' p 957

- Shamsu'd Dīn M (suf sh, IXc  
XVe) 259 (115)  
M (or Sham i M Sharīf) (p) 901  
M b 'Alī Najāt (theol hoc  
IXc XVe) 1216  
M b 'Alī Sūzanī Nasafī (p  
d 569 1173) 119, 925 (35)  
M 'Assār Tabrizī (p d 781  
1383) 586, 923 (2)  
M (Gīlānī) (p, XIc XVIIIc)  
923 (165)  
M Hāfiz Shīrīzī (p, d 791  
1389) 587, 588, 597 924 (1)  
929 (3, 4), 936, 941 (3) 945, 949  
(3) 1214 (his biography), 1259 (6)  
1311 1120 1735 (3)  
M b Mahmūd Shahrizūrī  
(biogr VIIc XIIIc) 274  
M b M Juwaynī surn Šūhib-  
Dīwān (official d 683 1284) 1102  
M b M b 'Alī b Yūsuf  
al 'Umarī ad Dimishqī surn  
Ibnū'l-Jazarī (theol d 833 1300) 992  
M Rūh Abū'l Makūrūm (suf  
sh) 259 (205)  
M Fabrīzī (suf sh d 615  
1247) 240 578 579 934 946  
942 951 (8)  
Mutawakkilī (theol VIIc  
XIVc) 138  
b Nūrī d Dīn Faḥīb (med)  
1591 (1)  
Rahmatu'l lah (suf sh) 259 (219)  
Qādī Tabbīsī (p) 923 (36)  
925 (38)  
U'rūshānī (theol) 1921 (11)  
b Walīyū'l lah b Abī'l Fath  
M Qādīrī Multanī (suf) 1326 (2)  
Yahyā (suf sh, VIIc XIVc)  
259 (117)  
Yahyā Gardīzī (VIIc XIVc) 338  
b Ya'qūb b Ruknī'd Dīn  
(suf sh) 259 (531)  
Zindī-dīl (suf sh, d 999  
1582) 259 (393)  
Shamsī M Sharīf or Shamsu'd  
Dīn M (p) 901  
i Qumī (p) 943 (f 96v)  
i Shī'ij 'Alīf (hist w after  
790/1388) 111, 259 (71) 338  
Shamsī Baghdadī (p) 943 (f 11v)  
Shamshīr Khān (official XIc  
XVIIc) 123  
Shānī, see Nasaf 'Aqū Taklū  
Shāpūr Tīhrānī (also surn Farībī)  
(p, d 1021-1030/1611-1621) 721  
923 (137), 925 (11, 15, 18 35),  
929 (3, 4), 939 (3), 945  
(4 7)  
Sulḥī (p) 953  
Sulḥī (p) 953  
Husayn  
Ibn Hsām i Hatawī  
Hsāmī d-Dīn 'Adhū l-  
Hsāmī Qarāḳūlī (p) 943 (f  
Mir Hudūrī Qumī (p, om  
XVIc) 923 (41, 97), 943 (f  
Hujjat, see Abū Mu'īn Nāsīr
- Sharaf see Mīrza Sharaf b Qadh  
Jahān Husaynī  
Sharafu'd Dīn (p) 927 (16)  
- - Abū 'Abdū'l lah M b Sa'īd al  
Būsīrī (p d 691-697 1295 1298) 989  
- - Ahmad b Yahyā Munyūrī  
(suf d 782 1381) 1205-1207,  
1208, 1211 1320 1311  
'Alī Balaqī (p) 923 (159 182)  
Alī Husaynī Qumī surn Wafā  
(p d 1191 1789) 874  
- - Abū 'Alī Pompat hī, surn  
Bū 'Alī Qandār (suf d ca  
725 1325) 259 (102) 935 (1), 1196, 1318  
- - Alī Yazdī (hist, d 858 1451)  
72 365  
- - al 'Amīlī (suf) 1313 (1)  
- - Bukharī (p, w 703 1394) 518  
- - Hānān I-fahāmī surn Shīfī  
(p d ca 1037 1628) 729-732  
923 (22) 925 (25 35) 934,  
943 (1 98) 944  
Hillī Yazdī (p) 923 (155)  
Husayn (Naqshbandī) surn  
Sharaf (suf) 1318  
Mashhadī (suf sh, VIIc  
XIVc) 259 (129)  
M al 'Ataī (theol VIIc  
XIVc) 1069  
M 'Adhū'l lah (or 'Abdū'l  
Mu'min) Shufurwī Isfahānī  
(p, d ca 690 1204) 165, 923 (75)  
925 (38) 927 (8)  
Mushīh b 'Abdū'l lah see  
Musharrufu'd Dīn b Mushīh d  
Dīn Sa'dī  
b Qādī Shakh M Nahrī vāh  
(suf) 1631  
Rūmī, see Hānān b M ash  
Sharaf  
Shah Shalībāz (suf sh, IXc  
XVe) 29 (179)  
Tawama (suf sh) 1201  
Sharafī Jahān see Mīrza Sharaf b  
Qādī Jahān Husaynī  
S Jahāngīr Samnīnī (suf  
sh VIIc XIVc) (see also Ashraf  
Jahāngīr) 259 (166)  
Mīrza b Qādī Jahān Husaynī  
Qazwīnī, surn Sharaf, or Sharaf-  
i-Jahān (p d 982-988 1555  
1560) 671, 672, 687, 923 (90)  
925 (15)  
b Yahyā b Isma'īl Munyūrī  
(suf sh) 259 (99)  
Sharafī Hamadānī (p) 943 (1 9v)  
Sharīf 662  
(p) 923 (142)  
(another ) (p) 925 (35)  
(another ) (p) 929 (1)  
(another ?) (p) 934  
, see M Sharīf Kāshānī  
'Amulī (epist XIc XVIIc) 117 (2)

Mī S Shaiḥfu d-Dīn Alī Jurjānī  
 (theol d 816/1414) 1408 (1, 2)  
 1447, 1453, 1457  
 Sharīf Hāḥz (p) 943 (f 101)  
 S Radī, see M b Husayn al-  
 Mū awī  
 Tabīzī (p) 923 (70), 943 (f 56)  
 Shaiḥā i Qannādī (p) 943 (f 101)  
 Shāriq (p) 934  
 Shaukat, see M Ishāq Bukhārī  
 Shaukatī (p, Xlc 'XVIIc) 925 (35)  
 Shauqī (p, Xlc 'XVIIc) 944 (f 63)  
 Hesān (p, Hind) 1735 (8)  
 Shaydā (p, d 1080/1670) 777,  
 925 (34), 934, 943 (f 103),  
 944 (ff 9, etc), 945, 946 (2)  
 S Shaykh b 'Abdī'l-lah عدىسى  
 Sādiqī Yamanī Hadramawātī  
 (suf sh d 984/1576) 259 (533)  
 Shaykhī l-Islām Khānī (p) 943 (f 106)  
 Nizāru d-Dīn (suf, XIIc /  
 XVIIIc) 1286  
 Shaykh-zāda Lāhujī (p) 923 (177)  
 Shaykhun (سحن) Mānikpūrī  
 (suf sh, IXc/XVc) 259 (115)  
 Sāhib (suf sh, d 1151/1738)  
 285 (20)  
 Shifāī, see Sharafu'd-Dīn Hasan  
 Isfahānī  
 Shifta (p) 934  
 Shihābu'd-Dīn (VIIIc/XIVc) 318  
 (suf sh son of Ganjī Shakar)  
 259 (23)  
 (suf sh VIIIc/XIVc) 259 (91)  
 Abū'l-'Abbās Ahmad b Yūsuf  
 at Tifāshī (minerā, d 651/1253) 1616  
 Ahmad al-Haytamī al-Makkī  
 sun Ibn Hajar (theol, d 973/  
 1566) 1129, 1130, 1131  
 S Alī b M Hamadānī (suf  
 sh, d ca 788/1387) 1211  
 'Ashiq (suf sh, VIIIc/XIVc)  
 259 (140)  
 Qālī كالى (suf sh, IXc/  
 XVc) 259 (63)  
 b Fath M Abū'l-Barakāt  
 (suf) 1324 (2)  
 Abū Hafz 'Umar b 'Abdī'l-  
 lah Suhrawardī (theol, d 632/  
 1234) 1065, 1199  
 Haqq gū (suf sh VIIc/XIIIc)  
 (son of Fakhrū'd-Dīn Zāhid) 259 (19)  
 Mahmūd b Abī l-Hasan Nī-  
 shāpūrī, sun Biyānu'l-Haqq  
 (theol middle VIc/XIIc) 956  
 Mu'ayyad Samarqandī (p)  
 927 (13)  
 (b) Shamsī'd-Dīn 'Umar Daw-  
 latābādī az-Zāwalī Dihlawī  
 (theol, d 849/1446) 958  
 Tālish, see Ahmad b M Walī  
 Umar Daulatābādī (theol,  
 Xlc/XVIIc) 1085

Shihābu'd-Dīn Umar Zā'il Daula-  
 tābādī Jaunpūrī (suf sh, d 848'  
 1444) 259 (165)  
 Wāsil (suf sh, Xc 'XVIc)  
 259 (451)  
 Shimbhū Brahman (p, beg XIIIc  
 XIXc) 886  
 Shīr Khān b 'Alī Amjad-Khān  
 Lūdī (biogr, u 1102/1691) 223, 1716  
 sun Sūr (lex, Xc'  
 XVIc) 1420  
 Mardān-Beg (p) 943 (f 91v)  
 Mullā Shīrī (p, end Xc 'XVIc) 1695  
 Shore Teignmouth Sir John (gov  
 gen, 1792-1797) 1484, 1504  
 Shu'ayb Kāshī (p, end Xc 'XVIc)  
 925 (20)  
 Khān (p, Xlc 'XVIIc) 943 (f 14)  
 Shufurwa Isfahānī, see Sharafu'd-  
 Dīn M Fadlu'l-lah  
 Shuhrat, see Husayn Shīrīzī  
 (p, Hind) see Iftikhāru'd-  
 Dīn Alī-Khān  
 Shuhratī (p) 925 (11)  
 Shujā'u'd-Daula (nawwāb, XIIc/  
 XVIIIc) 401 (3), 877  
 Shujā'u d-Dīn Husaynī (suf, Xc-  
 beg Xlc/XVIc-beg XVIIc) 1249  
 Shujā'at (p) 934  
 Shukru'l-lah, see Shukrī  
 Bazmī (p, d 1073/1663) 770  
 Shukrī, Ustād (or Hājī Shukru'l-  
 lah) (theol) 984  
 Shurbī (?) Qazwīnī (p) 925 (5)  
 Shu ūrī Nishāpūrī (p beg Xlc/  
 XVIIc) 943 (f 6v)  
 Sīdqi Astrābādī (Sultān M) (p,  
 d 952/1545) 923 (141)  
 Sīfatu'l-lah Bīhrūjī (suf sh, d  
 1011/1602) 259 (564)  
 Sīfwat, Khān Mūzā (p) 943 (f 14v)  
 Sīkandar Āmulī (med) 1596  
 Hakīm b Isma'il (med, w  
 1162/1749) 1576  
 Shāh Lūdī (894-923/1489-1517) 1540  
 b M Manjhū Akbar (hist, w  
 1020/1611) 195  
 Sīl Chand (topogr, w 1826) 288  
 Sīlī (p) 934  
 Sīmāī Kāshī (p) 923 (37, 261)  
 Sīnjar (Saljuqide) (511-552/1118-  
 1157) 437, 450  
 , see M-Hāshim b Rafī'r-d-Dīn  
 Mīr (?) Kāshī (p) 943 (f 22)  
 Sīpāhī (p) 934  
 Sīpīhrī, Jalāl (p) 943 (f 62)  
 Sīrāj-'Alī Khān Ārzū, see Sīrāju'd-  
 Dīn 'Alī-Khān  
 Sīrāju'd-Daula Anwaru'd-Dīn-Khān  
 Mansūr Jang (official, end XIc  
 XVIIIc) 45, 662  
 Sīrāju'd-Dīn 'Alī-Ṭ3 (218), 1250 (1  
 biogr, p) 957

- 231, 393, 394, 420 (5), 926 (1),  
1434, 1435  
Sirāju d Dīn Balkhī (p) 925 (38)  
Husaynī Aurangābādī (*biogr*) 689  
Shāh Maghfūr (*suf sh*) 285 (25)  
S M Manjhūn b 'Abdīl lah  
Qutbīl-Ālam al Husaynī al  
Bukhārī, *sun* Shāh-Ālam  
(*suf sh*, d 880/1475) 1212, 1243  
Qumārī (Qumī) (p) 925 (35)  
927 (11)  
Uthmān b M Ghaznawī  
*sun* Mukhtārī, or 'Uthmān (p  
d 544 1149 or 551 1159) 438 (1),  
794, 914, 927 (48) 1753  
'Uthmānī *sun* Akhī Sūāj  
(*suf sh*, VIIc, XVe) 259 (108)  
Sirāj Mahīn (سراج ماهين) b Shaykh  
al Malak (*suf sh*, Xc, XVIc) 259 (326)  
Minhāj, *see* Shams al-Sūāj  
'Aḥī  
M b 'Abū (*suf sh*, d 1010  
1602) 259 (503)  
'Sūkhṭa (*suf sh*, VIIIc  
XVc) 259 (165)  
Sūrī (p) 929 (4)  
Sirrī b al Muḥlis as Saqītī (*suf  
sh* d 253 868) 234 (13)  
Sīsī (*heroine of a tale*) 713  
Siyādat (I, XIc, XVIIc) 934, 952 (1)  
Solomon 318 (3), 709 (7), 1148,  
1526 1724 (3), 1725 (1)  
Subhānī (p) 943 (f 60v)  
Sūfī Bud'hanī (*suf sh*, VIIIc  
XVc) 259 (52)  
Khūn (p, VIIc, XIVc) 1196  
Mī Sunavī Kāshī (p) 943 (f 22v)  
Suhaylī, *see* Nizāmu'd Dīn Ahmad  
Samnī (p) 943 (f 14v)  
Ṣuhbat (p) 943 (f 89)  
Shūrā'ī (p) 943 (f 21)  
Sujān Rāy (Bahandārī) (*hist*, w  
1107/1695) 162  
Sukhanwar, *see* M Sadīq b M  
Sulaymān, *see* Solomon  
Sulaymān (Turkish Sultan) (930-  
981 1524-1576) 923, 923 (202) 925 (21)  
I (Safawī) (1077-1105/1667-  
1694) 800, 822 (1), 943 (f 97),  
1119, 1122, 1562  
II (Safawī, or S M Mīnā, end  
XIIc, XVIIc) 99  
b Afīn Jāmī (*suf sh* 945,  
1539) 259 (271)  
Banī Isrā'īl (*suf sh*, end IXc,  
XVc) 259 (221)  
'Abū ad Dārīnī (*suf sh*, d  
— 30) 231 (5)  
— Sul - Beg (p) 943 (t 70v)  
Ibn Hīsam al-Ṣafawī (*hist*, u  
Hīsamī d Dīn 181  
Hīsamī Qarāḳūlī (p)  
Mī Hudūrī Qumī (p, end  
XVc) 923 (41, 97), 943 (ff  
Hujjat, *see* Abū Mu'īn Nāsir

- Sulṭān 'Alī Faḥīb Khurāsānī (*med*,  
Xc, XVIc) 1545  
Husayn Khamūshiyūn (*su'*  
p 1066 1656) 1271  
Mahammad (*prince poet*) 925 (35)  
M Pādshāh (p) 923 (219)  
Qulī (Qutb Shāh) (918-919  
1512-1533) 691  
Walad, *see* Bahau'd Dīn  
Ahmad  
Sumūn gad'ha (*hero of a tale*) 314  
Sūkhāb 1518 (1)  
Sutūrī (p) 915  
Yardī (p, beg XIc, XVIIc) 92  
Sūzīnī, *see* Shamsu'd Dīn M b  
Alī  
Sūzī Sūwajī (p, beg XIc, XVIIc)  
943 (t 12)  
G Swinton (1804) 612

## T

- Si Jā' (suf sh, beg XIc  
XVIIc) 259 (550)  
Tā'at (p) 934  
Tabarī, *see* M b Janir  
Tab'ī (p) 925 (35)  
Qazwīnī (p, XIc, XVIIc) 925 (6)  
Tahānī (p) 943 (f 18v)  
Tābī Khwānsārī (p, end XIc  
XVc) 943 (t 6)  
At-Tahāwī, *see* M b Saḥāma  
Tāhūr (p) 943 (t 89)  
Shāh (p) 923 (117)  
Sh (*med*, w 1066 1656) 1558  
— Maḥhadī (p) 939 (5)  
'Abū M b Hasan b 'Alī  
b Mūsā at-Tarsūsī (*nocthist*) 121  
— M (b) Imādī d Dīn Hasan  
b Sulṭān 'Alī b Hājī M Husayn  
Sabzawārī (*hist*, w 1011 1602) 42  
— al Muqaddasī (*suf sh*, IVc  
Xc) 234 (53)  
'Uryūn (Bāb al-Fāhu) (*suf  
sh*) 923 (170)  
Wahīd, *see* 'Imādu d Daulī  
M Tāhūr Qazwīnī  
— b Yūsuf b Raknī d Dīn b  
Ma'ūf b Shihābī d-Dīn Sīnd'hī  
(*suf sh*, Xc, XVIc) 259 (473)  
Tāhūrī Namī (p) 923 (94)  
Tahmīsp I (Safawī) (930-981 1524-  
1576) 87, 350 665 671, 686  
659, 923, 923 (201) 943 (f 76v)  
975, 1101 1167  
II (Safawī) (1135-1144 1722-  
1731) 287, 101 (1) 416  
Qulī-Khān Afshār (*offic al*  
XIIc, XVIIc) 401 (1)  
Tahsīn (p, beg XIIc, XVIIc) 934  
Tārī (p) 952 (2)  
Tāju l-'ashiqīn b 'Abdīl lah Sīnd'hī  
(*suf sh*, d 1013/1605) 259 (510)

Tāju'd-Dīn Akhsitūn (*official*  
VIIIc/XIc) 583 (6)  
b Bahār'd-Dīn Zakariyā b  
'Isā Dihlawī (*suf sh*, end Xc/  
XVIc) 259 (497)  
Harrās Kāzīrūnī *see* M b M  
M Būzjānī 245  
b Mu'īn'd-Dīn Mālikī (*tr*  
*Sansk*) 1709  
Qādīrī Nahrwālī (*suf sh* d  
beg XIc/XVIIc) 259 (484)  
Sayfu'n nazar Jamālu'd-Dīn  
Abū Bakr b Ahmad b M b Zayd  
at Tūsi (*suf*) 1241  
Sūhī of Nahrwāla (*suf sh*,  
IXc/XVc) 259 (170)  
Tāju'l-ma'ālī Mu'īn'd-Dīn Mālikī  
(*tr Sansk*) 1709  
Tāj Muf tī al-Malikī (*tr Sansk*) 1709  
M Dihlawī (*suf sh*) 259 (217)  
Tāju'l Mulk (VIIIc XIc) 338  
Tāju'l Mulk (*hero of a tale*) 311  
Tajallī, *see* 'Alī Ridā Ardaqānī  
Tājū b Kamāl (*suf sh*, d 950/  
1543) 259 (276)  
Takash, *see* 'Alāu d Dīn Takash  
Tālū' (p) 934  
, *see* 'Abdu'l 'Alī  
Harawī (p) 934, 943 (f 96)  
Tālib Āmulī, *see* M Tālib  
Abū Hamadānī, *sun* Kālim (p  
d 1061-1062/1071-1052) 745 (3),  
754-756, 924 (7) 925 (25 35)  
926 (4, 28), 931, 934, 939 (3),  
943 (ff 43 91v, 97, 102v 105),  
944 (f 1v), 945, 952 (1)  
Abū Husayn 'Arīdī (*hist*, u  
1047/1637) 85  
S Abū Isfahānī (*or* Abū Tālib  
b Abī'l Qāsim Fandariskī) (p)  
829, 943 (ff 32-32v 67v 92, 98v)  
Abū Yūnus (p) 943 (ff 43 14v)  
Mullā Tama' (?) (p) 939 (8)  
Tamannī (p), Abdu'l Razzaq  
926 (17)  
(another ?) (p) 934  
(another ?) (p) 943 (f 73v)  
Tamīm Ansūri (*hero of a tale*)  
318 (5), 117 (4)  
Tamkīn (p) 910  
(another ?) (p) 934  
Tanhā, *see* M Sa'id Hakīm  
Taḡī, *see* Taḡī b Mu'īn'd Dīn M  
Mīr (p) 943 (f 97v)  
Kāshī (*broq*, beg XIc/  
XVIIc) 672 687  
Māzandarānī (p, XIIc/  
XVIIIc) 943 (f 90v)  
b Mu'īn'd-Dīn M b Sa'di'd-  
Dīn M al-Auhadī al-Husaynī al-  
Bulyānī, *sun* Taḡī (p d ca  
1040/1630) 733, 943 (f 18v)  
Nīshāpūrī (p, XIc/XVIIc)  
943 (f 93v)

Taḡīyū'd Dīn M (*suf sh*, Xc/  
XVIc) 259 (382)  
M b Sadr'd Dīn 'Alī (*med*,  
beg XIc/XVIIc) 1551  
Nūh (*suf sh*, IXc XVc) 259 (121)  
Taḡsū, S M (p) 943 (f 43v)  
Taibiyat-Khān (*ambassador* end  
XIIc/XVIIIc) 491 (4)  
Mullā Tarzī (*anecd w* 1025 1616) 300  
Tasallī (p) 934  
Mīrzā Qulī (p) 943 (f 13)  
Taskīn (p, XIIc XVIIIc) 934  
Tasīm, *see* M Hīshīmī Shīrīzī  
Ta'thīr (M Muhsin Isfahānī) (p  
XIIc XVIIIc) 943 (ff 78v, 90,  
91v, 98-106v)  
Tauqī Tabīzī (p, end Xc XVIc)  
943 (ff 56v, 107,  
Tawakkul Beg b Tūlak Beg al-  
Husaynī (*w* 1063 1653) 423  
Taybī Fāb (*suf sh*) 259 (417)  
Tayyīn (?) Bāmī (p) 925 (38)  
Tayyib Bihānī (*suf sh*, beg XIc/  
XVIIc) 259 (567)  
Ganj Bakhsh (*suf sh*, beg  
XIIc XVIIIc) 1224  
Thunāī, *see* Husayn Mashhadī  
Thāqīb (p, XIc XIIc) 934  
W Thomas (1885) 111  
Tikehand, *sun* Bahān (*lev*, end  
XIIc/XVIIIc) 1437  
Timūr (771-807 1370-1404) 8, 45,  
72, 85 138, 167, 168, 177 181, 247  
577 1364, 1485  
Tīpū (*nauwāb*, 1197-1213 1783-  
1799) 199, 200, 881, 882, 920,  
949, 950 978, 979, 981, 983, 1021  
1056, 1057 1058, 1060, 1096, 1145,  
1146, 1147, 1148, 1283 1475, 1506,  
1578, 1607 (1), 1626 1634, 1640,  
1650 1657, 1678, 1679, 1680 1683  
1684, 1747

Toghluq-Shāh (p *of Dihl* 720-  
725/1320-1325) 338  
Toghrul II (Saljuqide) (573-590/  
1177-1194) 465, 466 (3)  
Tristan 429  
Jufaylī (?) (p) 925 (25)  
Mullā Iughrā Mashhadī (p, *epist*,  
d ca 1078/1667) 370 371-373,  
403, 709, 929 (1), 934, 935 (5),  
945, 947, 951 (8) 952 (1)  
Abū Turāb-Beg Kāshī (p, Xc  
XVIc) 925 (14, 25), 939 (8)  
943 (f 55) 944 (f 63), 946 (5)  
Abū an-Nakhshabī (*suf sh*,  
d 245/859) 234 (11)  
Tūsi (p, d 869/1464) 923 (113),  
924 (4), 934  
(1)

U

'Ubaydu'l lah Khān 345 662  
(p) (940-946/1533-1533 (218), 1250 (f  
957



Wajdi (*p*) 934  
 Wajihu'd-Din 'Abdu'l-lah Shihāzī,  
*sun Lisānī* (*p*, d 941/1534)  
 662, 923 (55), 929 (4, 7), 934, 1758  
 Shāh 'Abdu'l-Qādir (*sun*) 1323 (3)  
 Shāh 'Abdu'l-Qādir Adarmīn  
 (*suf sh*) 1351 (2)  
 Shāh 'Abdu'l-Qādir al Hasanī  
 al Ja'farī al-Qādirī ash Shāfi'ī,  
*sun Farīd* (*suf*, w 1146/1733) 1290  
 Ahmad b Nasrī'l-lah Alawī  
 (*suf sh*, d after 983/1575) 259 (457)  
 Ahmadābādī (*suf sh*, Xc/  
 XVIc) 259 (499)  
 - 'Alawī (*suf*) 1299  
 - Gujrātī (*sun sh*, d 998/1590)  
 1343 (1)  
 — b 'Isā Suhrawardī (*moral*, w  
 ca 1037/1628) 1389  
 Pābīlī (?) (*sun sh*, VIIc/  
 XIc) 259 (80)  
 Shāh Qādūrī (*suf sh*) 1343 (1)  
 Shihāb Tajū'l-awliyā 'Abdu'l-  
 Qādir Darhamī (*suf sh*) 906  
 Mīyān Sindhī (*suf sh*, Xc/  
 XVIc) 259 (430)  
 Yahyā Dihlawī (*suf sh*, VIIc/  
 XIIIc) 259 (17)  
 Yūsuf حاد (*suf sh*  
 VIIc/XIVc) 259 (104)  
 Shāh Zinda-dil (*suf sh*, d  
 990/1582) 1257  
 Wālā Akhtar (*hero of a tale*) 366 (II)  
 Wālī (*p*) 929 (4)  
 (another ?) (*p*) 943 (f 75)  
 (*p*, Hind) 947  
 Dasht-i biyādī (*p*, d 1012/1604)  
 697, 923 (122), 934  
 Miyānkālī (*suf sh*, Xc/XVIc)  
 259 (311)  
 — M (*suf sh*, d ca 985/1577)  
 259 (379)  
 — M b Qādī zāda Ahmadābādī  
 Gujrātī (*suf sh*, d 1010/1602)  
 259 (501)  
 Shāh M b Ruhmī'l-lah Akbar  
 ābādī (*comm*, w 1151/1738) 513  
 b Mulūk-Shāh as Šiddiqī al-  
 Qādirī (*suf*) 1174  
 Wālīh, *see* 'Alī Qulī-Khān Dāgh-  
 stīnī  
 Harawī (*p*) 943 (f 63)  
 Wālīhī (*different poets with the same*  
*name* ?) 925 (11, 25, 40) 934,  
 943 (f 106v)  
 Mīr (Astrābādī, *p*, beg XIc/  
 XVIIc ?) 943 (f 13v)  
 Qumī (*p*, beg XIc/XVIIc)  
 943 (f 25v)  
 Wahyū'd-Dīn Abū 'Abdī'l-lah M  
 b Abdī'l-lah Khatīb Tabrizī  
 (*theol* w 737/1336) 997  
 Wāqif *see* Nūru'd-Dīn Patyālī  
 Wāqifī (*p*) 934

Wāqifī Mashhadī (*p*, beg XIc/  
 XVIIc) 943 (f 6)  
 Wāqārī (Waqqārī) (*p*) 934  
 Wārasta (Imām Qulī Beg) (*p* d  
 1075/1663) 923 (ff 23v, 62v, 98v,  
 103, 107v)  
 Warren-Hastings (d 1818) 1712  
 Wāsif (Mashhadī *p*, XIc/XVIIc) 934  
 Wāsīlī, *see* Imām Wudī Beg  
 Wasīlī *see* Nī matul-lah Hasanī Shī  
 lāzī  
 Wāth qī (*p*) 943 (f 97v)  
 Waysī (*p*) 934  
 R Wellesley, Marquis (d 1842)  
 177, 178, 203, 886  
 Wīsālī (*p*) 909

## X

G Xavier (*missionary*, d 1617)  
 1635-1636

## Y

Yāfi'ī, *see* 'Afīfu'd-Dīn 'Abdu'l-lah  
 b Asad  
 Yahyā (*p*) 935 (4)  
 Mīr (*polytechn*) 1621  
 Qādī (*p*) 943 (f 108)  
 b Isrāīl Munyarī (*suf sh* d  
 beg VIIc/XIVc) 259 (72)  
 Mīr Kāshī (*p*, d 1074/1664)  
 943 (f 22)  
 Khān Tālib (*p*) 923 (180)  
 Lāhijī (*p*, d 953/1546 ?)  
 923 (26), 924 (26), 929 (1),  
 943 (ff 57, 103)  
 b Ma'ād ar-Rāzī (*suf sh*, d  
 258/872) 234 (15)  
 Qādī Rūdbārī (*p*) 923 (125)  
 Shāh Shaykhu'l-Islām (*p*)  
 943 (f 105v)  
 Sibak Nishāpūrī, *sun Fattāhī*,  
*or* Khumārī, *or* Asrārī (*stylist*, d  
 852/1448) 339  
 Yalankūsh Khān Bahādūr 214  
 Ibn Yamīn, *see* Fakhrū'd-Dīn Mah  
 mūd b Yamīnī d-Dīn M  
 Abū'l Yamīn 'Abdu'r-Razzāq b M  
 Ishāq Husaynī Sūrātī (*comment*,  
*w* 1212/1798) 362  
 Yamīnu'd-Dīn Abū'l Hasan b  
 Lājīn Dihlawī, *sun Amīr Khus-*  
*raw* (*p*, d 725/1325) 259 (92),  
 306, 334, 558, 567, 569, 612 (13),  
 642, 662, 794, 923 (14, 261)  
 924 (20) 925 (25 33 35 45),  
 934, 936, 938 (3) 939 (3),  
 943 (ff 3 63v 72 100 105 106v),  
 950 (14), 1221 1265 (20)  
 Ya'qūb (Āq Qoyūnlū, *pr*) (884-896/  
 1479-1490) 611 644, 645, 662  
 923 (218), 1250 (7  
 952  
 (*p*)

Shaykh Ya'qūb (*son of Ganj-i Sha-*  
kar) (*suf sh*, VIIc/XIIc) 259 (26)  
b S 'Alī (*comm*, d 931/1525) 539  
Charkhī, *see* Ya'qūb b 'Uth-

mān

Kashmīrī (*p*) 943 (f 9)

b Khwāja b Khwājagī (*suf*  
*sh*, beg IXc/XVc) 259 (137)

Abū Nahrjūrī (*suf sh*, d 330/  
939) 234 (55)

Abū as Sūsī (*suf sh*, IVc/Xc)  
234 (54)

b 'Uthmān b Mahmūd b M  
al-Ghaznawī al Charkhī (*theol*,  
d 838/1435) 957, 1082

Mīr Ya'qūbī Qumī (*p*) 943 (f 7)

Yāqūt, Jamālū'd Dīn Abū Dharr,  
al-Musta'shimī (*calligr*, d 698/  
1298) 1623 (3)

Khān Habashī 213 215

Yār 'Alī (*p*) 923 (253)

'Alī Tabīb (*p*) 923 (229)

M Jadīd Badakhshī Tālqānī  
(*suf*, w 1031/1622) 1268

M (b) Khudādād Samarqandī  
(*theol*, Xc/XVc) 973

Yāsīn Mūsā (b) Burhān (*suf*, beg  
Xc/XVc) 1323 (5)

Yazdagard III (*Sasanide prince*,  
632-651 AD) 421

Abū Yazīd al Bistāmī (*suf sh*, d  
261/875) 234 (16)

Abū b 'Imād b Abī Yazīd  
Lutfu'l-lah (*gram*) 1448

Mīrzā Yūl Qulī-Beg Shāmlū, *sur*  
Anīsī (*p*, d 1014/1605) 924 (23),  
925 (44)

Yūsuf (*three different poets*?) 925  
(18), 926 (4), 934

b 'Abdī'l-lah Tamīmī Ansārī  
(*suf sh* Xc/XVc) 259 (409)

'Alī-Khān b Ghulām 'Alī  
(*hist*, w 1173/1759) 45, 205

Bangālī (*suf sh*) 259 (396)

Beg Kūsa Qarābāghī (*p*)  
943 (f 60v)

Beg b Bābā Sulaymān Ustājīlū  
(*p*) 923 (245)

Bud'h of Irich (*suf sh*, d 834/  
1431) 259 (160) 1165

Gadā (*p*, w 795/1392) 592

Hamadānī (*suf sh*) 265

b al-Husayn ar Rāzī (*suf sh*,  
d ca 304/916) 234 (39)

Khān Galīm Pūsh (*travel*, w  
1259/1843) 289

Lang b Dā'ūd Multānī (*suf*  
*sh*, Xc/XVc) 259 (464)

b M b Yūsuf Harātī, *sur*

Yūsufī (*med*, d middle Xc/  
XVc) 349, 1543, 1544

Shāh Multānī (*suf sh*, VIc/  
XIIc) 259 (1)

Qādirī (*suf sh*) 259 (404)

Yūsufī, *see* Yūsuf b M Harātī  
(*p*, beg XIIIc/XIXc) 881

## Z

Zafar-Khān (*p*) 943 (f 53v)

Ahsanu'l-lah (*p*, d 1073-  
1083/1663-1672) 780, 934

Hasan b Fīrūz Shāh  
(*prince*, d 773/1372) 338

Zāhid (*two different poets*?)  
925 (35), 943 (ff 93, 108v)

b Shāh Bud'h b Hamīz (?) b

Jalāl (*suf sh*, Xc/XVc) 259 (289)

Zahīru'd-Dīn 'Abdu'l-lah Shu-  
furwa (*p*, VIc/XIIc) 465

Abū'l-Fadl Tāhīr b M Fāryābī  
(*p*, d 598/1201) 463, 794, 802,  
923 (23), 925 (38), 927 (34), 934, 1142

'Isā (*son of Ahmad i-Jām*) (*suf*  
*sh*, VIc/XIIc) 245

Murghīnānī (*theol*) 1024 (36)

Zahīr-i-Fāryābī, *see* Zahīru'd Dīn  
Abū'l-Fadl

Zāhiru'l-lah b 'Umar Mandūwalī  
(*suf sh*, Xc/XVc) 259 (372)

Zahīr b Mahmūd b Mas'ūd al-  
'Alawī (*gramm*) 401 (2), 1458

Zahīrī (*p*) 923 (65)

Zakariyā (*murīd i 'Abdu'r-Razzāq*)  
(*suf sh*, beg XIc/XVIIc) 259 (384)

Zakī Hamadānī (*p*, d 1021 or 1030/  
1612 or 1620) 925 (35)

Lārī (*p*) 943 (f 90)

Zamānā (*p*) 943 (f 16)

i-Naqqāsh Ardīstānī (*p*, XIc/  
XVIIc) 943 (f 53)

i-Zarkash Isfahānī (*p*, XIc/  
XVIIc) 943 (f 101)

Mīr Zamānī (*p*, XIc/XVIIc)  
943 (f 19v)

Yazdī (*p*, beg XIc/XVIIc)  
943 (f 54v)

Zaqūm, Pādshāh (*hero of a tale*) 330,  
928 (3)

Zārī (*p*) 929 (4) 944 (f 29v)

Zarū (*hero of a tale*) 911

Zarqūm, *see* Zaqūm

Zarrīn Dast, *see* Abū Rūh M b  
Mansūr al-Jujānī

Abū Zayd Ahmad b Sahl Balkhī  
(*geogr*, w 748/1348) 280

Zaynu'l-'Ābidīn (*p*) of Kashmīr,  
826-877/1423-1472) 1539

Qādī (*p*) 744

Mūsawī b Radī Shūsī  
tarī, *sur* Karīm, or Karīmī 103v-108v)

beg XIIIc/XIXc) 882  
*see* Zaynu'l-Dīn M b Fath-  
i-lah Qazwīnī

Zayn Badī 'Arabī ( <i>suf</i> , <i>w</i> 769/1768)	1205	zīb) <i>sun</i> Makhfī ( <i>p</i> , <i>d</i> 1114/1703)	824, 935 (1, 4), 944 (f 4v)
Zaynu'd Dīn ( <i>suf sh</i> , <i>Xc</i> /XVIc)	260	Zinatī ( <i>p</i> )	943 (f 102)
Abū Bakr Tāibādī ( <i>suf sh</i> , <i>d</i> 791/1389)	245	Zinda-dīl, <i>see</i> Wajīhu'd-Dīn	
Dā'ūd ( <i>b</i> ) Husayn Shīrāzī ( <i>suf sh</i> , <i>d</i> 771/1370)	285 (3)	Zinda Hājī Majdhūb حادشبا ( <i>suf sh</i> , <i>beg</i> XIc /XVIIc)	259 (547)
Iṣma'īl b Hasan ( <i>or</i> Husayn) b M b Ahmad, Abū Ibrāhīm, al-Husaynī al-Jurjānī ( <i>med</i> , <i>d</i> ca 535/1141)	1530, 1532, 1533	Ziyad b Ilyās, Zahīru'd Dīn Abū'l Ma'ālī ( <i>theol</i> , <i>Vc</i> -VIc /XIc -XIIc)	1037 (130)
b Munawwar ( <i>suf sh</i> , <i>d</i> 1005/1597)	259 (461)	Zuhūru'd Dīn Mahmūd b Jalāl ( <i>suf sh</i> , <i>d</i> 996/1588)	259 (423)
b Qādī Mahmūd ( <i>theol</i> , <i>Xc</i> /XVIc)	1140	Zuhūr Hājī Hāmid ( <i>suf sh</i> , <i>d</i> 930/1324)	259 (243)
Sanjarī ( <i>p</i> )	927 (15)	Zuhūrī, <i>see</i> Nūru'd-Dīn M Turshīzī	
Tāibādī ( <i>suf sh</i> )	259 (220)	Zulālī Khwānsārī ( <i>p</i> , <i>d</i> 1024-1025 1615-1616) 709-710, 943 (ff 15v 63), 944 (t 10)	
Zaytūn ( <i>daughter of</i> Chandal Shāh) ( <i>heroine of a tale</i> )	332	Zūrāwāi Sing'h ( <i>tr</i> Sansk, <i>beg</i> XIIIc /XIXc)	1712
Zību'n Nisā ( <i>daughter of</i> Auang			

W  
X  
Qu.

Walīyu'd Dīn Abū 'Abdīl lā  
b Abdīl-lah Khatīb Tabrī,  
(*theol w* 737/1336)  
Wāqif *see* Nūru'd-Dīn Patyālī  
Wāqifī (*p*)



## INDEX II

### Titles of Works

#### A

- Ab i zindagi (*to Sanskrit*, XIc / XVIIc) 1707  
 (Risāla dai biyān-i Abdāl) (*suf*) 1353  
 Abdālīya (*p*, by Zuhurī, q v) 925 (42), 926 (1)  
 (Risāla-i abnāth) (*elementary encyclopædia*) 970 (1)  
 Abwābu'l-jinān (*ethics*, XIc / XVIIc) 803, 1395-1396, 1774, 1775  
 Abyāt i-tahajjī-i Latīfī (*p*) 569  
 Ādāb i-'Ālamgīrī (*docum*, 1115/1704) 378-379  
 Dar ādāb i dastār bastan-i ān Had-rat (*theol*) 1014 (2)  
 Ādābu'dh-dhikr (*suf*, 1097/1686) 1280  
   'i harb wa sh-shujā'at (*militar-y art*, VIIc XIIIc) 1608  
 Risāla dai biyān-i-Ādāb i-hibās i Hadrat i Sayyidī'l-bashai, *see* Dastū i f'ā'idu n nūr  
   'i mulūk, wa kitāyatu'l mam-lūk, *see* Ādābu'l-harb wa'sh shujā'at  
   'i mu'idīn (*suf*, VIc / XIIc) 1230  
 Tarjuma i- (813/1410) 1230  
   (*another*) (*suf*, beg XIc / XVIIc) 1265 (4)  
 Risāla dar Ādāb-i namāz i shab (*theol*, end XIc / XVIIc) 1118 (5)  
 Adātu'l fudalā (*lev*, ca 822/1419) 1413  
 Ādhai u Samandar (*p*, beg XIc / XVIIc) 709 (6), 710 (2)  
 Adhva-i Timurtāshī (*theol*) 1024 (4)  
 Adhva-i Za'farānī (*theol*) 1024 (5)  
 Risāla i adhkār (*suf*) 1298 (2)  
 (Risāla dar ) 1323 (2)  
 Muntakhab i u ad'iya (*theol*, 1079/1668) 1118 (6)  
   -i-khānwāda-i Ch shuyya (*suf*, beg IXc / XVc) 1221 (3)  
 Risālatu'l- wa'l murāqabat (*suf*, beg XIc / XVIIc) 1265 (40)  
   i Qādirīyya (*suf*, Xc / XVIc) 1261  
 (Majmū'a-i ad'iya) (*magic*) 1528  
 Risāla dar 'adl (*ethics*, end IXc / XVc) 1250 (7)  
 (Risāla i-Afghāniyya) (*suf* end XIIc / XVIIIc) 1295  
 Afsāna-i diwāna (*suf*, beg XIc / XVIIc) 1265 (19)  
 Afsūn i M Shih Sharafu'd-Dīn i Yahyā Munyārī (*magic*, Hind) 1779 (2)  
 Agai-u Gul, qissa i, *see* Qissa-i Agar u Gul  
 Ahādīth dai bāb i ma'kūl wa mash rūb (*theol*, 1202 1788) 1021 (1)  
 (Risāla i i Ridā) (*theol*, 1078 1668) 1118 (7)  
 Āhang i-bulbul, *see* Dīb-i-cha i Mī'yirū'l idrāk  
 Ahkām (*suf* ?) 648  
 (Risāla dai i daijāt) (*astrol*, before the end of Xc / XVIc) 1492 (1)  
 Risāla dar i ikhtilājāt i a dī (*physiognomy*) 1523-1524  
   i mudariisān 1746  
   'n nīswān (*theol*) 1024 (2)  
   i Qur'ān (*theol*, IVc Xc) 1037 (95)  
   (*another*) (*theol*, IXc Xc) 1037 (114)  
 (Risāla dai i sayd) (*theol*) 1042  
   's sibyan (*theol*) 1024 (1)  
 Ahsanu'l qisas (*ethics*) 1401 (2)  
 (Ahwāl i Alī-Wirdī Khān) (*biogr*) 1177/1763) 205  
   i Hindūstān (*hist*) (*extract from the Āin i Akbarī*, q v) 134  
   i mīrīt-i Mustaqarru'l Khilī fat (*topography*) 288  
 (Majmū'a dai i Marātha) (*hist*) 198  
 (Risāla i i Paṅghāmbai) (*theol*, 941/1534) 996  
 Āin i-Akbarī (*hist*, before 1011' 1602) 127-134, 721  
 Āin-i-'Ālam Shāhī, *see* Shāh 'Ālam nāma  
 Āina i Iskandarī, *see* Sikandarī nāma (by Khusrāw)  
   i rāz (by Munīr) (*p* XIc / XVIIc) 366 744  
   (by Wādih) (*p* 1078, 1668) 834 (6)  
   -i-Sikandarī (*med*) 1596  
 'Ajī'ibu'l lughāt (*gram*) 1468 (2)  
   'i makhluqāt (*cosmography*) 606  
 Risālatu l 'ajība (*anecd*) 1750  
   i gharība, *see* Fathīya i 'ib 1133 a

- A'jubatu'l-fiqh** (*theol*) 1024 (6)  
     'l-*ishq* wāqī'atu'l-fisq (*suf*,  
     beg XIc XVIIc) 1265 (24)  
**Akbar-nāma** (*hist*, 1010/1602)  
     122-126, 127  
     (Dhavlī) 122  
     (*another*) (p, 1260/1844) 889  
**Akhbārū'l-akhvār fī asrārī'l-abrār**  
     (*haqol*, 1028/1619) 258, 1214  
     'l-*awhiyā* min *lisānī'l-asfiyā*  
     (*haqol*, XIc /XVIIc) 273,  
     1294, 1295  
     i-Dīrāb (*romance*) 321  
     -i *hasīna* dar *akhbārī* i-Madīna  
     (*topogr*) 281  
     (Kitāb i *akhilāq*) 1394  
**Mathnawī dar** (p) 912  
     (Risāla dar) 1402, *another* 1406  
**Akhilāqu'l-ashraf** (*ethics*, 751/1351)  
     1379  
     i *humāyūn* (*ethics*, 912/1507) 1387  
     -i *Jalālī* (*ethics*, IXc /XVc)  
         923 (256, 258), 1382-1384  
     -i *Muhsinī* (*ethics*, end IXc /  
     XVc) 1386  
     i *Nāsirī* (*ethics*, VIIc /XIIc)  
         912 1372-1378  
     i *siyar pādshāhān* (*politics*,  
     1055/1645) 1391  
**Kitābu'l-'Alāī**, see *Hikmat* i-'Alāī  
**'Ālam-āīā-i-'Abbāsī**, see *Ta'rīkh*  
     i *Ālam āīā*  
**Bivān alīmāt ikhūrī'z zamān** (*es*  
     *chatol* Aī) 1722 (1)  
**'Ālamgīr-nāma** (*hist*, 1078/1668)  
     160, 198 (2) (*ext*)  
**Alfāzu'l-adwīya** (*med* 1038/1629) 1555  
**Al-alfīya** va (*gram*, VIIc /XIIc) 1449  
     *Sharh-i-* 1449  
**'Ālmu'l-muta'allim** (*theol*) 1024 (28)  
**Alqūb i Shujā'u'd-Dawla** 401 (3)  
**'Amal-i-Ṣālih** (*hist*, 1070/1660)  
     152-154  
**Shah i Amālī** (*theol*, XIc /XVIIc)  
     (*cf also* *Bad'u'l-amālī*) 1051 (2), 1074  
**Amīr-nāma** (*biogr*, 1240/1824) 217  
**Anbivā nāma** (p, end VIIc /  
     XIIIc) 1754  
**Anīsu'l-ghurabā** (*suf*) 1212-1213  
     'l *murīdīn* wa *shamsu'l-majālis* 234  
     'sh *shu'arū* (*prosody*) 1481  
     't *tālibīn* wa wa *datu's-sālikīn*  
     (*haqol*, VIIc /XIVc) 244  
     'l *urafā*, see *Anīsu'l-ghurabā*  
     'l *ushshāq* (*poetics* VIIc /  
     XIVc) 337, 788  
**Anvār-nāma** (p 1174/1761) 872  
**Anwār-i-Suhaylī** (*tales* before  
     910/1505) 290-291  
**Kitābu'l-'aqā'id** (*theol*, IXc /  
     XVc ?) 1070  
     (Kitāb i) (*theol*) 1091  
     (Mathnawī dar) (p) 919  
     (Risāla-i-) (*theol*) 1090 (4)  
**'Aqā'id** i ahl-i *sunnat* (*theol*) 1097  
     i-Akbarī, see *Kitāb i-'aqā'id*  
     i-Jāmī (*theol*, IXc /XVc)  
         1755-1756  
     (-i *manzūm*) (*theol* p) 1768  
     's *Sūfiyā* (*suf*, 1036/1627) 1269  
**Al-**  
     's *sunniyya* (*theol*, Aī)  
         1723 (6)  
**Al-'Aqīdatu'l-Hāfizīyat** at (*theol*,  
     VIIc /XIIIc) 1037 (165)  
     'l-*muslumīn* fī *wusūl*'d *dīn*  
     (*theol*) 1095  
**Aqwāl i-Wāsitī**, see *Tarjuma-i-aqwāl-*  
     i *Wāsitī*  
     (Risāla i *a'rās*) (end XIIc /XVIIIc)  
         1633  
     (Arba'in i *manzūm*) (p) 897  
     'Arīda i Pī M Mūsā (beg XIc /  
     XVIIc) 1142 (6)  
     (Risāla dar 'arūd-i Fārsī) (*prosody*) 1483  
     'Arūs i 'rīfān (*suf*, 1117/1705) 1283-1284  
**Āsāmī-i-chahārdah Ma'sūm** 925 (4)  
**Āsāsu'l-fadl** (*honorics*) 409  
     i *islām* (p, 1064/1654) 757  
     'l *musallī* (*theol*) 1092  
**Kitābu'l-asbāb** (*med*) 1580  
     wa 'ilāmāt (*med*, VIc /XIIc) 1567  
     *Sharh* i (827/1424) 1567  
     'n-*najāt* (p) 922  
**Ashāb i Kahf**, *qissa-i*, see *Qissa i*  
     *ashāb i Kahf*  
     (Ash'ār-i-'Abd i-Nabī) (XIc /  
     XVIIc) 772  
     (i *Mukhlis*) (*Hand*) 1740  
     (-i *Pashtū*) 1734 (5)  
     (i *Radī Dānish*) (p, XIc /  
     XVIIc) 773  
**Ashharu'l-lughāt** (*lex*, 1082/1671) 1433  
**Ashu'atu'l-lama'āt fī sharhī'l-Mish**  
     *kāt* (*theol* 1019-1025/1610-1616)  
         997-1001  
**Tarjuma i Jamū Ashmīd'h Parb**  
     (*from* *Mahābhārata*, q v) 1714 (2)  
**Sharhu'l-asmā'i'l-husnā** (*theol*  
     IVc /Xc) 1037 (114)  
     (*Sharh* i -i) (*theol*, XIc /  
     XVIIc) 1081  
     (*Sharh* i -i) (*theol*) 1079,  
         *another* 1083  
     (Risāla i- -i *Khudā*) (*theol*) 1080  
     -i *sī juz*-'i *Qur'ān* (*theol*) 983 (3)  
**Asmāru'l-asrār** (*suf*, beg IXc /  
     XVc) 1219 (3), 1220  
     *Asnāu'l-mafākhir* fī *manāqib*'sh  
     *shaykh 'Abdī'l-Qādir* (*biogr*,  
     VIIc /XIVc) 742  
**Kitābu'l-asrār** (*theol*, Vc /XIc)  
     1037 (118)  
**Kitābu'l** fī *imāmāt*'l *a'immat-*  
     *l-athār* (*theol*) 1125  
     *Tarjuma-i-* (XIIc /  
     XVIIIc ?) 1125  
     'l *ma'ānī* (p, end XIc  
     XVIIc) 795

- Asiāru'l mash'ikh (*suf*) 1337  
 Asrār-nāma (by 'Attār) (*p* *ca*  
 beg VIIc /XIIc) 477 (6)  
 478 (2), 479 (3), 484  
 Intikhāb-i-  
 (asci to Ansārī) 234  
 ('n-nikāh) (*med*) 1597 (4)  
 Ar-risālat fī 's sa'āt (*theol*, 41) 1722 (2)  
 't tawhīd fī maqūmāt-i-sh-  
 shaykh Abī Sa'īd (*hagiol* \ Ic  
 XIIc) 426  
 (Risāla dar astrulāb) (*astron* *ca*  
 beg XIc /XVIIc) 1494 (3)  
 Asūl-i wa aṭṭha (*theol*) 1024 (3)  
 Ātashkada (*biogr*, 1193/1779) 245  
 Āthār-i Ahmadī (*hist*, Xc -XIc  
 XVIc -XVIIc) 69  
 Āthāru s san'īd (*biogr*) 648  
 'Atiyā i kubrā (*rhetoric*, XIIc  
 XVIIIc) 394  
 Al-'awāmilu l mi'at see Mi'at āmil  
 Al- i'n nahw, see Mi'at āmil  
 'Awārifu'l ma'ārif (*suf*, beg  
 VIIc XIIc) 1199  
 Awā'id i Ghauthiyā (*suf*, Xc  
 XVIc) 1252  
 Awsāfu'l ashrāf (*suf* \ IIc XIIc) 1182  
 (Risāla dar awzān) (Xc XVIc) 1548  
 (Risāla i- wa mī'ān) (*gram*) 1463  
 'Aynu'l 'ilm (*theol*) 1161  
 'l ma ānī (*suf*, *ca* 997/1589) 1259  
 'l Mulkī 338  
 Kitābul aysāghūjī (*logic*, VIIc  
 XIIIc) 1408 (3)  
 Shachu'l (VIIIc /XIVc) 1408 (1)  
 Az'hāru'l afkār i jawāhir-i lahju  
 (*mineralogy* 640/1242) 1616

## B

- (Bāb fī ghushl-i-janābat) (*theol*  
 A1) 1725 (5)  
 -i lahn (*theol*) 985 (2)  
 Bābu's salāt wa'z zakāt (*theol*, A1) 1725 (4)  
 Bābur-nāma, see Tuzuk i Bāburī  
 Bad'u'l amālī (*Qasīda theol* A1  
 end VIc /XIIc) 1074  
 Al Badā'ir' (*theol*, VIc /XIIc) 1037 (153)  
 'l funūn (*mathem*, 1074/1664) 1497  
 'l inshā (*poet*, 940/1534) 349, 1543  
 Bāgh-i Iram (*p*, beg Xc /XVIc) 644  
 Bahār, Bahār-i-tān, etc, see Bihār,  
 Bihār-i-tān, etc  
 Bahru'l haqīq (*comm* on the  
 Tawhīdāt i Aynu'l qudūr, beg  
 XIc /XVIIc) 1168  
 l-hayāt (*suf*) 1296  
 l la'ālī (*theol*) 326  
 l ma ānī (*suf* 825/1422) 1234-1237

- Bahru'l manāfi' (*med* end XIIc /  
 XVIIIc) 1579  
 i-mawwāj (*theol* IXc XVc) 958  
 'n najāt, see Tarjuma-i Kāshī  
 K hand  
 's sa'adat (*suf*, beg IXc  
 XVc) 1216-1217  
 Bahrām-Gūr, qissa-i, see Qissa-i-  
 Bahrām Gūr  
 (Risāla-i-bāng i namāz) (*theol*) 1141 (1)  
 Bai'āhīn i qātī'a (*theol* 994/1586) 1129  
 Risāla i barāzikh (*suf* beg IXc  
 XVc) 1239 (16), another 1239 (37)  
 Basātinu'l lughat (*comment* on Mak  
 tūbāt i 'Allāmī) 355  
 Bawāliq (*suf*) 1327 (1)  
 Bayān see Bivān  
 Bāz-nāma (*falconry*, Xc XVIc) 1607 (1)  
 (another) 1607 (4)  
 i Jahāngirī (*falconry*) 926 (25) (*extr*)  
 Sharh i-bāzū-band i Amīru'l-  
 Mu'minīn (*mag*) 1349 (5)  
 Bhagawāt Gītī (*p*) 917  
 Purān 1706  
 Tarjuma i (ti Sanskṛ) 1706  
 Bidāyat (*suf* 2, end IXc XVc) 648  
 'l-rshād (fī l ādāb wa l i'tiqād)  
 (*theol* *ca* 1126/1714) 1087-1088  
 Bihār i 'ajam (*lex*, 1169/1749) 1437  
 Muntakhab i (*lex*,  
 1182/1768) 1437  
 Bihāru'l anwār (*theol*, XIc /XVIIc) 1120 (2), 1121, 1122  
 Bihār i dānish (*tales* 1061/1651) 302-303, 1592 (3) (*extr*)  
 i dilhī (*p*, XIIc /XVIIIc) 878  
 Bihār-i-tān (*anecd* 892/1487) 612 (3), 638, 639  
 (Tarjuma i dū hadīth dar bihāsh t u  
 dūzakh) (*theol*, 1100/1689) 1118 (3)  
 Bīsar-nāma (*p*, *ca* beg VIIc  
 XIIc) 477 (12)  
 Bīst bāb dar ma'rīat i astrulāb  
 (*astron*, VIIc XIIIc) 1484, 1494 (3)  
 Bivān i haqā i q i ahwāl-i Sayyidu l  
 mursalīn (*p*, end IXc XVc) 648  
 i hiwās (*suf* beg IXc /XVc) 1239 (35), 1240 (4)  
 Bulbul nāma (*p*, *ca* beg VIIc  
 XIIc) 477 (14)  
 Bulūqī'ā (Qissat), see Qissat  
 Bulūqīyā  
 Bur'u's sā'at (*med*, A1, IVc /Xc) 1552, 1600 (*extr*)  
 (beg XIc /  
 XVIIc) 1552  
 Qasīda i Burda (*p*, Ar, VIIc /  
 XIIc) 989 990 991  
 Sharh i Qasīda i (*theol*, 921/  
 1515) 989 (2), 990, another 991  
 (Tarjuma-i Qasīda-i) 989 (1)

- Burhānu'l-īmān** (fī istilāhāt ahl'l-'irfān) (*lex*) 1419  
 i qāṭi' (*lex*, 1062/1652) 1426-1430, 1434  
**(Risāla dar burūj)** (*astrol*) 1492 (3)  
**Al-Bustān** (*theol*, IVc/Xc) 1037 (110)  
**Būstān** (by Sa dī) (*p*, 655/1257) 529-531, 602, 758, 923 (7) (*erh*), 926 (13) (*erh*)  
 -i-Khiyāl (*anecd*, 1155-1169 1742-1756) 305  
 's siyāhat (*suf encycl*, XIIIc/XIXc) 215, 1239  
**But khāna** (*biogr*, 1021 1613) 364

## C

- Chach-nāma** (*hist*) 184  
**Kitāb i Chagminī**, see **Al mulakh-khas fī'l hay'at**  
**Chahār bāgh** (*epist* end Xc/XVlc) 351  
**Risāla i barādarīn** (*suf*, beg XIc/XVIIc) 1265 (2)  
 unsur (*orn pr*, beg XIIc/XVIIc) 387-389  
**Sharh i chahārdah hadīth** (*theol*, end XIc/XVIIc) 1119 (1)  
**Risāla i khānwād i** (*suf*) 1347 (2)  
**Chaman afrūz** see **Irshādu i alā'** at  
 u anjuman (*p*, XIIc/XVIIc) 861 (3), 862 (3)  
 namā (*orn pr*, 1088/1678) 924 (39) (*erh*)  
**Ch'ir darwīsh**, see **Qissa-i chāi dar wīsh**  
**Chihil hadīth** (*theol*) 1019, another 1090 (1) (*fragm*)  
**Chil nāmūs**, see **Nāmūs i akbar**  
**Chirāgh-i hidāyat** (*lex*, end XIc/XVIIc) 1435  
**(Risāla i chūb i chīnī)** (*med*, 934/1528) 1542

## D

- Dabistān i madhāhib** (*theol*, ca 1063/1653) 1134  
**Dābita i imthāl i rāh raftan i suwā rī** (*Tīpū's archive*) 1645  
**Dād i-sukhan** (*poetics*, XIc/XVIIc) 393  
**Dāfi u'l mulhūdīn** (*suf*) 1317  
**Dah majlis** (*theol*) 1106  
 -nāma (*p*, VIIc/XIVc) 583 (7)  
 (*p*, by Ibn 'Imād) 598  
 qā'ida see **Risāla i-'Alī Hama dānī**  
**Risāla i dā'ira**, see **Kashfu'l-asīār**  
**Dalā'ilu'l-baul** (*med*, 942/1536) 1543 (5)

- Dalā'ilu'l-khayrāt** (*theol* IXc/XVc) 994  
**Sharh i** (*theol*) 994  
 n nabd (*med*, 942/1536) 1543 (4)  
**Dalilu'l-'ashūqīn** (*suf* end VIIc/XVc) 1204  
 'l mutahayyirīn (*suf*) 279  
**Dānish-nāma i-'Alā'** see **Hikmat-i-'Alā'**  
 i jahān (*encycl* VIIc/VIIIc/XIIIc-XIVc) 1363  
**Daqā'iqu'l-hiqā'iq** (*suf* ca 700, 1299) 1187  
 (*theol*, 4) 1723 (8)  
**Dāru'l khuld** (*epist*) 415  
**Darwīsh nāma** 260  
**Dāstān i ahwāl i hawā'iyyān** (-i Halāt i Isā wa dhikr-i-manāqib i-'shān) (*Christ theol*, 1608) 1636  
 i aql u dil (*suf*) 1325 (4)  
 i bāgh (*p* XIc/XVIIc) 721 (4)  
 i Bakhtyār pusar i pādshāh i-Nīmūz (*p*, 1019/1610) 701  
 i-gunjshk wa La'l-Pa'i (*tal* 1144 1731) 304  
 -i kūh kūftan-i Farhād (*p* XIc/XVIIc) 721 (5)  
**Dastūru'l-'amal** (*docum* ca 1126 1714) 381  
 (*suf* beg XIc/XVIIc) 1283-1284  
 i fā'idu'n nūr (*theol*, XIc/XVIIc) 1004-1005  
 'l ilāj (*med* Xc/XVlc) 1545  
**Muqaddima i** (*med* Xc/XVlc) 1545-1546  
 'l-mubtadā, see **Kitāb i jadwālī**  
 l mubtadā (*gram*) 1466  
 'l musallīn (*theol*) 1050  
 -nām i (*ethics, epist*, 1202/1788) 1398  
 'n nazm (*prosody*, 1140/1728) 1482  
 i-shigarf (*epist*) 406-407  
 'l-utabbī see **Ikhtiyā'āt-i Qāsimī**  
 'l wuzaiā (*biogr*, 915/1509) 212  
**Dauhatu's sanā'i** (*logoq*, end XIc or beg XIc/XVIIc-XVIIc) 377  
**(Risāla i-dawābit)** (*Tīpū's archive*) 1644 (1, 3)  
 'i ahkām (*theol*) 1024 (27)  
**(Muntakhab i** i Sultānī) (*Tīpū's archive*) 1642  
**Devalok hajati** 1711  
**Dhakhira** (*theol*) 1024 (20)  
 -i-Khwārazmshāhī (*med*, 504/1111) 1530-1531  
**Dhakhīratu'l-khawānīn** 215  
 'l mulūk (*ethics*, VIIc/XIVc) 1380  
**Dharrā wa khūrshīd** (*p*, beg XIc/XVIIc) 709 (5) 710 (3)  
**Risāla i-dhauqiyya** (*suf*, beg IXc/XVc) 1239 (20)

Risāla-i-dhauqiy vāt (*suḡ*, beg IXc/XVc) 1239 (31)  
**Dhikr** i ahwāl i salātin i-Hindūstān (*hist*, beg XIc/XVIIc) (*extract from the Tabaqāt i Akbar shāhī*, α v) 117  
 (— i-sayar-i-sālihān) (*suḡ*) 1354  
**Dibācha** i Gulzār-i-Ibrāhīm, *see* Gulzār-i-Ibrāhīm  
 i-Khwān i-Khalīl *see* Khwān-i-Khalīl  
 i-Mi'yānu'l-idārk (*on p*, XIc/XVIIc) 371 (I)  
 i-Nauras (*on p*, beg XIc/XVIIc) 356 (I) 357 (I) 358 (I), 62, 924 (4) (*err*)  
 Dīda i-bīdār (*p*, 990 1582) 729 (1), 731 (1)  
 (Risāla i dīniyya) (*theol*, end XIc/XVIIc) 1118 (10)  
**Diw nāma** (*astrol*) 1585  
**Diwān** i-'Abd i Nabī (XIc/XVIIc) 77  
 i-'Abdu'l Wāsī Tabalī (beg VIc/XIIc) 448  
 i-'Abjadī (XIc/XVIIc) 873  
 i-'Adham (XIc/XVIIc) 753  
 i-'Ādhari (IXc/XVc) 606  
 i-Ahlī *see* Kulliyāt i-Ahlī Shīrāzī  
 i-'Ahmad i Jām (VIc/XIIc) 245, 436  
 i-'Ahsan (XIc/XVIIc) 780  
 i-'Ālī (beg XIIc/XVIIIc) 826 (2) 827  
 i-'Alī b Abī Tālib 1103-1104  
**Sharh** i 890/1485) 1103-1104  
 i Anwarī (*p* VIc/XIIc) 450-454, 455, 925 (19) (*err*)  
**Sharh** i (XIc/XVIIc) 455  
 i Arshī (*p*, XIc/XVIIc) 791 (1-8), 792  
 i Arslān (Xc/XVIc) 678  
 i-'Āsāfī (beg Xc/XVIc) 647  
 i-'Āshuq (XIc/XVIIIc) 868  
 i-Ashraf (end XIc/XVIIc) 797  
 i-'Asir (XIc/XVIIc) 737-740  
 i Attār (*p*, *ca* beg VIc/XIIc) 477 (1) 487  
 i-'Aẓīm (end XIc/XVIIc) 822 (1, 2, 5)  
 i Badr i Chāch (VIIIc/XIVc) 575  
 i Bahjat (1212/1797) 884  
 i-Bahlūl (Xc/XVIc) 673  
 i-Bahrām *see* Hasht Bihsht  
 i-Bāqir (beg XIc/XVIIc) 725  
 i-Bīdīl (beg XIc/XVIIIc) 836-840  
 i-Brahmān (XIc/XVIIc) 762-763  
 i-Damīnī (Xc/XVIc) 689  
 i-Faqīr (XIc/XVIIc) 864-865  
 i-'Abū'l-Faraj Rūnī (Vc/XIc) 431-432  
 i-Fasīhī (beg XIc/XVIIc) 735

**Diwān** i-Faydī (beg XIc/XVIIc) 692-693  
**Dībācha** i  
 i-Fighānī (beg Xc/XVIc) 694  
 645-646, 924 (14) (*err*)  
 i-Fitrat (end XIc/XVIIc) 806-807  
 i Ghanī (XIc/XVIIc) 774-776  
 i-Fudūlī (*work* Xc/XVIc) 1731  
 i Gh /ālī (Xc/XVIc) 674  
 i Hāfiz (VIIIc/XIVc) 587-591  
**Dībācha**-i- (*by* M Gulān dīm) 587, 590, 591, 924 (3)  
 i Hālī (XIc/XVIIc) 789  
 i Hasan (end XIc/XVIIc beg XIc/XVIIIc) 800  
 i-Hasan Dihlīwī (beg XIc/XIVc) 572-573  
 i Hāshim (XIc/XVIIc) 747  
 i-Haydar (Xc/XVIc) 665-666, 1760  
 i Ha'īn (*p*, XIc/XVIIc) 861 (1, 2, 5-8) 862 (8-9)  
 i Hujrī (XIc/XVIIIc) 867  
 i Hudālī (Xc/XVIc) 657-658  
 i Humāyūn (IXc/XVc) 642  
 i-'Imād Faqīh (VIIIc/XIVc) 583 (2, 4)  
 i Imāmī (VIIc/XIIIc) 489  
 i In'qī (VIIc/XIIIc) 522-523  
 i I-shqī (1154/1741) 853  
 i Jalālū d Dīn Rūmī, *see* Diwān i Shams i Tabrīzī  
 i Jalālī 890  
 i Jamālī (end IXc/XVc) 648 (6, 22)  
 i Jāmī (*the earlier collection*) 625-626  
 (I) (884/1480) 612 (25) 625 627  
 (II) (894/1489) 612 (26)  
 (III) (896/1491) 612 (27) 628  
 (Dībācha i Diwān hū i Jāmī) 612 (24)  
 i Jamshīd Qutb Shāh (beg Xc/XVIc) 925 (27) (*err*)  
 i Kalīm (XIc/XVIIc) 754-756  
 i Kamāl i Isfahānī (beg VIIc/XIIIc) 488  
 i-Kamāl i-Khujandī (VIIIc/XIVc) 596-597  
 i-Kāmran (Xc/XVIc) 668  
 i-Khālis (beg XIIc/XVIIIc) 828  
 i-Khāmush (beg XIIc/XIXc) 887  
 i Khāqānī (VIc/XIIc) 456-458, 459, 925 (46) (*err*), 1142 (9) (*err*)  
 (Sharh i- beg Xc/XVIc) 459-460  
 i Khusraw (III) (702/1303) 569-571  
 i-Kiht n (*or* Kihtārī) 898  
 i Kūrāmī (end XIc/XVIIc) 804  
 i-L'īmī 782 (*err*)

Dīwān-i Lisīnī (Xc /XVIc )	662, 1758
i Maghrībī (VIIc /XIVc )	599-600
-i Mahmūd	894-895
-i Majdhūb (1063/1053)	793
-i Makhfī (beg XIc /end XVIIc )	824
-i Malik Qumī (beg XIc /XVIIc )	715
-i Marwī (Xc /XVIc )	682
-i Masī'ī (XIc /XVIIc )	1763
-i Mas'ūd-i Bak (VIIc /XIVc )	595
-i Mas'ūd-i Sa'd-i Salmān (beg XIc /XIIc )	435
— i Mawlānā Rūmī, <i>see</i> Dīwān	
i Shams-i Tabrizī	
i Mavlī (Xc /XVIc )	686-687
i Maz'harī (XIIc /XVIIIc )	875-876
-i Māzhari (beg XIc /XVIIc )	702
-i Miskīn	921
-i Mufīd (end XIc /XVIIc )	790
-i M. Qulī Qutb Shāh (XIc /IIc )	925 (27) ( <i>extr</i> )
i Muhtasham (Xc /XVIc )	679
i Mu'ayyī	904
i Mu'izzī (VIc /XIIc )	437
i Mukhtār	914
i Mukhtārī (VIc /XIIc )	1753
-i Munshī ( <i>ca</i> 1124/1712)	830
i Munsif ( <i>ca</i> 1127/1715)	833
i Munzawī	903
i Mushfiqī (II) (953/1578)	677
i Muthī (beg XIIc /XVIIIc )	825
-i Muttaqī	891
i Nādī	913
i Nasībī (XIc /XVIIc )	794
i Nāṣir-'Alī (XIc /XVIIc )	817 ( <i>extr</i> )
i Nasirā-i-Hamadīnī (beg XIc /XVIIc )	924 (14) ( <i>extr</i> )
i Nāṣirā-i-Nasirā	944 (f 62)
i Nau'ī (beg XIc /XVIIc )	698 (3), 699 (3, 4)
i Nauias (end XIc /XVIIc )	799
i Nazhī (beg XIc /XVIIc )	705-707
i Niyāzī (XIIc /XVIIIc )	869
i Nū'ī (Xc /XVIc )	688
-i Nusrat (beg XIIc /XVIIIc )	846
i Qāduī	905
i Qaplin-Beg (beg XIc /IIc )	734
-i Qāsim-i-Anwār (beg IXc /c )	601
i Qāsim Dīwāna (beg XIIc /IIc )	845
i Qāsimī	924 (13) ( <i>extr</i> )
i Qafrān (Xc /XIc )	430
i Qudsi (XIc /XVIIc )	745 (1-2), 746
i Rādī	916
i Rādī Artīmī (beg XIc /IIc )	1762

(Dīwān i Radī-Danish) (XIc /XVIIc )	773
-i Rājā ( <i>ca</i> 1151/1738)	851-852
-i Rāqim (XIc /XVIIc )	781
'i-rasā'il, <i>see</i> Risālatu'l-inshā	
-i Rauda (Radī)	935 (1)
-i Razmī Rūmī (middle XIc /XVIIc )	741
-i Rivādī (IXc /XVc )	610, 925 (12) ( <i>extr</i> )
-i Rūhu'l-Amīn (beg XIc /XVIIc )	736
-i Sībīq (end XIc /XVIIc )	801-802
i Sa'dī (VIIc /XIIIc )	524-528
-i Sā'ī (1071/1661)	769
-i Šub (XIc /XVIIc )	783-787, 924 (10) ( <i>extr</i> )
Intikhāb-i-	1764
i Sa'id (XIc /XVIIc )	771
i Sālūh	892
-i Salīm (XIc /XVIIc )	748 (8-13), 749, 751
-i Salmān (VIIc /XIVc )	584-585
-i Sanāī (VIc /XIIc )	438 (2)
-i Saqqā (Xc /XVIc )	669-670
i Saydī (XIc /XVIIc )	764-767
-i Shafi'ā (1106/1695)	823
-i Shāhī (IXc /XVc )	603-605, 610
i Shams-i-Tabrizī (VIIc /XIIIc )	518-521
-i Shānī (beg XIc /XVIIc )	708
-i Shāpūī (beg XIc /XVIIc )	721
-i Sharaf (Shufurwa) (VIc /XIIc )	465
i Sharaf (Xc /XVIc )	671-672
-i Sharīf, <i>see</i> Kulīyyāt i Sharīf	
i Shaukat (beg XIIc /end XVIIc )	809
i Shifāī (beg XIc /XVIIc )	729 (5-9) 730, 732 ( <i>extr</i> )
i Shuhrat (beg XIIc /XVIIIc )	849
i Sinjar (beg XIc /XVIIc )	703-704
i Suhaylī (IXc /XVc )	643
-i Surūzī	915
i Sūzanī (VIc /XIIc )	449
i Tajallī (XIc /XVIIc )	782
i Tālib Amulī (beg XIc /XVIIc )	726-727
-i Tamkīn	910
-i Taqī (beg XIc /XVIIc )	733
i Taslīm (end XIc /XVIIc )	796
-i Thanāī (Xc /XVIc )	680-681
-i 'Ubaydī (beg Xc /XVIc )	1759
-i Ufat (beg XIIc /XIXc )	885
i Ummīd (XIIc /XVIIIc )	854
-i 'Unsurī (Vc /XIc )	427-428
i Urffī (Xc /XVIc )	683-684, 924 (11) ( <i>extr</i> )
-i Wādīh (beg XIIc /XVIIIc )	834-835

- Dīwān i Wafāī 893  
 -i Wahdat (beg XIc XVIIIc) 831  
 -i Wahīd (end XIc XVIIc) 820-821  
 -i Wahshat 896  
 -i Wahshī (end XIc XVIc) 939 (7) (*extr*)  
 -i Wā'iz (end XIc XVIIc) 803  
 -i Walī (beg XIc XVIIc) 697  
 -i Wālih (XIc XVIIIc) 857 (*extr*)  
 -i Wāqif (XIc XVIIIc) 877  
 -i Wāsīlī (end XIc XVIIIc) 879  
 -i Ibn Yamin (VIIIc XIc) 582  
 -i Zahīr-i Fāryābī (VIc XIc) 463-464  
 -i Zuhūrī (beg XIc XVIIIc) 716  
 Risāla i Dīwān-pusand (*variation*) 1637  
 (Risāla dar du'ā) 1119 (3)  
 Sharh i -i Amīr (900/1494) 1105  
 - i bīzbu l-bah 1192  
 — i Survānī (*in verse*) 1323 (5)  
 Durū'ul majālis (*suf*) 1306-1308  
 - i maktūn (*comm* on the Math) 509  
 - i q v XIc XVIIc)  
 Al kitāb fī ilmi d durūb (*mathem*  
 d) 1721 (3)  
 Duwā-i-Rūnī-Khīdr-Khān (p,  
 715 1316) 567-568  
 Du'ad u qādī, qissa i, *see* Qissa i  
 du'ad-u qādī

## F

- Fadā'ulu n-nuqabā (*theol* 1105/1694) 1086  
 Fadālatu'l 'aql (by Jamālī, end  
 IXc XVe) 648  
 Risāla i fādli i-kasb (*suf*, beg XIc /  
 XVIIc) 1265 (21)  
 Fā'idatu'l muslīmīn (*theol*) 1051 (2)  
 Fakhata i-ākhu az Tibbu r Ridā  
 nā (*med*) 1586 (2)  
 akhr nāma, *see* Hadīqatu l-haqī  
 qat  
 -i h-shuyūkh (*theol*, 1200, 1786) 1056  
 Fāl i angusht nihādan (*divination*)  
 1513 (2)  
 nāma (*divination*) *different*  
*treatises* 933, 1512, 1513 (1), 1515 (1)  
 -nāma i-Imām Ja'fari (*magic*)  
 1779 (1)  
 ( -i Qut'ān) (*divination*) 1514  
 (Risāla dar fālāhat) (*aqiric*) 1613  
 -i fāl i fāqr (*suf*) 1350 (2)  
 (Risāla dar ba'dī farā'id) (*theol*,  
 end XIc XVIIc) 1118 (8)  
 -i-Badrī (*theol*) 1024 (43)  
 Sharh i 1024 (44)  
 Farā'idu'l fawā'id (*theol*) 972  
 Farā'id-i-jadwālī (*theol*) 1024 (45)  
 -i Ruknī (*theol*) 1024 (46)  
 -i Rustaqanī (*theol*) 1024 (42)  
 -i 'Uthmānī Farāhī (*theol*) 1024 (47)  
 Al Faraj ba'da'sh-shiddat wa'd-  
 dīrat (*anecd* IVc Xc) 296

- Tarjuma i- (VIc /  
 XIc) 296  
 Faras nāma (*vet sc*, 926 1520) 1602-1603  
 Farhād u Shīrīn (by Aqīl Kau-  
 tharī Hamadānī) (p, 1015 1607) 924 (45) (*extr*)  
 (by Raunaqī) 924 (16) (*extr*)  
 (by Sharīf) (p, beg XIc  
 XVIIc) 719, 720  
 (by Urffī) 685 (*extr*)  
 (by Wahshī) (p Xc  
 XVIc) 675-676, 924 (5) (*extr*)  
 926 (18) (*extr*), 939 (4) (*extr*)  
 (Farhang i adwīva) (*med*), *different*  
 1593, 1597 (1), 1597 (2),  
 -i 'ajā'ib u'l-haqā'iq i Awwang-  
 Shāhī, *see* Farhang i-Awwang  
 Shāhī  
 -i-Aurang Shāhī (*encycl*, beg  
 XIc XVIIIc) 1367  
 ( -i Būstān i Sa'dī) 932 (2)  
 ( -i Mullā Dūpī āza) 935 (9)  
 -i-Gulistān 932 (2)  
 -i Ibrāhīmī (*lex* end IXc /  
 XVe) 1414  
 -i Jahāngīrī (*lex*, 1017 1609) 1421-1424, 1431  
 Muqaddima-i- 1424  
 nāma (p XIc XVIIIc) 862 (6)  
 — -i Rashīdī (*lex* 1064 1654) 1431-1432, 1434, 1477  
 -i Shūkhānī (*lex*, end Xc  
 XVIc) 1420  
 -i shū-u shakar (*lex*) 1440  
 -i tibb (*med*) 1584  
 -i Yūsuf u Zulaykhā i Jāmī 932 (2)  
 Fārihu'l atīālī (*comm* on the Nuz'-  
 hatu'l-awāh, q v) 1192  
 Farmāish i Rashīdī, *see* Būstān i  
 khayāl  
 Farvād i 'ishq (p, XIc XVIIc) 777  
 Faslū'l khitāb (fī'l muhādai'āt)  
 (*suf*, beg IXc XVe) 1218  
 -i waslī'l ahhāb *see* Fas-  
 lu'l khitāb fī'l muhādai'āt  
 Fatāwī i Amīnīya (*theol*, ca 948  
 1541) 1036  
 -i barahna, *see* Fiqh i barahna  
 -i Dīnārī (*theol*) 1024 (33)  
 -i Hīsamī (*theol*) 1033  
 -i Hujjat (*theol*) 1033  
 -i Kabīrī (*theol*) 1024 (37)  
 -i Kashī (*theol*) 1024 (38)  
 Al -i kubrā (*theol*, VIc XIc) 1037 (141)  
 -i Mahbūbī (*theol*) 1024 (39)  
 -i Mas'ūdī (*theol*) 1024 (40)  
 -i Muhammadī (*theol* beg  
 XIIIc /end XVIIIc) 1058-1059  
 -i Qādī Khān (*theol*) 1024 (36)  
 -i-Qarā Khānī (*theol* end  
 VIIIc XIc) 1034  
 -i Ruknī (*theol*) 1024 (34)

- Fatāwī** i Sarakhsī (*theol*) 1024 (35)  
 -i Sū'ājī (*theol*) 1033  
**Al-** 'sughrā (*theol*, VIc, XIIc) 1037 (141)  
 -i Fīrūz Khānī (*theol*; cf. 1024 (32) 1512 (*cert*)  
 i Walwāhijī (*theol* end VIIc / XIIc) 1024 (41)  
**Fathī**-i abwāb (by Jamālī, end IXc / XVe) 648  
 i Bangāla (*p*, by Saīm, q v) 748 (6), 749, 750  
 'dh dīākīrīn, *see* Mafātīh kha  
 zā'īnī-l-lah  
 'l mujaḥhidīn (*theol*, *milat* *regu*  
*lations* 1197/1783)  
 I version 1650-1656  
 II version 1506, 1657-1675  
 nāma (1028/1619) 419 (9)  
 , *see* Chach-nāma  
 (-i Baghdād) 374 (1, 2)  
**Fathīyā**-i ibratīyya, *see* Fathīyā  
 -i ibriyya  
**Fathīyya** i-'ibriyya (*hist*, 1073/  
 1663) 157-158  
**Fāṭha** (*of the Coran*) 1725 (7)  
**Risāla** i (*suf*, beg IXc /  
 XVe) 1239 (11)  
**Fāṭihatu** sh shabāb, *see* Dīwān i  
 Jāmī (I)  
**Fauz**-i 'azīm (*p*, 1064/1654) 822 (3)  
**Fawā'idu** l akhvār (*med*, 913/1508)  
 1543 (1)  
 i 'āshiqīn (*suf*, end XIIc /  
 XVIIc) 1294 (2)  
 i Fakhriyya (*theol*) 1054  
 'l fawā'id, *see* Fawā'idu'l fu'ād  
 -i Fīrūz-Shāhī (*theol*, VIIc /  
 XIVc) 1069  
 'l-fu'ād (*hagiol*, *suf*, 707-720,  
 1307-1320) 239, 259  
 (*med*, 1066/1656) 1558  
 ( 'l muhaqqiqīn) (*suf*) 1326 (3)  
**Risāla** dai -i nikāh (*theol*, beg  
 XIIc, end XVIIIc) 1060  
 'n nizāmiyya (*theol* XIIc /  
 XVIIIc) 1144  
 -i Šafawīyya (*hist*, 1211/1796-  
 1797) 98  
 's sanā'ī' (*lex*, Xc /XVIc) 1420  
 -i-sibyān (*lex*) 1439  
 'l-usūl (*suf*, 1007/1599) 1265 (15)  
 'l wusūl *see* Jawāhiru'l asā'ir  
 (1334-1335)  
**Fawāṭh**, *see* Shāh i Dīwān-i-'Alī  
 b Abī Talīb  
 (Risāla i fāzahr) (*med*) 1586 (1)  
**Fihī mā fihī** min al ma'ārif wa'l-  
 haqā'iq (*suf*, VIIc /XIIIc) 490  
**Fihrist**-i Shāhnāma (*versified*, 1147/  
 1735) 424  
 -i-sūraha (*theol*, end XIIc /  
 XVIIIc) 978  
 ( -i thamar i-sāl (*astrol*) 1505

- Al mukhtasar fī'l fiqh** (by Janāwī,  
 IVc /Xc) 1037 (95)  
**Fiqh** i Akbarī (*theol*) 1024 (51)  
 i barahna (*theo*, end Xc /  
 XVIc) 1037-1038  
 i Fīrūz Shāhī (*theol*, VIIc /  
 XVIc) 1034  
 -i-Kav dānī (*theol* IXc, XVe) 1050  
 i Muḥammadī (*theol* beg  
 XIIc /end XVIIIc) 1057  
**Firdausī** i a (*orn* *pn* XIc /XVIIc) 373  
**Firmān** i fauj dānī (*document*) 320 (5)  
 (-i-M Shāh) (*document*) 1718  
**Naql**-i i-qal'a dānī 320 (5)  
 (-i Jīpū) 1683  
**Fīrūz Shāh** qissa i, *see* Qissa-i  
 Fīrūz Shāh  
**Fursat** nāma by Jamālī end IXc /  
 XVe) 648  
**Furūq** i Abū Hanīfa (*theol*) 1024 (48)  
 i 'Imādī (*theol*) 1024 (49)  
 i Nishāpūrī (*theol*) 1024 (0)  
**Fusūsu'l-lukam** (*suf*, VIc /XIIIc,  
*Ar*) 1241, 1345 (3)  
**Futūḥ** i-Ibn A'tham *see* Kitāb i-  
 Futūḥ i-Ibn A'tham  
 'l ghayb (*suf*, VIc, XIIc)  
 1170-1171  
 'l haram iyya (*p* 911/1506) 654-656  
**Risāla** i fuyū'dāt (*suf*, beg IXc /  
 XVe) 1239 (32) 1240 (3)

## G

- Ganjū'l ganj** (*sic*!) (*ethics*, ca 503  
 1109) 1370  
 i sa'ādāt (*suf*, 1073 1663) 1275  
**Gauhar**-i 'Ālam (گوهر عالم  
 للسلالة) (*hist*, 1200/1786) 189  
 -i-murād (*theol* VIc /XVIIc)  
 924 (22), 1116 1117  
 nāma (*p*, 745/1345) 576 (5)  
 -nāma i 'Ālam 260  
**Gharā'ibu** d dunyā (by Ādhawī) 606  
**Ghauthīyya** (*suf*, VIc XIIc)  
 1172-1174, 1727, 1771  
 Sharh i Risāla i- 1174-1175  
 Tarjuma-i Risāla-i 1172-  
 1173 another 1173 (*versified*)  
**Ghāyatu'l-ikhtisār** (*theol*, VIc /  
 XIIc) 1022  
 Tarjuma i (*theol*) 1022  
 'l muk'taḥ fī darā'iyatī'l mak'taḥ  
 (philos) 1392  
 t-taharī (astron, ca beg  
 XIc /XVIIc) 1494 (1)  
**Risāla**-i-Ghauthīyya (*suf*, beg IXc /  
 XVe) 1239 (2)  
**Ghazal** i pand nāma (*p*, end XIc  
 XVIIc) 1744 (1)  
**Ghazāt** Muqāṭil Ibn Jurayh (*legend*  
*Ar*) 1725 (11)  
**Ghiyāthu'l-mutteqīn** (*theol*) 1024 (31)

# TITLES OF WORKS

877

Ghiyāthiyya (*med*)

Ghurātū'l kamāl *see* Dīwān-i Khush

1581

Gul-i Bakīwālī (*ale, tr*) 1134/1722

— i Gul-i Lān (*evl from Gul-tān,* 311, 1741

— u Hurmuz (*p, ca beg VIIc* 537 (1)

XIIIc) 477 (2)

— u Nawrūz (*p, VIIIc, XIVc*) 576 (2)

Gulstān (*on p, 656/1258*) 532-

536, 537, 538, 539, 540, 541, 542,

560 (*ext*), 602, 612 (3)

Muntakhab i — (*different comment-* 537

aries on the Gulstān) 539

(*Arab*), 540 (XIIc, XVIIc),

541 (1097/1686) 542 (1215/1800)

— i nāz *see* Dīwān-i Rūl u'l

Amīn

Gulīz (*tales, VIIc, XIVc*) 307

Gulshan-i 'ajā'ib (*epist, XIIc* 392

XVIIIc) 848

— i asār (*p, 1146/1734*)

— i Ibrāhīmī, *see* Ta'rīkh i

Frishtha

— i rang (*on p, XIIc* 859 (2)

— i rāz (*p, beg VIIIc, XIVc*)

553-554, 555, 583 (1), 923 (26, 32),

924 (18), 1250 (6)

Gulzār-i abrār (*hagiol, ca 1022,* 1214

1613)

— i Ibrāhīm (*on pr, beg XIc* 259, 558

356 (II), 357 (II)

358 (II), 362, 924 (4) (*ext*)

— i nasīm (*tales*) 311

Guzīda, *see* Ta'rīkh-i guzīda

Tarjuma i Gyān-mālā (*tr Sansk*)

1714 (3)

Risāla i-hā (*suf, beg IXc, XVc*)

Habību's siyar (*hist, 927-930,* 1239 (19)

1521-1524)

(254, 256, 258, 261) (*ext*), 1142 (8)

Hablū'l khuttāb (*theol*) 1024 (13)

Hadā'iqu l anwā' fi haqā'iq i

asrār *see* Miftāhu'l-'ulūm

— i-balāghat ( *rhetoric, 1168/1754*)

— i uns (*suf, 825/1422*) 395-396

Hādī's sāhikīn ilā baladī'l lahrī'l

amīn (*theol topogr*) 1228

Hadīqa i-Sanā'ī, *see* Hadīqatu'l-

haqīqat

Hadīqatu'l aqālīm (*geogr, 1202/*

1788)

— (another) (*geogr, modern*) 286

— i-haqīqat *see* sharī'atu t

tariqat (*p, 534-535/1139-1141*)

364, 438 (4) 439-445 446 447,

(Dībācha i —) 924 (21) (*ext*)

Muntakhab i — 438 (1) 443

Sharh i — (1044 1634)

— s safā (*hist 1173 175*) 446

(Risāla dar hadīth) (*theol*) 445

(Tarjuma i kitāb i —) (*theol*) 45-46

— ghulāmī i iā ī (*leg Ar*) 1020

— 't tuyūl arba'a (*leg Ar*) 1017

Haft akhtar (*p, 1070 1660*) 1725 (6)

— aurang-i Jāmī 1724 (3)

— bāh (*theol*) 768

— band i-Kāshī (*p, beg, IIIc* 613-614

XIVc) 552, 929 (10) 939 (2), 946 (6)

— gulshan (*hist XIIc, XVIIc*) 168

— iqīm (*geogr biogr 1 02 1594,* 245

282-283, 286 465

— jām i Fudūlī (*p, Xc, XIIc*) 667, 934

— manzu (*p, beg Xc, XVIc*) 649 653

— paykar (*p, 593 1197*) 466 (4),

— wādī (*p, ca beg VIIc* 467 (2) 558 (5) 653, 768

XIIIc) 477 (4, 5) 288

Hālāt-i Akbarābād

— i sh 'Alī Hazīn *see* Tadhkhat

u'l-nahwāl

Hallāj nāma, *see* Jawāhiru dh dhāt

Hamla i Haydarī (*p 1135 1723*) 829, 850

— Haqā'iq i daqā'iq *see* Daqā'iqu i-

haqā'iq

— i jawāhn, *see* Qasā'id i Faīd

— i manzūma (*theol*) 1024 (15)

Risāla dar biyān i haqīqat i bugh-

āt (*theol*) 1061

Al — i Muhammadiyya (*suf*) 1328 (1)

Al — i muwāffiqat li-sh sharī'at

(*suf, beg XIc, XVIIc*) 1328 (3)

Haqīqat'hā i Hindūstān (*hist, 1208*

1794)

Harba i Haydarī (*p, 1149 1737*) 179

Tarjuma i Haribans-purān (*tr* 850

Sansk)

Harivamsa purana 1714 (5)

Hashiyya i Dā'ī (*comm Mathnawī,* 1714 (5)

q v, end IXc, XVc)

— i Mathnawī *see* Hāshiyā i

Dā'ī 506

Hāsht bihāsht (*p, 701, 1302*)

558 (5), 559 (4), 561-562, 942 (*ext*)

— (*hist, 912/1507*) 211

Hātim Tāi, qissa i, *see* Qissa-i-

Hātim Tāi 315

Hawāshī i Ghafūrīya, *see* Hawā-

shī i-Lārī

— i-Lārī (*hagiol, beg Xc*

XVIc) 245, 249

— i Nafahātu'l uns, *see* Hawāshī

- Risāla dar hay'at (*astron*, IXc /  
XVc) 1489
- Hayātu'l-fu'ād (*theol*) 976
- 'l haywān (*med*, VIIIc /  
XIVc) 1142 (7), 1539
- Tarjuma i- (end XIc /  
XVIIc) 1559
- 'n nufūs (*philos*) 1393
- 'l qulūb (*theol*, end XIc /  
XVIIc) 926 (11) (*extr*)  
1122-1124
- Haylāj nāma, see Jawāhuru'dh  
dhāt
- Al-hayrat fi dhāt'i'l lah (*suf*, beg  
XIc /XVIIc) 1265 (34)
- 'l fuqahā (wa hujjatu'l fudalū)  
(*theol*, ca 695/1296) 1024-1025
- zā iri-Isfahānī (*theol*) 1024 (16)
- 'l muḥarrir (*theol*) *mirat regu*  
lations 1197 (1783)
- I version 1650-1656
- II version 1596, 1657-1675
- Nāma (1028/1619) 419 (9)
- 'l see Chach nāma 1024 (17)
- Hazār gisū, qissa i-, see Qissa i  
Hazār gisū
- (Hazār mas'ala) (*theol*) 971 (2, 4, 5 ')  
i- Abdu'l lah ibn Salām  
(*theol*) 1008 1009
- Hazhiyyāt-i Sa'dī (*orn pr*, VIIc  
XIIIc) 546
- Al Hidāya (*theol*, VIc /XIIc) 899  
1024 (73), 1037 (146), 1040, 1041
- Sharh i (*theol*) 1033
- Sharhu'l- (by as Siftāhī, 700  
1299) 1037 (169)
- Tarjuma i (*theol*, XIc /  
XVIIc) 1041
- Hidāyat (*suf*, end IXc /XVc) 648
- Risāla-i-hidāyat (*suf*, beg XIc /  
XVIIc) 1265 (7)
- 'l a'mā (*suf*) 1305
- i rabbānī dar bunyūd-i saltan  
at i-jāwidānī (*polit*, end XIIc /  
XVIIc) 1397 (3)
- Risāla dar i- sulūk-i-khāss  
(*suf*) 1397 (3)
- Hikamu'l-riyādī (*mathem*, 1130/  
1719) 1498
- Hikāyat (*p*, by Salīm, q v)  
748 (4), 749
- (*p*, Hind, XIIc /XVIIIc)  
986 (5)
- (*leg A*) 1725 (1, 10) (*different*)
- 'Antar (*leg*, A) 1725 (12)
- i- Iblīs (*leg*) 1725 (5)
- (Risāla dar hukmat) 1390
- i 'Alāī (*encycl* ca 428/1037) 1357
- Hill i abyāt i-Mathnawī i sharīf  
(*suf*) (*Turkish*) 1250 (5)
- Hilya-i hulal (*logogr* 856/1452)  
612 (4, 5)
- Hilyatu ' muttaqīn (*theol*, end  
XIc /XVIIc) 1402
- Husasu l-atqiyā (*theol*) 1024 (14)
- Al Hişnu'l hasin min kalām Say  
yidi'l mursalin (*theol* 791/1389)  
992-993
- Shah i (1996/1587) 993
- Tarjuma i (910/1501) 992
- Hişnu'l imān (*theol*) 1033
- 'l mulūk (*politics*, ca 889/1484)  
1385
- Hitopadeśa 1709
- Hujjatu'l-Hind (*theol*) 1135-1137
- Kitāb fi hukam arāli Makkat (by  
Tahāwī, IVc /Xc) 1037 (97)
- (Hukm-nāma i 'Alī) (*theol*) 1111
- i Sharafu'd-Dīn (*suf* beg  
VIIIc /XIVc) 1196
- ( i Tīpū) Tīpū's instruc  
tions, *different*  
1646-1649 (*army*), 1676-1677,  
1679 (*diplomatical*) 1681 (*admi  
nistrative*), 1684 (*educational*)  
1685 (*financial*), 1686 (*supplies*)  
1687 (*clothing depots*), 1688 (*i  
Fīrū, Shāhī qāṣa* 1689 (*hospitals*)  
Fīrūz Shāh  
Fursat nāma by Jamālī end IXc /  
XVc) 648
- mount de Hōpila (*theol*) 1024 (18)
- 1690 (*workshops*), 1691-1692  
(*kitchen*)
- Hulal i mutarrāz (*logogr*, end IXc  
XVc) 365
- Humāwī wa Humāyūn (*p* 732  
1332) 576 (1), 577 923 (39) (*extr*)
- (Risāla dar ma rifat i huqūq) 1403
- Risāla i hūrā'iyya (*suf*, beg IXc  
XVc) 1239 (51), *another* 1239 (52)
- Risāla i hurūf (*suf* b g IXc  
XVc) 1239 (17)
- (Majmū'a i i abjad) 1496
- Husayn-Shāhī (*hist* 1213/1798) 104
- Husn i galaw-sūz (by Rashīdī,  
p, 1040/1630) 924 (6)
- (by Zulāfī) (*p* beg  
XIc /XVIIc) 709 (2) 710 (7) 712
- u'ishq (*ethics* Xc /XVIc) 1773 (1)
- (*p*, beg XIIc /XVIIIc)  
826 (3)
- I
- 'Ibādātu'l-khawāss (*theol*, 1053  
1643) 1084
- 'Ibrat-nāma (*orn pr*, XIc  
XVIIc) 371 (1)
- (*hist*, 1206/1792) 177-178
- Idāh (*theol*) 1024 (8)
- Ifitāh-nāma (*hist* 822/1419) (*the  
muqaddima to the Zafar-nāma*) 80
- Ihyā' 'ulūmī'd-dīn (*theol*, Vc /XIc) 1238
- Ijāz i Khushawī (*epist*, 716-719/  
1316-1319) 334
- Risāla-i ikhlāş (*suf*, beg IXc /  
XVc) 1239 (12)
- Iktihāfu'r-rivāyāt 'alā madhhab i-  
kūfiyyīn (*theol*, IVc /Xc) 1037 (97)
- Iktihāj-nāma (*physiognomy*) 1523
- Iktiyārāt-i-Qāsimī (*med* beg  
XIc /XVIIc) 1555
- Iktihār i sa'ūdāt (*sci*) (*suf*, 1143/  
1730) 1288
- Al iktifā (*taqwīd*, Vc /XIc) 1720 (2)
- Ilāhī-nāma (by 'Attār) (*p*, ca beg  
VIIc /XIIIc) 477 (3) 478 (1)

**Ilāhī nāma** (*ascribed to Ansārī*) 234  
**Ilāju'l amrād** (*med*, Xc/XVIIc) 1543 (6)  
 ( -i maradhā ) (*med*) 1586 (3)  
**Ilājāt-i Dārā-Shikūhī**, *see* Tibb-i Dārā-Shikūhī  
**Risāla-i ilhāmāt** (*suf*, beg XIc/XVIIc) 1265 (6)  
**Ilhāmiyya** (by Tughrā, p, XIc/XVIIc) 370, 371 (II)  
**Risālatu'l 'ilm** (*suf*, beg XIc/XVIIc) 1265 (43)  
**'Imādu's sa'adat** (*hist*, 1223/1807) 193  
**Risāla-i imān** (*suf*, beg XIc/XVIIc) 1265 (39)  
**(Risāla dar biyān-i sifāt-i imān)** (*theol*) 1094  
**'Ināyat-nāma-i ilāhī** (by Baranī) 259  
**(Risāla dar biyān-i insān)** (*suf*, 1003/1594) 1265 (17)  
**Inshā-i 'ajīb** (*epist*, 1118/1707) 380  
 -i-Abū'l Fadl, *see* Maktūbāt-i 'Allāmī  
 i Harkaran (*epist*, 1040/1631) 363  
 i-Jāmī *see* Risālatu'l inshā  
 i Khalīfa, *see* Jāmī'u'l qawūnīn  
 -i Khān Muhammad (*epist*) 408  
 ( -i Mīrẓā Mahdī-Khān) 400  
 -i Qāsim Tabbasī (*epist*, end Xc/XVIIc) 350  
 i Qudsi (*epist*) 413-414  
 -i sibyan (*epist*, ca 1200/1786) 404  
 -i-Yūsufī, *see* Badā'i'u'l-inshā  
 -i Zuhūrī, *see* Ruq'at-i Zuhūrī  
**Iqbāl-nāma-i Jahāngīrī** (*hist*, 1029/1620) 145-148  
 -i Sikandarī, *see* Iskandar nāma  
**'Irfān** (p, 1124/1712) 842  
**(Mathnawī-i irshād)** (p) 937 (1)  
**Irshādu'l mahbūbīn** (*suf*) 1319  
 'l muhtadīn (*theol*, IVc/Xc) 1037 (109)  
 'l muslimīn (*theol*, beg VIc/XIIc) 1073  
 (*theol*, 914/1509) 1073  
 's-sālikīn (wa burhānu'l-'arīfīn) (*suf*, VIIc/XIVc) 1208  
 (*suf*, end IXc/XVc) 1246  
 (*suf*) 279  
 't-tālibīn, *see* Inshā i Harkaran  
 'z-zarā'at (*agric*, 921/1515) 1612  
**(Risāla-i 'ishq)** (*suf*) 1343 (7)  
 -nāma (*suf*, beg IXc/XVc) 1229  
 (p, 1105/1694) 805  
**'Ishqiyya** (*suf*, end Xc/XVIIc) 1264  
 , *see* Duwal-rānī-Khīdr-khān  
**Risāla-i**, *see* Khayālāt-i 'ush-shāq  
**Iskandar-nāma** (by Nizāmī) (p, ca 597/1201) 466 (5) 467 (1), 473-475, 649  
 (by Thanāī, q v) 690  
 i Tīmūrī, *see* Tīmūr nāma

**Isnād-i chihil ism-i Bārī Ta'ālā** (*suf*) 1346 (3)  
**Istiqāmatu'sh-sharī'at bi tarīqī'l haqīqat** (*suf*, 792/1390) 1219 (2)  
**I'tiqād nāma**, *see* 'Aqā'id-i Jāmī  
**I'tiqādiyya** (by Tughrā, q v) 934, 935 (5)  
 (*theol* 1035/1624 ?) 1118 (9)  
 (by Majlisī, q v) 1118 (9)  
 'Ivār-i dānish (*tales*, 996/1588) 292-293, 403

## J

**Jadwal-i ikhtiyārāt** (*astrolog*) 1499  
 -i mubīn (?) 985 (1)  
 ( -i pādshāhān-i Tīmūī) (*chron tables*, 1124/1712) 167  
**Kitāb-i jadowālī** (*gram*) 1450-1451  
 Sharh-i- (VIIIc/XIVc) 1452  
**Jahāngīr-nāma** (*hist*, 1033/1623) (by Jahāngīr himself) 142  
 (*hist*) (*Jahāngīr's spurious memoirs*) 143  
 (*hist*, 1037/1628) 144  
 , *see* Ta'rikh-i-Khānjahānī  
**Jahān-gushā**, *see* Ta'rikh-i-jahān-gushā  
 -i-Nādirī, *see* Ta'rikh-i-jahān-gushā  
**Jai'au'l basā'ir fi ma'rifati'l kabīr** (*theol*, end XIIc/XVIIc) 1093  
**Jām-i jahān-namā** (*suf*) 1299-1302  
 -i-Jām (p, 733/1333) 574, 923 (31) (*entr*)  
**Al jam'** bayna d-dunyā wa l-baqā (*suf*, beg XIc/XVIIc) 1265 (31)  
**Jam'u'n-nukāt** (*suf*) 1355 (2)  
**Jāmās-nāma** (*med*) 1580  
**Jāmī'** (by Shamsu'd-Dīn Usrūshānī) (*theol*) 1024 (11)  
**Sharhu'l** (*orig* by M b Hasan) (*theol*, IVc/Xc) 1037 (114)  
 -i Abbāsī (*theol*, ca 1031/1622) 1112-1113  
 'l-fawā'id (*med*, 917/1512) 1543 (6)  
 (p, 1068/1658) 822 (4)  
 ( 'l-lukāwāt) (*anecd*, middle of XIc/XVIIc) 301  
**Sharhu'l** - 'l kabīr (*theol*, IVc/Xc) 1037 (95)  
 'l-kilām, *see* Malfūzāt-i Gīsū-dīrāz  
 'l-latā'if (*suf*, beg IXc/XVc) 1239 (47), 1240 (1)  
 -i Mufīdī (*biogr*, XIc/XVIIc) 790 1239  
 'l qawānīn (*epist* 1085/1674) 375  
 i tibb-i-Hindī (*med*) 1587  
**Al** 's saghīr (*theol*, VIc/XIIc) 1037 (141)  
**Sharhu'l-jāmī'i's-saghīr** (*theol*, IVc/Xc) 1037 (95)

- Khūrshīd-i-jahān namā (*hist*, 1270/1852) 209 (*extr*)
- Khusraw-u Gul (*p*, *ca* beg VIIc / XIIIc) 477 (11)
- u Shirin (by Hātifi, beg Xc / XVlc) 923 (45) (*extr*)
- (by Nāmī, end XIIc / XVIIIc) 880 (3)
- (by Nizāmī) (*p*, 576/1181) 466 (3), 467 (4), 471-472, 675, 685, 719 791 (10), 923 (3) (*extr*)
- (by Rūhu'l-Amīn, q v) 736
- (by Sinjar) 924 (25) (*extr*)
- Khutba i Gulzār-i-Ibrāhīm, *see* Gulzār i-Ibrāhīm
- i-Khwān i Khalīl, *see* Khwān i Khalīl
- i-Nauras, *see* Dībācha-i-Nauras
- Khwān-i-Khalīl (*orn p*, beg XIc / XVIIc) 356 (III), 357 (III), 358 (III), 359, 360, 924 (4) (*extr*)
- i shawwāq (*cookery*) 1628 (1)
- Kifāya i-Mansūrī (*med*, IXc / XVc) 1536-1538
- i-mujāhidīyya, *see* Kifāya-i-Mansūrī
- Kifāyatu'l-fuhūl fi'l usūl (*theol*, VIc / XIIc) 1037 (144)
- 'l-'abbād, *see* Kifāyatu'l-'abbād
- 'l-mubtadi' (*gram*) 1467 (2)
- 'l-mubtadi'in (*gram*) 1448
- 't-ta'lim (?) (*astron*) 1500 (1)
- 'l-'abbād (*theol*) 1048
- Kimīyā-i sa'ādat (*suf*, Vc / XIc) 1160-1164, 1238, 1288
- Kitāb-i asrār, *see* Asrār-nāma (*ascr to Ansārī*)
- 'l-aurād (*theol*, beg VIIc / XIIIc) 1065
- 'l-fakhrī, *see* Hadīqatu'l haqīqat
- i-Futūh-i-Ibn A'tham (*hist tr ca* 596/1200) 47-48
- i-istihfāz (*theol*) 1024 (54)
- i-Khidr-Khānī, *see* Duwal-rānī Khidr-Khān
- i-shāhad (*p*, 1069/1659) 791 (9)
- 't tasrīf (*gram*, VIIc / XIIIc) 1448
- Sharh-i-, *see* Kifāyatu'l-mubtadi'in
- Koka shastra (*see also* Līdhduhatu'n-nisā) 1703
- Transl (by Nakhshabī, q v) 1705
- Kubrā, *see* Rūsāla i-Kubrā dar mantiq
- Kulhiyyāt-i-Ahlī Shīrāzī (*p*, Xc / XVIc) 663
- i-'Alī (*p*, beg XIIc / XVIIIc) 826-827
- i-'Arshī (*p*, XIc / XVIIc) 791
- 'l-'Attār (*p*, end VIc or beg VIIc / XIIc - XIIIc) 477-480
- i-'Azīm (*p*, and XIc / XVIIc) 822
- i-'Azīz (*p*, XIIc / XVIIIc) 859
- Kulhiyyāt-i-Bāqīr, *see* Dīwān-i-Bāqīr
- i-Hazīn (*p*, XIIc / XVIIIc) 861-862
- i-'Imād Faqīh (*p*, VIIc / XIVc) 583
- i Jāmī (IXc / XVc) 248, 612
- i-Khusraw (beg VIIIc / XIVc) 569
- i-Nau'ī (*p*, beg XIc / XVIIc) 698-699
- i-Sa'dī (VIIc / XIIIc) 543
- i-Salīm (*p*, XIc / XVIIc) 748-751
- i-Sanāī (*p*, VIc / XIIc) 438
- i-Sharīf (*p*, beg XIc / XVIIc) 719-720
- i-Shifāī (*p*, beg XIc / XVIIc) 729, 731
- L**
- (Rūsāla dar lāhūt wa malakūt) (*suf*) 1325 (3)
- Lama'āt (*suf*, VIIc / XIIIc) 612 (29), 637, 1185-1186
- Sharh i-1481 (by Jāmī) (*suf*, 886) 612 (29), 637
- (Sharh i- ) (by Yār-'Alī) 923 (253) (*extr*)
- Sharh-i- (*suf*) 1185
- 't-tāhīrīn (*p*, 1108/1697) 818
- 't-tanqīh fī sharh Mishkāṭi'l-masābīh (*theol*, XIc / XVIIc) 997
- Latāfat, Manzūma dar biyān-i-401 (7)
- Latā'ifu'l-akhbār (*hist*, *ca* 1063/1653) 155-156
- i-Ashrafī (dar biyān i-tawā'if i Šūfī) (*suf*, beg IXc / XVc) 245, 1214
- Al 'l'ghiyāthīyya (*theol*, beg VIc / XIIc) 1064
- 'l-hadā'iq (*comment*, XIc / XVIIc) 445
- 'l-lughāt (*vocabulary to the Mathnawī*, q v) (XIc / XVIIc) 500-504, 517
- 'l-ma'nawī min haqā'iqi'l Mathnawī (*comm Mathnawī*, q v, XIc / XVIIc) 495, 507
- i shāhī (*suf*, *ca* 880/1475) 1242
- 't-tawā'if (*anecd*, *ca* 939/1533) 297, 926 (11) (*extr*)
- 'l-wazā'if (*suf*, 1158/1745) 1292
- 'z-zarā'if, *see* Latā'ifu't tawā'if
- Latifa-i-shauq (*p*, 1100/1689) 798
- Lawā'ih (*suf*, by Jāmī) 631-635, 636, 923 (254) (*extr*)
- Hāshīyya-i- (901/1495) 636
- Lawāmī' (*suf*, 875/1471) 612 (30)
- 'l'ishrāq fī makārīmī'l-akhlāq *see* Akhlāq i Jalālī
- Laylā wa Majnūn (*p*, by Hātifi, beg Xc / XVIc) 649
- (by Jāmī) (*p*, 889/1484) 612 (22) 613, 614

- Laylā wa Majnūn (by Khusrāw, *p*,  
698/1299) 558 (4), 559 (3), 942 (*extr*)  
(by Maktabī) (*p*, 895/  
1490) 640-641, 924 (8) (*extr*)  
(by Nāmī, end XIIc /  
XVIIIc) 880 (2)  
(by Nizāmī) (*p*, 584/  
1188) 466 (2), 470  
(by Rūhu'l-Amīn, XIc /  
XVIIc) 736  
(by Suhaylī, *Turkish*) 643  
Risāla l-lībās i ān Hadrat, *see* Das-  
tūr i-fā'idu'n nū  
Lidhdhatu'l-hawwām (*hunting*,  
Xc-XIc /XVIc-XVIIc) 1611  
'l-muntahin (*suf*, beg XIc /  
XVIIc) 1265 (9)  
'n-nisā (*tr Sanskr*) 1703-1704  
Lilāwatī (*tr Sanskr*, 995/1587)  
1497, 1694

- Lubāb, *see* Sihru'l-'uyūn  
'l-akhbār (*theol*) 987, (*another*) 988  
Lubb i lubāb i ma'nawī fī intikhab-  
i-Mathnawī (*extr Mathnawī, q v*)  
496-497  
't tawārīkh (*hist*, 1106/1695) 161  
(Risāla dar lughāt) (*lex*, beg  
XIIIc, XIXc) 1442  
(Manzūma dar i Fārsī) (*lex*,  
*Pers-Hind*) 1743  
(Risāla dai -i-Fārsī) (*lex*) 1441  
(-i Hindī) (*lex*) 1446  
(-i Panjābī) (*lex*, 1815) 1445  
(-i-Pashtū) 1732  
(-i-Tihngī) (*lex*) 1444  
Lu'lu'-i manzūm (*p*, XIIc /  
XVIIIc) 874

## M

- Sharh Ma'ānī'l-āthār (*theol*, IVc /  
Xc) 1037 (95)  
(Risāla dar ma'ārif) (*suf*, beg  
IXc /XVc) 1239 (75)  
Ma'āriju'l-mulūk (*suf*, 1066/1650) 1271  
'n nubuwwat (*hist*, *ca* 891/  
1486) 50-52  
Ma'āthir-i-Ālamgiri (*hist*, 1122/  
1710) 164-166  
- -i-Āsafī (*hist*, 1208/1793) 196  
- 'l-kirām (*biogr*, 1166/1753) 277, 397  
- -i-Rahīmī (*hist*, 1025/1616)  
140-141  
- 's sādāt (by Baranī) 259  
- 'l-umarā (*biogr*, end XIIc /  
XVIIIc) 213-215  
Al-Mabsūt (by Halwāi, Vc /XIc)  
1037 (116)  
- i-Imām Muhammad (*theol*)  
1024 (59)  
- -i-Khwāhar-zāda (*theol*) 1024 (57)  
- (by Pazdawī, Vc /XIc) 1037 (122)

- Mabsūt (by Sarakhsi, Vc /XIc)  
1024 (58), 1037 (121)  
- i Abū Shujā' (*theol*) 1024 (56)  
Madā'ihu'l-mashā'ikh (*p*, XIIc /  
XVIIIc) 871  
Ma'danu'l-jawāhir (*anecd*, 1025  
1616) 300  
's sa'adat (*hist*, 1218/1803) 181  
'sh shifā-i-Sikandar-Shāhī (*med*,  
918/1513) 1540  
Madāriju'n nubuwwat (*hist*, beg  
XIc /XVIIc) 65, 1004  
Madāriku'l-asrār (*suf*) 1339  
't-tanzil (*theol*, VIIc /XIIIc)  
1037 (165)  
Madh i Ghauthu'l-a'zam (*p*, *Hind*)  
1744 (4)  
(-i-Gīsūdīrāz) (*p*, *Dal'hanī*) 1736  
Madhhab i-'ishq (*tale*, *Hind*, 1217'  
1802) 311, 1741  
(Risāla dar madhāhib-i-sūfiyya)  
(*suf-theol*, Pashtū, beg XIc  
XVIIc) 1734 (6)  
Madīnatu'l-anbiyā (*rel legends*) 328  
'l-istilāh (*lex*, 1191/1777) 1438  
Mafātihu'l-ghayb (*theol*, 1104/1693)  
1120 (2)  
'l-'jāz fī sharh i Gulshan i rāz  
(end IXc /XVc) 555  
khazā'in-i-lah (*suf*, *ca* 863  
1458) 1242  
Mahābhārata 696, 1695, 1697, 1714 (2)  
Tarjuma-i- (*tr Sanskr*, 995  
1587) 1695-1696  
(*another transl*) (second half  
of the XII *para*) 1697  
Mahabbat-nāma-i-sāhib dilān (*p*  
732/1332) 583 (6)  
Mahbūb-i-nayrang (*p* 1133/1721) 844  
's sadiqin (*p*, 866/1461) 648  
Mahdī-nāmaq, *see* Būstān i-Khiyāl  
Mahmūd u Ayāz (by Anīsī) (beg  
XIc /XVIIc) 924 (23) (*extr*),  
925 (44) (*fragm*)  
(by Zulālī) (*p*, 1024/  
1615) 709 (8), 710 (1), 711-714  
Mahru'l-qulūb (*p*, end IXc /XVc)  
648 (3)  
Mahramu'l-asrār (*suf*, 1110/1698) 1282  
(Majālis dai fadilat-i-jihād)  
(*theol*, beg XIIIc /end XVIIIc)  
1145  
Al- 'l-hasīna (*suf*, beg XIc /  
XVIIc) 1265 (3)  
'l-mu'minin (*biogr*, *ca* 1010  
1602) 245, 276  
'l-'ushshāq (*biogr*, *ca* 909/  
1504) 245, 923 (254) 1251  
Majma'u'l-abkār (*or* Al-mawāhib  
XVIc) e Tafsīr i Husaynī 5  
'l-'arsh-i-shā'iyya fī'l-makātib-i-  
134 'iyya (*epist*, 1170/1756) 399  
'lūd i-'Abbāsī (*theol*) 1013  
- i-Makkī (*theol*) 1723 (3)

- Majma'u'l lawliyyā** (*hagiogr*, 1043/1634) 261  
 'l furs (*lev*, 1008/1600) 1431  
 'l fusahā (*biogr*, end XIIC / XIXc) 245, 430, 465  
 'l hudā (*hist*, Xc / XVIc) 61  
 'l inshā (*epist*, 1138/1726 or 1146/1734) 390  
 'l lughāt-i khānī (*lev*, 1053/1643) 1425  
 'n-nafū'is (*biogr*, 1164/1751) 231  
 's sanā'ī' (*polytechn*) 1621
- Majmū' i-Khānī fī 'ayn** (or ghur-rat) al ma'ānī, *see* Majmū'a i Khānī  
 'l-latā'if (*suf*, beg IXc / XVc) 1239 (38)  
 i Sultanī (*theol*) 1046  
 (Majmū'a i-fawā'id) (*suf*, VIIIC / XIVc) 1195  
 Muntakhab i -i fayd (*ethics*) 1773 (2)  
 -i Khānī (wa bahru'l ma'ānī) (*theol*) 1033  
 Majmū'atu's sanā'ī', *see* Majma'u's-sanā'ī'
- Majmū'āt i-ash'ār** (*different anthologies*) 923-954  
 ( -i Maktūbāt) (*collections of letters*) 374, 376, 401, 405, 416, 417, 418, 419, 420  
 ( -i qissahā) 318, 319, 320  
 Majnūn-u Laylā, *see* Laylā wa Majnūn  
 Makhāzinu'l Qādiriyya (*suf*) 1326 (2)  
 Makhzan-i-Afghānī, *see* Ta'rīkh-i Khānjahānī  
 'l a'rās (*hagiogr*, ca 1156/1743) 1631-1632  
 'l-asrār (*p*, 572-573/1176-1178) 466 (1), 467 (3) 468, 469, 576 (3), 664, 685, 695, 753 (3)  
 (Sharh-i -) 469  
 (*comm on the Mathnawī*, 1140-1151/1727-1738) 513-516  
 'l gharā'ib (*biogr*, 1218/1804) 245, 890  
 'l-Islām (*theol*, beg XIc / XVIIc) 1734 (7)  
 (Maktūb i Ahmad Shāh Abdālī) 401 (3)  
 ( -i Gīsūdīrāz) (*suf*) 1233  
 -i-Hamīdu'd-Dīn Nāgūrī (*suf*) 1342 (2)  
 i Nizāmu'd-Dīn Chishtī (*suf*, VIIIC / XIVc) 1193-1194, 1327 (4)
- Maktūbāt-i-'Abdu'l-lah Qutb** (*suf*, *biogr* end VIc) 1247-1248  
 -i 'Alī (*p*, beg XII<sup>1</sup>u'r-Rahmān) 1312  
 -i-'Arshī (*p*, XIc / XVIIc) 31  
 i 'Attār (*p*, end VIc or beg VIIc / XIIc - XIIIc) 477  
 -i-'Azīm (*p*, and XIc / XVIIc) 822  
 -i-'Azīz (*p*, XIIc / XVIIIc) 859
- Maktūbāt-i-'Allāmī** (*epist*, 1011-1015/1602-1606) 352-354, 355, 541, 1212  
 ( -i-Aurangzīb) 401 (3)  
 i-'Abū'l Fadl, *see* Maktūbāt i-'Allāmī  
 -i Gīsūdīrāz (*suf*, 852/1448) 1232  
 -i Muqīmā (*epist*, middle XIc / XVIIc) 370  
 ( -i Tughrā) 371 (I)  
 Ma'kul-u mashrūb (*p*, ca 1210/1795) 881  
 Rīsāla-i 1021 (2)  
 Rīsāla i- (med, 906/1500) 1543 (2)  
 Malāzimu'l muftī (*theol*) 1024 (65)  
 Malfūzāt-i Ahmad Maghribī (*hagiogr*, ca 849/1446) 247  
 -i-Gīsūdīrāz (*suf*, ca 803/1400) 1231  
 ( -i Najmu'd-Dīn Kubrā) (*suf*, beg VIIc / XIIIc) 1250 (3)  
 -i Shāhib-qirān (*hist*, 1047/1637) 86  
 -i-Tīmūrī (*hist*, 1047/1637) 85  
 ( -i Shāh Wajīhu'd-Dīn) (*suf*, XIc / XVIIc ?) 1343 (1)  
 Ma'lūmāt (by Jamālī, end IXc / XVc) 648  
 Mamzūju'l asbāb wa l-'ilāmāt, *see* Sharh i-asbāb wa l-'ilāmāt  
 Rīsāla-i man 'arafa'l-laha kalla lisānuhu (*suf*, beg XIc / XVIIc) 1265 (8)  
 Manāhiyu'l-'ubbād ilā'l ma'ād (*theol* VIIc / XIIIc) 1067  
 (Manāqib i khwāja Ahrār) (*suf*, end IXc / XVc) 1245  
 'l 'arūfīn (*hagiogr*, 754/1353) 240, 241  
 -i Ghauthiyya (*hagiogr*, XIc / XVIIc ?) 268-270  
 Abī Hanīfa (by Tahāwī IVc / Xc) 1037 (95)  
 'l-khulafā wa tuhfatu's su'adā (*theol*, ca 937/1530) 995  
 ( -i-Makhdūm i Jahāniyān) (*suf*) 1210  
 -i-Murtadawī (*hist*, middle XIc / XVIIc) 68  
 't-tāhīrīn (*theol*, 673/1274) 1102  
 Al-Manār fī'l usūl (*theol*, VIIc / XIIIc) 1037 (165)  
 Manāzil-i arba' (*suf*, 1067/1656) 1272  
 'l-hajj (*geogr*, 1214/1799) 287  
 's sā'irīn (*suf*) 234  
 Manāziru'l inshā (*stylistic*, IXc / XVc) 342, 343  
 Manba'u'l-'ilm (*theol* end XIc / XVIIc) 1007  
 Manhajul fasāhat (fī sharh Nahjul-balāghat) (*theol*, end Xc / XVIc) 1107

Manhajū's sūdīqīn fī ilzāmī'l mu-  
khāḥifīn (*theol*, Xc /XVlc) 1100  
Ma'nī i du'ā i qanūn 1143 (3)  
(Risāla dar -i-hurūf) (*suf*, Xc /  
XVlc) 1257-1258  
Man-hā-i 'Abdu'r-Rasūl 318 (5)  
Manshūru'l khulāfat wa dastūru'l-  
ijāzat (*suf*, 1129/1717) 1285  
Manshūra (*theol*) 1024 (66)  
Mansūr-nūma, *see* Jawāhiru dh-  
dhāt  
(Majmū'a i rasā'il dar mantiq) 1408  
Mantiqū't tayr (*p*, 583/1187)  
477 (7), 479 (1), 480 (1), 925 (7) (*ext*)  
Al Manzūmat fī'l fiqh (*theol*, Vlc /  
XIIc) 1037 (131)  
Maqālāt, *see* Haft wādī  
Kitābu'l (*theol*, IVc /Xc) 1037 (98)  
Maqāmāt (by Harīrī, end Vc  
Xlc) 1038  
Tarjuma i-  
-i-Khwāja Naqshband, *see*  
Anīsu't tālibīn wa wa'datu s-  
sālikīn  
Maqṣadu'l-aqṣā (*suf*, VIIc /XIIc) 1179 (2), 1180  
Maqtal-nūma (*politics*) 1404-1405  
Marāji'u l ushshāq (*suf*, beg Xlc  
XVIIc) 1265 (32)  
Risāla i marātib (*suf*, beg IXc  
XVc) 1239 (15)  
Risāla dar biyān i fanā  
(*suf*) 1324 (3)  
(Risāla dar i-nuzūl wa 'urūj)  
(*suf*, end Xlc /XVIIc) 1281  
i tajalliyāt (*suf*) 1342 (1)  
i wujūd (*suf*, beg Xlc  
XVIIc) 1262  
Marghūbu'l qānūn (*theol*) 985 (3)  
i qulūb (*p*, 757/1356) 578-581  
(Risāla dar biyān i marīfat wa  
sharī'at) (*suf*) 1311 (1)  
i 'anāsū (*suf*) 1343 (4)  
(Risāla dar -i dunyā) (*suf*, Xc  
XVlc) 1255  
Risāla i -i kash-i nafs (*suf*) 1176  
i madhūb (*theol*, Vc) 1726  
Al 'l muhayyat (*suf*, beg  
Xlc /XVIIc) 1269  
Markazu'l adwār (*p*, 993/1585)  
695, 924 (12) (*ext*), 925 (29) (*ext*)  
Marthiyā i-Imām Husayn (*p*, in  
Hindust) 1735 (2)  
-i-Muhtasham (*p*, end Xc /  
XVlc) 1761  
Maṣābiḥ (*theol*) 1024 (62)  
i sunnat (*theol*, Vc /Xlc) 997  
Masā'il i-darwīshī 1343 (3)  
(Risāla dar -i dīnī) (*theol*) 1012  
(i fiqh) (*theol*) 1055  
(Sharh-i-mathnawī dar  
mi'āth) (*theol*) 1053  
nūma (*theol*) 1090 (1)  
(i namūz) (*theol*) 1047

Masā'il i-sharh-i Wiqāya (*theol*,  
1076/1666) 1040  
i Shūfiyya 1349 (6)  
i-zanān (*theol*, beg Xlc  
XVIIc) 1077  
Mashhadu'l wujūd 'aynu'l maqṣūd  
(*suf*, 1146/1733) 1290-1291  
(Risāla i-mashrab i Shattār) 1346 (8)  
Risālatu'l masjid wa lka'ba wa'l  
aqṣū (*suf*, beg Xlc /XVIIc)  
1265 (26)  
Mas'ūd Sūlir ghāzī, qissa i *see*  
Qissa i Mas'ūd Sūlir Ghāzī  
Risāla i Ma'sūmiyya (dar biyān i-  
ahwā' i ukhrawiyya) (*theol*, Xlc  
XVIIc) 1115  
Matālibu'l musallī, *see* Fiqh i-Kay  
dūnī  
Mat'ūru'l anwār (*hist*, Xc /XVlc)  
62-64, 1724  
(*theol* extract from the  
Madūrijū'n nubuwat, q) 66-  
67, 1004  
Mathmā'u'n nawādu (*magic*, beg  
XIIc end XVIIc) 1146  
Mathnawī i 'Alī (*p*, beg XIIc  
XVIIc) 826 (5), 827 (4)  
i Ja'far Turk (*p*, ca 1065  
1655) 758  
i Mawlawī (*p*, VIIc /XIIc)  
240, 364, 490-495, 496, 500, 505  
506, 507, 508, 509, 510, 511, 512,  
513, 517, 540, 547, 612 (12) 648,  
812, 826 (5), 847, 848, 1125, 1187,  
1250 (4), 1279  
Muntakhab i 499  
Sharh-i- (end Xlc /XVIIc)  
510, another 517  
i Nāsū-'Alī (*p*, end Xlc  
XVIIc) 813-816  
i Rāsikh (*p*, beg Xlc end  
XVIIc) 810  
(i Shahīd) (*p*, XIIc /XVIIIc) 860  
i Wāḍi (*p*, 690/1291) 547  
Mathnawiyāt i Hāfiz 941 (3) (*ext*)  
i Jamālī 648  
i Kalīm 924 (7)  
i Khwājū (*p*, VIIc /XVlc) 576  
i Nāmī (*p*, XIIc /XVIIIc) 880  
Matla'u'l anwār (*p*, 698/1299)  
558 (1), 559 (1), 560  
i Tuhfa i 'Irāqayn (by  
Shifāi)  
i's sa'dayn wa majma'u'l bal-  
rayn (*hist* 872-875/1468-1470) 81-84  
Maw'iza i Jahāngīrī (*ethics*, 1021/  
1012) 1388  
Maw'izib i 'aliyya (or Al maw'izib  
u'l aliyya), *see* Tafsīr i Husaynī  
Al 'l inshā'iyya fī'l makātib-i-  
ibdu'iyya (*epist*, 1170/1750) 399  
Mawlūd i 'Abbāsī (*theol*) 1013  
i Makkī (*theol*) 1723 (3)

- Mawlūd i-Muṣṭafā (*theol* -*hst*, ca 752/1351) 49  
 Tarjuma i- (*hst*, tr ca 760/1359) 49  
 -i nūr i Ahmadi (*p*, 887/1482) 611  
 -i nūriyya, see Mawlūd-i nūr i Ahmadi  
 Maykhāna (*p*, beg XIc/XVIIc) 709 (4), 710 (5)  
 (*by* Bāqir, q v) 725 (3)  
 Mazārī'a i Timurtāshī (*theol*) 1024 (61)  
 Mazharu'l āthār (*p*, 940/1534) 576 (3), 664  
 Mi'at 'iml (*gram*, A, Vc/XIc) 1728  
 Milmār i dānish (*let*, end XIc/XVIIc) 1605  
 Miftāh i faqī (*by* Jamālī, end IXc/XVc) 648  
 'l fath (*tr* Sanskī) 1711  
 -i Futūhu'l-ghayb (*suf*, 1023/1614) 1170-1171  
 -i Gulistān, see Kalid-i Gulistān  
 'l Hadīqa (*glossary* to Hadīqa, q v) 447  
 'l jīmān (*theol*) 1023  
 'l-khazā'in (*med*) 1597 (8)  
 'l ma'ānī (*comm* Mathnavī, q v, XIc/XVIIc) 508  
 's salāt (*theol*, 1061/1651?) 1039  
 's surūr, see Miṣbāhu's surūr  
 'l-ulūm (*encycl*, 574/1179) 1359  
 Mihr afrūz (?) (*by* Jamālī, end IXc/XVc) 648  
 u Māh qissa i, see Qissa-i Mihr u Māh  
 u mahabbat (*p*, 1021/1613) 729 (2), 731 (2)  
 -u Mushtarī (*p*, 778/1377) 586  
 -u wafā (*p*, XIc/XVIIc) 791 (10)  
 Min kalmāt mulūk-i-Furs 1142 (4)  
 Minā bāzār (*orn pr*, beg XIc/XVIIc) 362  
 Minhāju'l-ābādīn (*suf*, Vc/XIc) 1165  
 Tarjuma-i (beg IXc/XVc) 1165  
 'l anwār, see Sirāju'l abrār  
 'd-dīn, see Chach-nāma  
 'l masālik, see Chach-nāma  
 'l mulūk wa'd dīn, see Chach-nāma  
 't-tahqīq (*astron*, ca beg XIc/XVIIc) 1494 (2)  
 Mi'rāj, qissa i, see Qissa-i Mi'rāj  
 Risāla i- (*suf*, beg IXc/XVc) 1239 (67), 1240 (8)  
 Risālatu'l (*leg*, A) 1725 (9)  
 'l hudā, see Majma'u'l-hudā  
 'l-khiyāl (*by* Tajallī, q v) 924 (47)  
 'n-Nabī (*theol*) 1346 (6)  
 'n-Nabī (*theol*, A) 1721 (5), another 1723 (2)  
 Mir'āt (*by* Ādharī, q v) 606  
 (*by* Jamālī, end IXc/XVc) 648  
 Mir'ātu'l alwāl i jahān namā (*biogr*, ca 1225/1810) 278  
 'l-ārīfīn (*suf*, end VIIc/XIVc) 1215  
 'l 'āshiqīn (*suf*) 1311 (2)  
 'l asrār (*hagiol*, 1065/1655) 245, 264  
 'l Badī'i (*hagiol*, 1053/1643) 263  
 'l jamāl (*by* Navākat, XIIIc/XIXc) 403  
 (*p*, *by* Šārib, q v) 788, 1765  
 'l khayāl (*biogr*, 1102/1691) 273-224, 1716 (*fragm*)  
 -i Madārīyya, see Mir'āt-i Badī'i  
 'l muhaqqiqīn (*theol*) 279  
 (*suf*) 1345 (2)  
 , see Risāla dar Tasawwut (1329)  
 'l-murīdīn (*anthol*) 951  
 'l musallī, see Mir'ātu'l musallīn  
 'l musallīn (*theol*) 1043-1045  
 'l Sikandarī (*hst*, ca 1020/1611) 195  
 Miṣṣādu'l-'ibād (*min al-mabda'* ilāl ma'ād) (*suf*, 520/1223) 1177-1178, 1195  
 Mīrzā-nāma (*orn pr*, 1070/1660) 926 (5)  
 (*p*, XIIc/XVIIIc) 856  
 Miṣbāhu l-anfās (*astrol*) 1519 (2)  
 'l arwāh (*p*, 868/1464) 648 (1a)  
 'l 'āshiqīn (*suf*) 1298 (1)  
 'l hidāyat (*p*, 750/1350) 583 (1)  
 (*wa* miṣṭāhu'l-kifāyat) (*suf*, beg VIIc/XIVc) 1199  
 'l Rashīdī (*p*, 852/1449) 531, 535, 602  
 's surūr (*music*, 1074/1664) 1629  
 Miṣhkāt (*by* Jamālī, end IXc/XVc) 648  
 'l masābih (*theol*, 737/1330) 997, 1723  
 Al-ahādīth min 'l Mustafā (*theol*, A) 1723  
 Tarjuma i Mitachchā'ā (*tr* Sanskī) 5  
 Mitakshara 10  
 Mi'yāru'l faras (*lea*)  
 Mizān, see Mizān fi 'ilmi's sarf  
 Kitābu'l- (*see* Sharh i Mizān fi 'ilmi's sarf  
 'l-haqā'iq (*by* Jamālī end IXc/XVc) 648  
 fi 'ilmi's sarf (*gram*) 1469-1470  
 Shāh i- fi 'ilmi's sarf (*gram*) 1462  
 t tabū'i-i Qutb shāhī (*med*, ca beg XIc/XVIIc) 1551  
 't-tibb (*med*, beg XIIc/XVIIIc) 1574  
 Moksha d'harm 1697  
 Mu'ālijāt i Iskandariyya (*med*) 1590  
 Mu'allimu'l-islām (*theol*) 1090 (2)  
 (Kitāb i-Mu'ammā) (*logoq*, end IXc/XVc) 346

Mu'ammā i Husaynī (*logog*), end  
IXc XVc ) 346  
(Mu'ammayāt) 935 (8)  
Mu'ayyidū'l fudalā (*ler*, 925/1519) 1415  
'l mujāhudīn (*p*, beg XIIc /  
end XVIIIc ) 882-883, 1145  
Mudhakkirū'l ahhāb (*biogr*, 974'  
1566) 219, 1759  
Kitābu'l mudhannibīn (*theol*, IVc /  
Xc ) 1037 (95)  
Mudmirāt (*theol*) 1033  
Mufarīhu'l qulūb (*tr Sansk*) 1709  
Mufawwadāt-i Khayyātī (*theol*) 1024 (64)  
Al mufās fi am'ni'l-lah (*suf*, beg  
XIc XVIIc ) 1265 (30)  
Mufriḍāt-i Nāmī (*or* Mufriḍāt i  
Ma'sūmī) (*med*, beg XIc 'XVIIc )  
1550  
Mughnī i Multaqit-i Samarqandī  
(*theol*) 1024 (63)  
Muhīt (*theol*) 1024 (60)  
Al (*theol*, VIc /XIIc ) 1037 (156)  
-i a'zam (*p*, 1078/1668) 841  
Al- 'l a'zam fī tafsīrī l Qur'ān  
(*theol*) 1142 (11) (*extr*)  
'l wā'zīn (*theol*, beg XIIc /  
XVIIIc ?) 1089  
Mujarrabu'sh shifā (*med*) 1583  
Mujarrabāt i-Akbarī (*med*, XIIc  
XVIIIc ) 1571-1572  
Mu jizāt-i Mūsawī, *see* Ta'rīkh-i-  
Mūsawī  
Mujmal i Fasīhī (*hist*, ca 845  
1441) 9, 245, 382  
'l-hikmat (*encycl*, end VIIc /  
XIVc ) 1364  
-i mufassal (*hist*, 1065/1655) 43,  
1500 (2)  
Risāla i mukāshafāt (*suf*, beg  
IXc XVc ) 1234 (13)  
-i-Ridawī (*comm* on Math-  
nawī, q v 1084/1674) 511-512  
(Mukātabāt i-Ābid-Khān) (*epist*  
XIIc /XVIIIc ) 391  
-i 'Allāmī, *see* Maktūbāt i  
'Allāmī  
-i Munīr) (*epist*, XIc /  
XVIIIc ) 366 (IV)  
'l ukhbīrū'l wā'ilīn (*p*, 1086/1656) 759  
Mukhtārū'l Ikhtiyār ('alā madh  
habī'l mukhtāi) (*theol*, IXc /  
XVc ) 1035, 1036, 1387  
Mukhtasāi dar ahwāl-i Bangālā  
(*hist* XIIIc /XIXc ) 208  
i Muḍid (*encycl*, 1201/1787) 1368  
Al 'l muḍid fī ta'līm qawā'idī'l  
khatt (*calligr*) 1623 (3, 6)  
-i muḍtasāi (*p*, *rheterics*) 902  
(Manzūma i -i-Wiqūya) 899-900  
Al mulakhkhaṣ fī'l hay'at (*astron*  
VIIc XIIc ) 1498  
( fī ma'rifati'n nāsikh wa'l  
mansūkh) (*taqwīd*) 1720 (1)

Al-Munāfir 'sharhu'n nāfir' (*theol*  
VIIc /XIIIc ) 1037 (165)  
Munājāt-i 'Abdu'l lah Anṣārī (*suf*,  
Vc /XIc ) 234, 1153-1157  
Munākhiha i husn u 'ishq, *see* Husn-u  
'ishq  
Mu'nisu'l abrār (*p*, 766/1365) 583 (3)  
Al-Munqid mina'z-zulal (*theol*,  
VIc /XIIc ) 1037 (144)  
Munsha'āt i 'Abdu'r-Rasūl Istigh-  
nāi (*epist*) 417 (1)  
i Brahman (*epist*, middle  
XIc /XVIIc ) 368-369  
i Jāmī, *see* Risālatu'l mshā  
i Māhrū) (*epist*, end VIIIc /  
XIVc ) 338  
( -i Muḥammad-Qulī Salīm)  
(*extracts*) 361  
( -i M Sālih Kanbū) 420 (1)  
( -i Munīr) 366  
( i Nasrā i Hamadānī) (*ex-  
tracts*) 361, 419 (8)  
( -i Tughrā) 371  
Muntakhabu'l 'aqā'id (*theol*, 1016  
1607) 1075-1076  
'l hasanāt (*theol*) 1109  
'l lubāb (*hist*, 1144 1731) 169-173  
't tawārīkh (*hist*, 1004 1596)  
118-121  
i tawārīkh (*extracts from the*  
Raudatu's safā q v ) 32  
Muqaddima i Gulzāi i Ibrāhīm, *see*  
Gulzār-i-Ibrāhīm  
i-Khwān i Khalīl, *see* Khwān  
i Khalīl  
Al muqaddimat al Jazariyya  
(*theol*) 972  
's salāt (*p*, 703 1303) 548-549  
Murāqiba nāma (*suf*) 1325 (8)  
Muraqqa' (*p*, XIc /XVIIc ) 812, 1279  
Dibācha i (by Nasirā i Hama  
dānī) 934  
Mushāhida (*suf*, Xc -XIc /XVIIc -  
XVIIIc ) 1274  
Risāla i mushkilāt (*suf*, beg IXc /  
XVc ) 1239 (48), 1240 (5)  
Musibat nāma (*p*, ca beg VIIc /  
XIIIc ) 477 (8), 478 (3), 479 (2)  
Mutimihū'l anzār (*p*, XIIc /  
XVIIIc ) 862 (5)  
Muzhru'l asīār (*suf* XIIc /  
XVIIIc ?) 1287  
'l haqq (*theol*, Xc -XIc /  
XVIIc -XVIIIc ) 1133

## N

Nādn nāma, *see* Ta'rīkh-i-jahān-  
gushā  
Nafahātu'l uns (min hadarātī'l  
quds) (*hagiol*, 883/1478) 234, 245,  
248-251, 264, 612 (2), 923 (254,  
256), 1214

- Nafā'isu'l-funūn (fi 'aiā'isi'l-'uyūn) (*encycl*, ca 742/1342) 1360-1362
- i Wajīhī (*ethics*, ca 1037/1628) 1389
- Nafas-i Rahmānī (*suf*) 1315-1316
- Nāfi' (*theol*) 1024 (67)
- Risāla i-biyān i-nafs (*suf*, beg IXc /XVc) 1239 (36)
- (Risāla-i nafy wa ithbāt) (*suf*) 1328 (4)
- Nahyu'l balāghat (*theol*, beg Vc /Xic) 1107
- (Risāla dar nahw) 1461
- i Mir (end VIIc /XIVc) 1457
- Najāt-nāma (p, Hind, end Xlc /XVIIc) 1735 (7)
- i Rashīd (*suf*, 999/1591) 1263
- Najīb-nāma, see Nāma-i-Turfa
- Najmu'l-hudā (p, 1149/1737) 855
- Na'u Daman (p, 1003/1595) 696
- Nām-i-Haqq, see Muqaddimatu's salāt
- Sharh i- (comm Muqaddimatu's salāt, q v, 1079/1669) 550
- Nāma-i aqā'id (p *theol*, Hind) 1745 (1)
- i Turfa (p, 1185/1771) 870
- Namak dān i-haqqat (p, beg Xlc /XVIIc) 729 (3)
- (Risāla i namāz i bāmdād) 1141 (2)
- (Risāla dar -i hajāt) 1141 (4)
- (Tartīb i -i tarāwih) 1090 (3)
- (Risāla-i namāz'hā-i nāfila) 1141 (3)
- Nāmūs i akbar (*poetics*, 717-721/131/-1321) 335-336, 337
- Nān u halwā (p, beg Xlc /XVIIc) 722-724
- Kitābu'n naqd (*theol*, IVc /Xc) 1037 (95)
- Naqdu'n-nusūs fi sharh Naqshu'l-fusūs (*suf*, 863/1459) 1244
- Naqshu'l-fusūs (*suf*, VIIc /XIIIc) 1244
- An-nās bi'l-libās (*suf*, beg Xlc /XVIIc) 1265 (35)
- Nasab-nāma (by Wālīhī) 925
- (p, end Xc /XVc) 690
- i Qutb Shāhī (p, beg Xlc /XVIIc) 691
- i rājahā i-Maysūr (*hist*, 1212/1798) 199
- Naṣā'ih (by Rashīd) 923 (254) (*ext*)
- (— i-Anūshirwān) 1397 (3)
- Mukhtasar-i -i Mahmūdī 1399
- i Nizāmu'l Muluk (*politics*, IXc /XVc) 1381
- i Rāfi' Wā'iz (*ethics*, XIIc /XVIIc) 1775
- Naṣā'im-i Ghauthiyya (*hagiogr*) 271
- Nashā'atu'l 'ishq (*suf*) 1771
- Risāla i naṣihat (*suf*, beg IXc /XVc) 1239 (8), another 1239 (66)
- Risāla i -i 'āmm (*suf*, beg IXc /XVc) 1239 (25)
- (— i Ghazālī) 1397 (3)
- Nasihat-nāma (*politics*, 1167/1754) 1397 (1)
- nāma-i 'Abdu'llah Ansārī 1397 (3), 1422
- (Risāla dar i Rasūl) (*theol*) 264
- 'l wuzarā (*polit*, 1167) 263
- Na't u manqabat (by Jamī) 403
- IXc /XVc)
- Natā'iyu'l-afkār fi latā'if (*anthol*) 223-
- Naubāwa (omn p, af-i Badī'i) 366 (I), 366 (II, pl) 279
- An nawādi fi'l fiq (Xc) 1345 (2)
- An Tasawwuf
- Xc) (*anthol*) 951
- An — see Mir'ātu'l musal-
- IVc /Xc)
- 's safa (*theol*) 1043-1045
- Muntakhab (*hist*, ca 1020' (*med-maq*) 195
- An-nawāqid min al mabda' (*theol*, 987/1220/1223) 1177-
- 'lajuma-i — 1178, 1195
- 1122/1710) 1070/1660)
- Nay-nāma, see Mathnawī
- Mathnawī (IXc) 856
- Nayrang i-'ishq (p, 1519 (2)
- Nāz u niwāz (p, 648 (1a)
- , see Qissa) 1298 (1)
- Nazāratu's Sind (*hist*) 583 (1)
- English, 1858)
- Nazmu'l hqh (*theol*, fā'at) 1199
- Nigāristān (by Gh) 531, 535, 602
- 939/1552)
- (by Juwaynī)
- Nihāyat (*suf*, end IXc /XVc)
- An- huwa (*sic*) ar ruju' i bidāyat (*suf*, beg Xlc /XVIIc) 12
- Nikāt, see Nukāt
- Niṣāb (*theol*) 10
- (*lexicogr*) 95
- 's shiyyān (*lev*, beg VIIc /XIIIc) 90
- Sharh i (*prosodu*)
- Risāla i nisbat (*suf*, beg IXc /XVc) 1239 (37)
- Risāla i (*suf*, beg Xlc /XVIIc) 1265 (35)
- Nishān i-Haydarī (*hist*, 1217/1802) 210
- Nishātu'l 'ishq (*suf*) 1309
- (another), see Nashā-  
atu'l 'ishq
- Nithārn'l 'āshiqīn (*suf*) 1318
- Nuyūmu'l-Furqān (*theol* 1103 977
- 1692)
- 'l-Qur ān (*theol*) 951
- Risāla i nukāt (*suf*, beg IXc /XVc) 1239 (30), another 1239 (34)
- 'l akhwān (*suf*, beg Xlc /XVIIc) 1265 (37)

- Nukāt-i-'ashara, *see* Risāla-i nukta  
-i Bidil (*on p*, beg XIIc /  
XVIIIc) 384-386, 410  
-i 'Ishqbatu'l manāsik (*theol*, 1166/  
1052  
-i mu'rārī' (*theol*, 1030/1640) 1114  
end XVIc (*suf*, beg IXc /  
Mudhakki 1240 (7)  
1566) ilm-i-nuqāt ba da'ira i  
Kitābu'l mudā ) 1519 (1)  
Xc ) sa rumūzāt i 'ishq  
Mudmirāt (*theol*, 1347 (4)  
Mufarīhu'l qulūb (*tr*, علو ) (by  
Mufawwadāt i Khay Vc ) 648  
Al muftis fī amān wān i Mas'ūd-i  
XIc XVIIc )  
Mufridāt i-Nāmī 26/1714) 832  
Ma'sūmī) (*med lat nāma* i Imām

- Mughnī-i Multaqit-i-vān i Mas'ūd i  
(*theol*)  
Muhīt (*theol*) rādī'l 'a'vā na  
Al- (*theol*, VIc jātihā) (*med*  
i-a'zam (*p*, 16) 1529  
Al- 'l'a'zam fī, *see* Qissa i  
(*theol*)  
'l wā'zīn (*theogogr*, 930/1524) 348  
XVIIIc ?) *see* Duwal  
Mujarrabu'sh-shifā  
Mujarrabāt i-Akb aqsām i ātishak  
XVIIIc ) 1557  
Mu jzāt-i Mūsawā) (*gram*) 1465  
Mūsawī i-mathnawī, āt i-  
Mujmal i Fasīn of Mathnawī-i-  
1441), 1032/1623) 495  
'l-hukmat Jamālī, end IXc  
XIVc ) 648  
-i muh nām-i-Bārī i-Ta'ālā  
1082

- Risāla-i 'l arwāh (*suf*, 711/1312)  
IXc ) 1188-1190, 1191, 1192  
-i- (985/1578) 1191  
nawī na-i 'Alāī (*encycl*, ca 475'  
(Mukā 1358

- XII(nuzūl wa 'urūj (*suf*)  
Ru- -) 1330-1331  
All

## P

- Al -i padak'hā) (*Tipū's archive*)  
1640-1641, another 1644 (2)  
idmāwat (*p*, 1028/1619) 770  
ādshāh-nāma (*hist*, middle  
XIc /XVIIc ) 149-150  
, *see* Shāhjahān-nāma  
Pand i-Luqmān (*magic*) 1526 (1)  
-nāma (*p*, ca beg VIIc /  
XIIIc ) 477 (10), 480 (2), 481  
(*ethics*) 929 (11)  
i Haydarī (*p*) 920  
-i Jahāngīrī (*ethics*, ca  
1021/1612) 1388  
-i Sa'dī (*p*, VIIc /XIIIc )  
543-544  
Panj ruq'a, *see* Ruq'āt-i-Zuhūrī

- Payām-i-ulfat (*epist*, XIIc  
XVIIIc ) 402  
Personal observations on Sindh, by  
T Postans London, 1843 186  
Pūrānār'th prakāsh (*th Sansk*,  
beg XIIIc XIXc ) 1712

## Q

- Qadā wa qadr, qissa i, *see* Qissa i  
qadā wa qadā  
(*p* by Ashraf q v )  
797 (4) 943 (ff 51-51v, 80v-82v  
86-87)  
(*p* by Masih, *p* XIc  
XVIIc ) 761  
(*p*, by Salīm q v ) 748 (2)  
749, 750, 924 (44), 925 (35 39)  
(*p*, by Lālib Āmulī) 726, 728  
Qaht sāl i Hindūstān (*p*, by Salīm  
q v ) 748 (5), 749  
Qā'ida i-shinākhtan i shamshū 1620  
Qalandar nāma (*p*) 924 (20)  
Qānūnu'n nīsā (*parody*) 1639  
(Risāla dar qai'ā'at) 986 (1)  
Ris'lat fī'l 1720 (3)  
Qai'ābādīn i Ma'sūmī (*med*, 1039  
1649) 1557  
i Q'idirī (*med*, 1130 1718) 1573  
-i Shifāī (*med*, Xc XVIc )  
1547-1548  
i Sikandarīyya (*med*, 1162  
1749) 1576  
-i-Sulaymānī, *see* Qai'ābādīn i  
Sikandarīyya  
dar Tibb, *see* Qai'ābādīn i  
Shifāī  
Qasā'id-i-'Abdu'r Razzāq 924 (22)  
i-Anwārī 924 (33 35)  
i Farīd 906  
i Latīf (beg XIIc XVIIIc )  
1766, 1767  
-i-Tajallī 924 (47)  
Qasida-i-Burda, *see* Burda  
( dar tasawwuf) 907  
Qaus nāma, *see* (Risāla i tū andūzī  
1609)  
Qawā'id-i-lughāt i fuus (*gram*, end  
XIIc /XVIIIc ) 1477  
-i-Qur'ān (*theol*, Xc XVIc )  
973-974  
-i shinākhtan i-bu'ūj (*astron*) 1507  
Qawānīn i Hafsiyya (*theol*, 1208  
1791) 983 (1)  
Qawl i M Rasūlu'l lah 1405  
Qirānu's sa'dayn (*p*, 688 1289)  
563-565, 566  
Sharh i 566  
Qışasū'l anbiyā (*rel legends*, 993  
1585) 326  
(*rel legends*) 329  
(Intikhāb dar ) (*rel leg*  
end) 327

- Qismiyya-ı Zuhūrī (*p*, beg XIc / XVIIc) 718  
 Qismiyyāt *see* Qismiyya-ı Zuhūrī  
 Qissa-ı-Agar u Gul (*tale*) 313  
   1 ashāb ı Kahf (*rel legend*) 333  
 Sharh ı ı aurat-ı-gul-furūsh  
   (*suf* beg XIc / XVIIc) 1265 (16)  
   1 Bahrām Gūr (*tale*) 318 (4)  
   1-Chār darwish (*tales*, VIIIc / XIVc) 306  
   1 Daqyānūs (*religious legend*) 971 (4)  
   1 duzd u qādī (*tale*) 316  
   1 Fīrūz Shāh (*tale*) 312  
   1 Hadrat ı-Mūsā *see* Ta'rikh  
 ı-Mūsawī  
   1-Hātīm Tāī (*tale*) 308-309  
   1-Hazār gisū (*tale*) 318 (1)  
   1 Shaykh Hillī (حلی) (*p*) 696  
   1 Hīr u Rānjhan) (*p*) 918  
   1-Khīdr-Khān u Duwal rānī  
*see* Duwal-rānī-Khīdr Khān  
   1-Khīdr-Khānī, *see* Duwal-rānī-Khīdr-Khān  
   1-Mas'ūd Sālār Ghāzī (*rel legend*) 322  
   1-Mīhr u Māh (*tale*) 310  
   1-Mī'rāj) (*rel legends*, IXc / XVc) 325  
   1-Muhammad ibn Hanafīya) (*rel legends*) 332  
   1-Mūsawī, *see* Ta'rikh ı Mūsawī  
   1-Mūsawīyya, *see* Ta'rikh ı Mūsawī  
   1 Nūsh āfarīn (*tale*) 317  
   1-Pādshāh ı ı aḥmīnī wa Pād shāh ı-Shaytānī, *see* Maqṭal nūma  
   1 qadā wa qadr (wa) Sīmurgh (*tale*) 318 (3)  
   1 Sakīna Bībī wa jang nāma-ı Imām Husayn (*p*, Dak'hanī) 1735 (6)  
   1 Sayfu'l mulūk wa Badī'u'l-jamāl (*tale*) 318 (2)  
   1-Sumrūn gaḍ'ha (*tale*) 314  
   1 Tamīm Ansārī (*tale*) 318 (5)  
 (Qissat Bilāl b Hamāma) (*legend*, Ar) 1724 (2)  
   (Bulūqīyā) (*leg*, Ar) 1725 (2)  
   Sham'ūn (*tale*, Ar) 63, 1724 (1)  
   Sulaymān) (*leg*, Ar) 1725 (1)  
 (Mathnawī dar 'ilm ı qiyāfa) (*p*) 908  
 (Risāla dai qiyāfa) (*three different treatises*) 1520, 1521, 1522  
 (Risāla ı qiyāmat) (*theol*) 1014 (1)  
 Qudrat nāma (by Jamālī, end IXc / XVc) 648  
 Qudūrī (Mukhtasar-ı) (*theol*) 1024 (52)

## R

- (Rabī'u'l-asār) (*ethics*, VIIc / XIIc) 1371

- Ar-radd 'alā Ibn Abān (*re on* Khatāu'l kutub) (by Tahāwī, IVc / Xc) 1037 (95)  
 — Awā'il' adillat (*re on* Kalbī) (by Mātārīdī IVc / Xc) 1037 (98)  
   'r-rawāfid (*theol*) 1132  
   (Muntakhab-ı ) (*theol*) 1132  
 Ar- 'alā 'Ubayd (*re on* Kitāb u'n-nasab) (by Tahāwī, IVc / Xc) 1037 (9)  
 Rafīqu'l-'amīn (*suf*) 1204  
   't tullāb (*suf*, beg XIc / XVIIc) 1265 (5)  
 (Risāla-ı rāh ı Haqq) (*suf*) 1352 (1)  
 Rāhatu'l arwāh wa mu'nīsū'l ashbāh (*theol*) 1110  
   'l insān (*med*, 778/1376) 1535  
   'l-murīdīn (*suf*, beg XIc / XVIIc) 1265 (13)  
   'l qulūb (*suf*, ca 656/1258) 1181  
 Rājatarangīnī (*hist*, 1148 AD) 1698  
   (*translation*) (998/1590) 1698  
 Ramzu'l muhaqqiqīn (*suf*) 1349 (1)  
 (Risāla ı-rang ı asphā) 1606  
 Raqā'im ı karā'im (*epist*, beg XIIc / XVIIIc) 383  
 Rasā'il ı 'Abdu'l-Hādī b 'Abdī'l Karīm Qādūrī (end XIIc / XVIIIc) 1397  
   1 'Abdu'l lah Khwīshagī) (*suf*, end XIIc / XVIIIc) 1294  
   1-'Alī Hazīn) (*physics* ca 1179/1765) 1778  
   1-'Azīz Nasafī) (*suf*, VIIc / XIIIc) 1179  
   1-Gīsūdīrāz) (*suf* VIIc -beg IXc / XIV-beg XVc) 1219-1230  
   1 ı jāz, *see* I'jāz ı Khusravī  
   1-M Chishtī (*suf*, beg XIc / XVIIc) 1265  
   1-M Majlisī) 1118-1120  
   1-Nī'matu'l-lah Walī (*suf*, beg IXc / XVc) 1239-1240  
   1-Sa'dī (*orn p*, VIIc / XIIIc) 545  
   1 Yūsufī (*med* Xc / XVIc) 1543-1544  
 Rashahāt 'aynī hayāt (*hagiog*, 914/1508) 252-257, 297, 921  
 Rasmu'l-khatt (*callig*, 940/1534) 1623 (2 5)  
 Rat Padam, *see* Padmāwat  
 (Risāla ı Rauda ı-Tāj-Mahall) (*ar-chit*) 1622  
 Raudatu'l-afrah wa nuz'hatu'l-arwāh (*biog*, VIIc / XIIIc) 274  
   'l-ahbāb fī siratī'n nabī wa'l-ashāb (*hist*, 900/1495) 53-58, 69, 1138  
   'l akhyār wa tuhfatu'l-abrār *see* Bihārīstān  
   'l-anwār (*p* 742-743/1342-1343) 576 (3), 664, 923 (39) (*ext*)  
   'l husnā fī sharh asmā'il lahi'l hasnā (*suf*, Xc / XVIc) 1259  
   'l inshā, *see* Riyādu'l-inshā

- Raudātu l jannāt fī awsāf madīna-  
ti'l-Harāt (*hist*, 897/1492) 108-109
- Raudatu's šafā' (*hist*, before 903  
1497) 10-32, 80, 923 (33, 254, 256)  
(*evl*), 1142 (8)
- 'sh shuhadā (*hist*, bef 910  
1505) 59-60, 1106
- 't tāhūn (*hist*, ca 1011/1602) 42
- 'l ulamā (*theol*) 1024 (21)
- 'l wā'izīn (*theol*, IXc /XVc)  
1071-1072
- Razm-nāma, *see* Tarjuma-i Mahā-  
bhārata
- Ar-Rindīvyā *see* Rīsāla i marātīb
- Rīsāla-i Abdu'l-lah Anšārī 234  
(*theol*) 1008-1009, 1770
- Alī Hamadānī (*suf*) 1211
- Amadān (*gram*) 1473-1474
- Amīrī (*suf*) 1356 (1)
- Amūkhān (*gram*) 1475
- dar ansāb-i Afghānān (*hist*) 103
- i-'arūd, *see* Rīsāla dar kalām
- mawzūn
- darwīshīn (*suf*) 1325 (5),  
another 1343 (2)
- i-Farīdu'd Dīn Ajūd'hanī (*suf*)  
1356 (4)
- i-Abū'l-Hasan Kharqānī (*suf*)  
1338
- dar kalām-i mawzūn (*prosody*,  
by Jāmī) 612 (8)
- i kardan (*gram*) 1476
- kubrā dar mantiq (*logic*, end  
VIIIc /XIVc) 1408 (2)
- manzūm dar mu'ammayāt  
(*logog*, 890/1485) 612 (7)
- i-mu'ammā (*logog*, end  
IXc /XVc) 347
- (*logog*, XIc /XVIIc) 365
- i mu'ammayāt (*logog*, ca  
879/1475) 612 (5)
- i asmā'ihī'l husnā, *see*
- Hilya i hulāl
- i-M Sharīf (*suf*) 1346 (4)
- i-mukhtasar dar biyān i  
qawā'id i-mu'ammā (*logog*, by  
Jāmī) 612 (6)
- i-mūsīqī (*music*, by Jāmī) 612 (10)
- dar qāfiyya (*poetics*, by Jāmī)  
612 (9)
- i Qādī Qutb (*theol*) 1049
- i-ibn Salām (*theol*) 1008-  
1009, 1770
- dar shai'at i dhikr, *see* R-i-  
tarā'iq-i-tawajjuh i-Khwājahā
- i sughrā dar mantiq (*logic*,  
end VIIIc /XIVc) 1408 (1)
- i Surkhāb dar 'ilm i raml  
(*divinat*) 1518 (1)
- i tarīq-i-tawajjuh i Khwājahā  
(*suf* by Jāmī) 612 (15)
- dar tarīqa i-Naqshbandīyya,

- see* R-i-tarīq i-tawajjuh i Khwā-  
jahā
- Rīsālatu'l inshā (*epist*, by Jāmī)  
612 (28)
- Ar 'l-musāhulat fī'l-mu'āmilat  
(*suf*, beg XIc /XVIIc) 1265 (23)
- 'l Qur'ān (*suf*, beg XIc  
XVIIc) 1265 (27)
- Wāfiyya fī 'ilmī'l-'arūd wa l  
qāfiyya (*prosody*, 1161/1748) 230
- Rishī nāma (*hagiog*, XIc /XVIIc) 260
- Rīwadu'l-manāzīr fī 'ilmī'l-awā'il-  
wa'l-awākhir (*theol*, end IXc  
XVc) 1142 (12) (*ext*)
- 'r riyāhīn (VIIIc /XIVc) 742
- Riyād i-'Ālamgīrī (*med*, 1096/1685)  
1560-1561
- 'l-'arīfīn (*hagiog*, end XIIIc  
XIXc) 245, 1239
- 'l awlīyā (*hagiog*) 1214
- 'l-inshā (*epist*, IXc /XVc) 343-  
345
- 's-salātīn (*hist*, 1202/1788) 206-207
- 'sh shu'arā (*biogr*, 1161/1748)  
230, 245, 395, 465, 689, 690, 702,  
733, 799, 855, 893, 913, 1759
- 'l uns (*hist*, end XIIc /XVIIIc) 70
- Rīsālat fī'l-'amal bi'l rub' (*astron*)  
1500 (3)
- Rubā'īyyāt-i Bīdil (*p*, XIIc  
XVIIIc) 843
- ganjīfa (*p*, Xc /XVc) 663 (12)
- i-Jamālī (*p*, end IXc /XVc)  
648 (2)
- Khayyām (*p*, end Vc /XIc)  
433-434, 1751-1752
- Abū Sa'id (*p*, Vc /XIc) 426
- Shahī 926 (8)
- (Rīsāla dar rūh) (*suf*) 1348 (1)
- Rīsāla-i, *see* Sa'ādat-nāma-i-  
Imām Ghazālī
- Rīsāla dar biyān i- (*suf*, beg  
XIc /XVIIc) 1265 (12)
- 'l quds (by Jamālī, end IXc  
XVc) 648
- Rukū'āt i Qur'ān (*theol*, beg XIIc  
XIXc) 981-982, 983 (2)
- Rīsāla i rumūz (*suf*, beg IXc  
XVc) 1239 (10)
- Rumūzu 't-tāhīrīn (*p*, 1139/1727) 847
- Rīsāla i-rumūzāt (*suf*) 1340
- Ruq'a i-Āgah 925 (2)
- i-Khwāja Bāqī-bī'l lah Bīrang  
(*suf*) 1328 (5)
- (Ruq'āt-i-'Abdu'l Latīf) (*epist*,  
middle XIc /XVIIc) 364
- (*epist*, XIc /XVIIc) 924 (51)
- Bīdil 410
- i Jāmī, *see* Rīsālatu l inshā
- i Muḥammad Makārīm (*epist*) 412
- i Mu'izzu'd-Dīn (*epist*) 410
- i-Zuhūrī (*epist*, beg XIc /  
XVc) 356 (IV), 362

Rūshanāi nūma (*suf*, Vc Xlc) 279  
 (Kitāb i ru'yā) (*dreaming*) 1511  
 Rūz nāma (*magic, Hindust*) 1528  
     (*satire*, 1097 1686) 826 (4)  
 (Tajuma i ) (*med*, beg  
 XIIIc XIXc) 1578  
 ( i Wukalā i Haydarābād)  
 (*report of Tipū's envoys*, beg  
 XIIIc end XVIIIc) 1680

## S

Risāla dar biyān i s'ādāt i ayīm  
     i hafta (*theol*) 1119 (4)  
 S'ādāt-n'ima (*suf*, Vc Xlc) 279  
     i Imām Ghazālī (*suf*)  
         1326 (1)  
 Sib' sanābul (*suf*, 969 1562) 1253  
     Sayy'ira (*p*, beg Xlc  
     XVIIc) 709-710  
     Dībācha i (q v) 709 (1)  
 Sib'a i Jāmī 613-614  
     (Dībācha i ) 612 (16)  
 Sabilu'n najāt (*theol*, 1225 1810) 1128  
 As sabi fr'sh shuddat (*suf*, beg  
 Xlc XVIIc) 1265 (29)  
 Šad būb dar astrulūb (*astron*) 1500 (4)  
 Sa'di nūma, see Būstān  
 Safar-n'im i (*travel* ca 111 1052) 279  
 Risālatu's safar wa'l iqumat (*suf*,  
     beg Xlc XVIIc) 1265 (30)  
 Safina i Khūshgū (*biogr*, 1117 1735) 725  
     -i ash ā-i shu'arū i mutaqaddi  
     nūn wa muta'akhkhirin 943  
 Safinatu'l awliyā (*haqiol*, 1049  
     1640) 215 262  
 Šaffi i dil (*p* 1173 1760) 862 (2)  
 Šaghīr-i Hājji (*theol*) 1024 (26)  
 Šahā'if (*suf*) 279  
     't-tariqat (*suf*, end IXc Xc) 1216  
 Sālubiyya (see Diwān i Sa'di) 527 (1)  
 Sahifatu'l a'rās (*chronol*, beg  
     XIIIc end XVIIIc) 1634  
 Šahih i Bukhārī (*theol*) 1007  
     -i Muslim (*theol*, IIIc IXc) 1007  
 Sa'id-nūma (*suf*) 1341  
 Risāla i sajda (*suf*, beg IXc  
     XVc) 1239 (59)  
 (Risāla dar sāl i fil) 1780 (4)  
 Salāmān u Abs'il (*p*, by Jāmī)  
     612 (18), 613, 614  
 (Risāla dar salūs i Šūfiyya) (*suf*) 1772  
 Šalāt i Mas'ūdi (*theol*, before  
     VIIIc / XIVc) 1023, 1033  
 Risāla i salātiyya (*theol*, end Xlc  
     XVIIc) 1118 (4)  
 Kitābu's salawāt wa't tafsīr (*theol*) 1013  
 Salihotra 1602, 1604  
 Salsala i Qādiriyya (*suf*) 1346 (2)  
 Salsalatu dh dhahab (*p*, 890/1185)  
     612 (17), 613-615, 923 (236) (*extr*)  
 As 'l Qādiriyya (*suf*) 1323 (3)  
 Sām nūma (*p*) 577

(Majmū'a i Sanad'ha wa katalat  
 nāmahū) (*documents of landed  
 property, Tipū's time*) 1682  
 Sanam kadā i Chīn (*riddles* 1215  
     1797) 1781  
 Kitāb i Shaykh Šan'ān (*extr from*  
     Mantiq'u't tawr, q v) 925 (7)  
 (Sāqi-n'ima) (*p Hind*) 1740 (1)  
     (bv Ahlī Shīrazī) (*p* Xc  
     XVIc) 663 (11)  
     (bv Ghayath) 925 (16)  
     (bv Hali) 941 (3)  
     (bv Mulla Murshud) 935 (2)  
     (bv Naun'i beg Xlc  
     XVIIc) 698 (2), 699 (1)  
         925 (26, 25)  
     (bv Partawī) 925 (11)  
     (bv Qudsī) 925 (17)  
     (bv Abū Turab Beg) 925 (14)  
     i Zuhūrī (*p*, beg Xlc  
     XVIIc) 717, 924 (30) 925 (13)  
 (Sar'ipā) (*p*) 935 (7), another 1769  
     (bv S 'Alī Mahdī) 924 (19)  
 (Manzūma dar sarf) (*p gram* 1169  
     1756) 858  
 (Risāla dar sarf) (*gram*, ca 1214  
     1799) 1777  
 (Risāla dar ) 1465 (1)  
 (Risāla dar ) 1464 (1)  
     Sharh i risāla dar 1464 (2)  
 S'arf i af al, see Kitāb i jadwālī  
 (Risāla i -i Farsī) (*gram*) 1471-  
     1472  
     'lisan (*gram* IXc Xc) 1776  
     -i manzūm wa manthūr see  
     Sarf'u'l isan  
     -i Mīr (*gram*, end VIIIc  
     XIVc) 1453-1455  
     Shah i (beg XIIc  
     XVIIIc) 1456  
 (Risāla dar u nahw i zabān i  
     rīkhta) (*gram*, Hind) 1746 (2)  
 ( i Ūrdū) (*gram*, Hind) 1746 (1)  
 Risāla i Sarīrī (*tr Sanskr* 1084  
     1673) 1702  
 Sarw i Āzād (*biogr*, end XIIc  
     XVIIIc) 277 307, 689  
 Sawād a'zam (*theol*) 1024 (22)  
 As šawā'iqul muhriqa (*theol*  
     Xc XVIc) 1129, 1130  
 (Sawānih) (*geoq haqiol* ca 1188  
     1771) 285  
 Sawāti'u'l anwār (*haqiol*, 1112 1720)  
     1168  
 Sayfu'l-mulūk wa Badī'u'l jamāl  
     qissa i-, see Qissa i Sayfu'l mulūk  
 Shabistān i khyāl, see Shabistān  
     -i nukāt  
     -i nukāt wa gulistān i lughāt  
     (poetics, ca 813 1410) 339-341  
 Shih 'Ālam nāma (*his*, 1293  
     1788) 176  
 Shahbūz-nūma, see Būz nūma

- Shāh u darwīsh (p, Xc/XVlc) 659-660  
 u gadī, see Shāh u darwīsh  
 Shāhshāh nāma (p beg, XIIc / XIXc) 888  
 Shāhjahān nāma (hist, 1048/1639) 151, 926 (20) (ext) )  
 Shāhnāma (p beg Vc/Xlc) 421-422, 423, 577, 607 829, 850, 886, 888, 889, 923 (12) (ext) 925 (38) (ext), 1754  
 Muntakhab i- , see Ta'īkh i dilgushū  
 Shāhad-i-sādiq (encycl ca 1054 1644) 1365-1366  
 Shajara i-pu' thamara (duinat) 1517  
 i-raml (duinat) 1516  
 Sham'-u parwāna (p, 894 1489) 663 (4)  
 (p, 1069/1659) 811  
 Shamā'il i-anqiyā wa dalā'il i-atqiyā (suf, ca 732/1331) 1183  
 1197-1198  
 Sharaf-nāma, see Farhang i-Ibrāhīmī, Iskandar-nāma, Shāh-Ālam nāma  
 i-Ahmad-Munyarī, see Farhang i-Ibrāhīmī  
 i-Sikandarī, see Iskandar-nāma  
 Sharā'if i 'Uthmānī (biogr, ca 1178 1765) 277  
 Sharh i abyāt-i Fusūsu'l hukam (suf, beg IXc/XVc) 1240 (10)  
 i amantu bi'l lahī (suf, XIc / XVIIc) 1276-1277  
 i bayt i-Amir Khusraw by Jāmī) 612 (13), 1250 (4)  
 (by Gīsūdrazz) 1221 (2)  
 beg IXc/XVc) 1239 (2, 51, 52)  
 i-Abū Sa'īd (suf, beg IXc/XVc) 1239 (2, 51, 52)  
 i baytavn i Mathnawī (by Jāmī) 493, 612 (12)  
 i Chagmīnī, see Hikamu'r-riyādī  
 i daryā i shahādat (suf, beg XIc/XVIIc) 1265 (2)  
 i Isfahānī, see Tarjuma-i Ghayatu'l ikhtisār  
 i Qasida-i Lāmīyya (XIIc / XVIIc) 863  
 i Mīmīyya i-Khamīyya, see Lawāmī  
 Mukhtasar-i-Tahāwī (theol, IVc Xc) 1037 (114)  
 i-Qā'idī (theol) 1024 (25)  
 i rubā'īyyāt (by Jāmī) 614 (14), 629, 630  
 i Shā'ī (theol) 1024 (23)  
 i Sughdī (theol) 1024 (24)  
 i-Tā'iyya-i-Fāridīyya (by Jāmī) 612 (11)  
 Sharh i tasnīfāt-i Zuhūrī (1212/ 1798) 362  
 Sharhu'l wāsilin wa tawsīfu l jāhilin (p, 876/1472) 648 (1 b)  
 Risāla i Shathīyyāt (suf, 1062/ 1652) 1270  
 Risāla i Shattāriyya (suf Xc / XVIc) 1303  
 Shauq nikār (on p, 1088 1678) 924 (40)  
 Shauqīyya (p, by Sa'īd, q v) 771 (8)  
 Shawāhidu'n nubuwwat (theol, 885/1480) 612 (1)  
 Shukāyat nāma (p, 1080/1670) 778  
 Risāla dar shunākhtan i wujūd i-nafs 1346 (7)  
 Shir'atu'l islām (theol, VIc/XIIc) 1033, 1037 (137), 1723 (9)  
 Shirīn u Khusraw (p, by Hātifi, beg Xc/XVIc) 619  
 (p, by Khusraw) 698  
 1299) 558 (2), 559 (2)  
 Shu'batu'l imān (theol) 1723 (4)  
 Muntakhab min 1723 (4)  
 Shu'la-i-dīdāi (p, beg XIc / XVIIc) 709 (3), 710 (6)  
 Ash shurūtu'l ausat (by Tahāwī, IVc/Xc) 1037 (95)  
 Ash- 'l kabīr (by Tahāwī, IVc Xc) 1037 (95)  
 Ash- 's saghīr (by Tahāwī, IVc/Xc) 1037 (95)  
 Sifātu'l-'āshiqīn (p, Xc/XVIc) 661  
 Sifatu'l-mī'āj (leg, A1) 1725 (8)  
 Sihlatu'l-amrād (med 1139/1727) 1575  
 Sihri-halāl (p, Xc/XVIc) 663 (3)  
 'l-'ayūn (sorcery, 907/1501) 1525  
 Sikandar-nāma, see Khirad-nāma  
 i Sikandarī  
 (by Khusraw, p, 699/1300) 558 (3), 559 (5)  
 Silk i jawāhir (suf, XIIc/XVIIIc) 1286  
 i sulūk (suf, beg VIIc / XIVc) 1200-1203  
 Silsila, Silsilat, see Salsala, Salsalat  
 Sing'hāsan Battīsī (tr Sanskr) 1701, 1702  
 Sirāju'l abrār (or Minhāju'l anwār) (ethics) 1401 (1)  
 'l-'aqā'id (theol, 1185/1771) 1053, 1139  
 'l-lughāt (lex 1147/1735) 1434, 1435  
 'l-qulūb (theol) 1008, 1010, ano'her 1011  
 Sīrr-i-akbar (tr Sanskr, 1067/1657) 1708  
 'l-asrār, see Sīrr-i akbar (med) 1597 (3)  
 -nāma (p beg XIc/XVIIc) 719, 720  
 Sitta i durūriyya (med 944/1538) 1543 (3), 1544  
 Kitāb i Sittīn (jāmī'u'l-latā'if wa'l-basātin) (suf) 1241  
 Mukhtasar dar 'ilm-i siyāq 418 (3)

- A** Afīfī, see Tarjuma i-  
d-i-Mustafā  
'l-'arīfīn (*hagiol*, ca 937/1530) 648  
'l-lawhīyā (*hagiol*, end VIIc /  
XIVc) 243  
'l-muta'akhhkhirīn (*hist*, ca  
1195/1781) 174-175  
'l-mulūk (*politics*, Vc 'XIc) 1381  
Sharh i-su'āl i Kumayl b Ziyād  
(*suf*, beg VIIc /XIVc) 1250 (2)  
(*suf*, beg IXc /  
XVc) 1239 (21)  
Subhatu'l-abrār (*p*, by Jāmī)  
612 (19), 612 (20), 613, 614, 619-621  
Sufai'u's sa'ādat (*theol*, end  
VIIc XIVc) 996, 1002, 1003, 1013  
Sharh (beg XIc /  
XVIIc) 1002  
Mukhtasar-i 1003  
Sughrā, see Risāla i sughrā dar  
mantiq  
Sūhāgīn-nāma (*p*, *Hindī*) 1745 (2)  
Suhbat nāma, see Tarbiyyat-nāma  
Şuhuf i-Ibrāhīm (*biogr*, 1205/1791)  
245, 545  
Sulaymān (Qissat—) (*leg*, A) 1725 (1)  
-u Bilqīs, see Sulaymān nāma  
-nāma (*p*, XIc /XVIIc) 709  
(7), 710 (4)  
Risāla i Şulhīyya (*theol*) 1138  
Sullamū's samawāt (*biogr*, ca 1000/  
1592) 245  
Risāla i Sultāniyya (*suf* Xc /  
XVIc) 1304  
(Risāla dar sulūk) (*suf*, beg IXc /  
XVc) 1239 (74)  
Sumrūn gad'ha, qissa i-, see Qissa-i-  
Sumrūn gad'ha  
Suwaru'l-aqālīm (*geogr*, 748/1348) 280  
Sūz u gudāz (*p*, beg XIc /XVIIc)  
698 (1), 699 (2), 700, 939 (6) (*evl*)

## T

- Tā'āt-i Sunniyya (*theol*, beg  
XIIIc /XIXc) 1096  
(Tabaqāt-i 'Abdu'l-lah Anşārī)  
(*hagiol*, end Vc /XIc) 234, 1158, 1169  
i Akbarī, see Nāmūs-i Akbar-  
Shāhī  
-i-Akbar Shāhī (*hist*, 1002/  
1594) 115-116, 117  
-i Shāhjahanī (*biogr*) 648, 1214  
's sūfiyyīn (A, *hagiol*, end  
IVc 'Xc) 234  
Ta'bīr-i-Sultānī (*interpr of dreams*,  
763/1362) 1509-1510, 1523, 1524  
Tafsīratu'n-nāzu'n (*hist* 1182/  
1768) 190  
Tadhkira i-āl i Dā'ūd (*hist*, 1218/  
1803) 99  
-i Auhadī (*biogr*) 733

- Tadhkira i (Sh M 'Alī) Hazīn -ce  
Tadhkiratu'l-ahwāl  
(-i Mashhā'ikh i-Kashmīr) (*hagiol*, beg XIc /XVIIc) 260  
-i-Naşrābādī (*biogr*, ca 1092  
1681) 220  
-i Nirmal (*hist*, 1232 1817) 197  
-i salātīn-i Chaghatā (*hist*,  
1137-1138/1724-1725) 168  
-i-Sarkhūsh, see Kalimātu'sh-  
shu'arā  
-i shu'arā-i Hind (*biogr*, 1165/  
1752) 233  
-i Sīrāj i Aurangūbādī (*biogr*) 689  
Tadhkiratu'l-ahwāl (*autobiogra-  
phy*, 1156/1741) 225-227, 1749  
'l-akh'yār, see Tadhkiratu'l-  
atqiyā  
'l-'āshiqīn (*p*, XIIc /XVIIIc)  
861 (4), 862 (7)  
, see Dīwān i Taqī  
'l-atqiyā (*orn pr*, XIc  
XVIIc) 372 (I)  
'l-lawhīyī (*hagiol* end VIc  
XIIc or the beg of VIIc 'XIIIc)  
235-238, 264, 923 (254) (*evl*)  
'l-mu'āsīrīn (*biogr* 1165 1752)  
228-229  
'l-mulūk (*hist*, 1208 1794) 180  
'sh shu'arā (*biogr*, 892 1487)  
218, 245, 545 59  
'l-uhubbā, see Tadhkiratu'l-  
atqiyā  
'l-'ulamā (*hist* beg XIIIc  
XIXc) 203  
'l-umarā (*biogr* 1194 1780) 216  
Ta'dību'z-zindīq fī takdhībī's-siddīq  
(*critic*, end XIIc 'XVIIIc) 398  
Tafrihu'l-'imūrat (*topography*, 1826) 288  
Kitābu't-tafsīr (by Kardāī, VIc  
XIIc) 1037 (148)  
(-i āyāt-i Fātiha) (by Ni'matu'l-  
lah Walī, q v) 1239 (9)  
-i-āyati'l-Kur'ī (*theol*, 952  
1545) 1101  
-i-Charkhī, see Tafsīr-i Ya'qūb  
Charkhī  
-i-Husaynī (*theol*, 897-899'  
1492-1494) 956, 957, 959-967, 1133  
-i-kalām i-Rabbānī, see Tafsīr  
-i Ya'qūb Charkhī  
(-i Qur'ān) 956, another 968  
another (A) 1721 (6)  
i Qur'ūn (by Abū'l-Layth  
Samarqandī, IVc 'Xc) 1037 (110)  
-i Shūh (*theol*, 1057/1647) 969  
(-i sūra-i innā'a'tay nāka) (*theol*  
XIc /XVIIc) 970 (2)  
-i-Tabarī (IIIc IXc) 955  
Tarjuma-i- (ca 350-365) 955  
961-976)  
-i-Ya'qūb Charkhī (*theol*, beg  
IXc /XVc) 957, 967 1082  
-i-Zāhidī (*theol*) 968

- Tahdhību'l mantiq wa l kalām  
(*logic*, VIIc 'XIVc) 1409, 1410, 1729  
Sharh i- 1409, another 1410  
Sharh l kalām (*logic*, Ar, 967/1559) 1729
- Risāla-i tahqīq (*suf*, beg IXc XVe) 1239 (1)  
- l-muhaqqiqīn fī tadqīqī'l-mudawwiqīn (*suf*, end XIIc XVIIIc) 1294 (1)  
- l-qawānīn (*gram*, 1262 1844) 1480  
- 's sadād fī madhallatī'l-Āzād (*critic* ca 1167, 1754) 397
- Risāla dar -i sana (*astron* end XIIc XVIIIc) 1504
- Tahqīqāt (by Khwāja Pārsā) 1297
- Risāla-i-, see Risāla i-tahqīq
- Tāju'l ma'āthir (*hist*, 614 1217) 110  
- l-madā'ih (*orn pr*, XIc XVIIc) 372 (II)  
- l' qisas, see Qisasu'l-anbiyā
- Tajalliyāt-i-Rahmānī (*suf*) 1313-1314, 1355 (2)
- Risāla-i tajhīz-u taghīl u dafn i-amwāt (*theol*, 1099 1688) 1118 (2)
- Tajnis i Shaykhu'l islām (*theol*) 1024 (9)
- Mukhtasar dar 'ilm i tajwīd (*theol*) 984  
(Risāla dar ) 986 (3)
- Takmilu l-imān (wa taqwīyatu'l-iqān dar biyān i-'aqā'id i-islām) (*theol*, beg XIc XVIIc) 268, 1078
- Takmilu-i-Wahhābī (*gram*, 1187 1774) 1478
- Takmilat Riwayat r-riyāhīn (VIIIc XIVc) 742
- Risāla i talab (*suf*, beg XIc XVIIc) 1265 (11)
- Talāwatu'l-wujūd (*suf*) 1350 (3)  
-, see (Risāla-i darwīshī) 1343 (2)
- Talbatu t-talaba (*theol*, VIc XIIc) 1037 (131)
- (Majrū'a i-Tāhī-nāma) (*astro*, end XIIc XVIIIc) 1502, 1503  
- i mardān wa zanān wa diw nāma (*astro*) 1526 (2)
- Ta'līf qalbi'l alif (*theol*, *bibliogr*, XIc XVIIc) 1006
- Tālīnūs i-firdaus (*cabbal*) 1585 (5)
- Ta'liqū'l-khulāf (*theol*, VIc XIIc) 1037 (144)
- Talqīn-i sharī'at (*suf*) 1349 (3)
- Tamhīdāt-i-'Aynu'l qudāt (*suf*, beg VIc XIIc) 1166-1167, 1168, 1195, 1219
- Sharh i- (*suf*, beg IXc XVe) 1168, 1219 (1)
- Tamīm Ansārī, qissa i-, see Qissa i-Tamīm Ansārī
- Tanbihu'l-'arīfīn (by Jamālī, end IXc XVe) 648  
- l' ghāfilīn (*theol* Ar IVc Xc) 1037 (110), 1063
- Tanbihu'l' ghāfilīn (*theol*) 1063
- Tangsiq nāma (*mineral*) 924, 1615  
- i l'khānī, see Tangsiq nāma
- Tansūq-nāma 1615
- At-taqrib fī l-fiqh see Ghāyatū'l-ikhṭisār
- Taqsimu'l aurād (*suf*, beg XIc XVIIc) 1265 (1)
- Risāla dar ma'rūat-i taqwīm (*astron*, IXc XVe) 1490  
- l' adillat (*theol* Vc XIc) 1037 (118)  
( - l' adwīya) (*med*) 1594
- Tarā'iqu'l-haqā'iq (*suf*, *encycl*, beg XIVc XXc) 245 1239
- Tarbiyyat-nāma (p, 731 1331) 583 (5)
- Targhibu's-salāt (*theol*) 1032 1033
- Ta'rīf i bihār-u kuhsār-i-Kashmīr (by Salīm, q v) 748 (3) 749 750 752
- Risāla-i ta'rītāt (*suf*, beg IXc XVe) 1239 (14)
- 'Kitāb i-ta'rikh (*hist* S20 1417) 8  
( - i-Afghānistān; (*hist* ca 1257 1841) 105  
- i-ahwāl i shavkh Hazīn see  
Tadhkiratu'l ahwāl  
- i-'Ālam ārā-i-'Abbāsī (*hist* 1037 1628) 89-93  
- i 'Ālam shāhī see Shāh-'Ālam nāma  
- i-alfī (*hist*, 993-1021 1585-1612) 41  
- i Āshām see Fathuriya - 'ibriyya  
- i Dā'ūdī (*hist*, ca 1023 1614, 114  
- i Dulgushā-i Shamshūr-khānī (*proce expos* of the Shāhnāma 1063 1633) 423  
- i-Farrukhābād (*hist*, 1243 1827) 194  
- i-Firishṭa (*hist* 1015 1607) 135-139, 161  
- i Firūz-Shāhī (*hist* after 790 1388) 111-112  
- i- (Baranī's) (*hist*, VIIIc XIVc) 259 335  
- i-Gītī-gushāi (*hist*, end XIIc XVIIIc) S20  
- i-guzīda (*hist* 735-744 1335-1344) 6, 245 465 923 133 256 261) (*ex'r*)  
- i-habībī wa tadhkirat-i-marshudī (*hagio* 849 1445) 246  
- i Haḍrat-i Isā (*Christ theol*, beg XVIIc) 1635  
- i Hazāra (*hist* 1849) 187  
- i-Hind wa Sind see Chachī-nāma  
(Risāla dar -i-Hindūstān) (*hist* 1189 1766) 1749
- Tarjuma-i- -i hukamā (*biogr* ca 1014 1605) 274  
- i-jadīd i-Ālbar-Shāhī (*astro* ca end Xc XVIIc) 1495

- Ta'rīkh i jahān gushā i-Nādirī  
(*hist* 1171/1757) 94-97, 400  
-i-jahān namāi (=Nigāristān?) 923 (258)
- ( i Jaunpūr) (*hist*, 1211/1796) 202  
Kabīr (by Tahāwī, IVc/Xc) 1037 (95)  
-i-Khānjahānī wa Makhzan i-Afghānī (*hist*, ca 1021/1613) 100-102  
( i Kūrg) (*hist*, 1222/1807) 201  
-i-Mansūrī (*hist*, end XIIIc / XIXc) 191-192  
-i-Maratha (*hist*, 1091/1680) 198 (4)  
i Mas'ūdī (*hist* 450-451, 1058-1059) 71  
-i-Mulk-i Āsbām see Fathīyya  
-i-ibīyya  
-i-Mūsawī (*rel legends*, 904/1499) 323-324  
-i-Muzaffarī (*hist*, 1225/1810) 182-183  
-i-Nādī, see Ta'rīkh-i-jahān gushā  
i nauas-nāma-i-Fīrishta, see Ta'rīkh i-Fīrishta  
-i-Nizāmī, see Tabaqāt-i-Akbar-shāhī  
-i-Qāsimī, see Chach-nāma  
-i-Rashīdī (*hist*, 953/1546) 210, 260  
i Rūhīlāhā 198 (3) (*extr*)  
( -i-salātīn-i-Lūdī wa Sūrī) (*hist* 905/1558) 114  
-i-Shīh 'Abbās i-Thānī (*hist*) 820  
-i-Shamshīr Khānī, see Ta'rīkh-i-dilgushā  
i Sīnd (*hist* beg XIc, XVIIc) 185  
-i-Tabarī (Tarjuma-i-) (*hist* 352/963) 1-3  
-i-Tahmāsp (*hist* beg Xc / XVIc) 87-88  
-i-Yūsufī (*travel*, 1259/1843) 289  
Tariq i-tawajjuh i-Khwājahā, see Rīsāla i-tariq-i-tawajjuh  
Tariqat-nāma, see Misbāhu'l-hidāyah  
(Tarjī'band dar Tasawwuf) 937 (2)  
-i-Wisālī (p) 909  
Tarjuma-i-aqwāl i-Wāsītī (*suf* 1067/1656) 1273  
i Takmila (p, 1051/1641) 742  
-i-Ta'rīkh i-Tabarī, see Ta'rīkh i-Tabarī  
Tarjumānu'l-ashwāq 600  
Tarjumatu'l-hawās (*theol*, 946/1540) 1098-1099  
Tartīb-i-Naqshbandīyya (*suf*, end Xc XVIc) 1260  
Tasawwuf (Rasā'il dar ) (*diffent*) 1251, 1310, 1327 (2) 1329, 1332, 1333, 1738  
(in *Hindust*, *different*) 1349 (2) 1737, 1742
- Tasawwuf (Rasā'il-i-Gisūdu'āz dar—) 1221 (1), 1228  
(Kitāb i wa adhkār) 1297  
Taudīhu'n-nukhbat (*theol*, ca 1746) 1159  
Taudīh-i-tafsīr (*theol*) 968  
Kitābu't-tauhīd (*theol*, IVc/Xc) 1037 (98)  
(Ar rīsālat fi't tauhīd) (*theol*, Ar) 1722 (3)  
Rīsāla dar biyān i tauhīd (*suf*, beg XIc / XVIIc) 1265 (10)  
(Rīsāla dar tawālī') (*astrol*) 1492 (2), another 1501  
Tawālī'u 'sh shumūs (*suf*, VIIc / XIIIc) 1183-1184  
Rīsāla i tawakkul (*suf*, beg IXc / XVc) 1239 (27)  
Rīsāla-i-tawaqquf dar ajzā i-Qur'ān (*theol*) 983 (4)  
Tawārīkh-i-Fīrishta see Ta'rīkh i-Fīrishta  
-i-jadwalī (*hist*, 1108/1697) 44  
-i-Nādirī, see Ta'rīkh i-jahān-gushā  
-i-Qutb Shāhī, see Nasab-nāma i Qutb-Shāhī  
Ta'wīlātu'l-Qur'ān (*theol*, IVc/Xc) 1037 (98)  
Tawṣīf u dhamm i-faras (p, by Salīm, q v) 748 (7), 749  
Taysīru'l-ahkām (*theol*, XIc / XVIIc?) 1085  
Rīsāla dar ta'zīrūt (*theol*, beg XIIIc / end XVIIc) 1061  
Thamar-i-Gulistān (*extr* Gulistān, q v) 537 (2)  
Thamarātu'l-havāt (*suf*, end XIc / XVIIc) 1278  
'l-Makkiyya (*suf*, 1198/1784) 1293  
'l-wulā, see (Dhikr-i-siyar-i-sālihān)  
Thawāqibu'l-manāqib awliyā'l-lah (*abbreviation of* Manāqibu'l-'arīfin, q v) (947/1541) 241  
(Rīsāla dar tibb) (*med*, end XIIc / XVIIc) 1577, another 1588, another 1595  
(Mukhtasar dar ) (*med*) 1582  
(Muntakhab i-kitāb-i-) (*med*) 1589  
-i-akbar, see Tibb-i-Akbarī  
'l-akbarī, see Tibb i-Akbarī  
-i-Akbarī (*med*, 1112/1701) 1567-1568  
-i-Dārā Shikūhī (*med*, XIc / XVIIc) 1556  
-i-Firūz-Shāhī (*falcony*, 780/1382?) 1607 (3)  
-i-Shifāī, see Qarābādīn i-Shifāī  
-i-Sikandarī, see Ma'danu'sh-shifā-i-Sikandar-Shāhī  
( -i-tuyūr) (*falcony*) 1607 (2)  
Tibyān wahmī'l-mu'tazila (by Mātārīdī, IVc/Xc) 1037 (98)

- Tihsmātu'l khīyāl (*docum*, *epist*, beg XIIIC, end XVIIIc) 403  
 Tīmūr nāma see Tīmūr nāma  
 Tīmūr-nāma (p, beg, Xc /XVIC) 649-652, 923 (45) (*extr*, 1757)  
 Mukhtasar-i- (in prose) 1757  
 (1203/1789)  
 (Risāla i tīr-andāzī) (*archery*) 1609, another 1610  
 Risāla i u kamān, see (Risā a i-tū andāzī) (1609)  
 Infang nāma (*theol-magic*) 1148  
 Tuhfa i Baylawī wa (anthol, beg XIIIC /XIXc) 954  
 i 'Irāqavn (by Shifāi, q v) 729 (4)  
 i-Kān i-'ilāj-i asp (*vet*, ca 1076/1665) 1604  
 i Khānī (*med*, beg Xc /XVIC) 1539  
 i Mahkī (*theol*, ca 1043/1633) 1108, 1115  
 i-Qādirīyya (*hagiol*) 266  
 Mukhtasar i- (*hagiol*) 267  
 i-Sāmī (*biogr*, 957/1549) 923, 923 (20) 257) (*extr*)  
 i Shāhī (*theol*, Xc /XVIC) 975  
 i-Sultānīyya (*epist*) 411  
 i-tāza (*hist*, 1195/1781) 204  
 At-tuhfat (*theol*, VIC /XIIc) 1037 (136)  
 Sharhu't- (*theol*, VIC /XIIc) 1037 (153)  
 'l ahrār (p, 886/1481) 612 (19), 613, 614, 616-618, 1318  
 'l 'ajam (*gram*, 1213/1799) 1479  
 At 'l fiqh (*theol*, VIC /XIIc) 1037 (153)  
 'l fuqahā (*theol*) 1024 (10)  
 'l gharā'ib (*magic*) 1527  
 'l Hind (*arts*, ca 1086/1675) 1630  
 At 'l-Husayniyya (*theol*, end XIIc /XVIIIc) 1126  
 'l-'Irāqayn (by Khāqānī) (p, VIC /XIIc) 461-462, 729 (4), 924 (31) (*extr*)  
 'l mulūk dar nasihat wa pand, ee Tuhfatu'l wuzarā  
 'l mu'minīn (*med*, end XIc /XVIIc) 1549, 1562-1566  
 'l mursala (*suf*, beg XIc /XVIIc) 1266, 1328 (3)  
 Sharh-i- (beg XIc /XVIIc) 1266-1267  
 'l musāfirīn (*theol*, 1103/1692) 1120 (1)  
 — 'n-nasā'ih (p, 795/1392) 592-594  
 's sulūk (*suf*, beg XIc /XVIIc) 1265 (33)  
 i wuzarā (*ascribed to Anṣārī*) 234  
 Risāla-i-tullābī'l-halāl (*suf*, beg XIc /XVIIc) 1265 (22)  
 Tūfī nāma (Qādirī's version, XIc /XVIIc) 294-295  
 Tuzuk-i-Bāburī (*memoirs Turk*, 936/1529) 1730

## U

- Al-'umdat (*theol*, VIIc, XIIIC) 1037 (165)  
 'l abrar (*theol*) 1033  
 'l-fatāwī (*theol*) 1024 (29)  
 'l islām (*theol*) 1051 (1)  
 'l muftī (*theol*) 1024 (30)  
 's-salāt (*theol*) 1033  
 Ummu'l-fatāwī (*theol*) 1024 (7)  
 'l-'ilāj (*med*, 1036/1627) 1554  
 Unsu t-tā'ibīn (wa sirātu'l-lah mubīn) (*suf*, beg VIC /XIIc) 245, 1169  
 Tarjuma i Upank'hat i Narsing'h (tr Sanskr) 1714 (4)  
 Upanishads 1708, 1714 (4)  
 'Uqubat-i-rūza khūrān-i māh-i-Ramadān 1143 (1)  
 'Uqūl-i-'ashara (*astron*, 1084/1673) 43, 1500 (2)  
 Ushtur-nāma (p, ca beg VIIc /XIIIC) 485  
 (Mukhtasar dar usūl) (p, 1106/1695) 808  
 Risāla-i- (*su'*, beg IXc /XVc) 1239 (22)  
 (Risāla dar ) (*theol*) 1351 (1)  
 (Ar-risālat fī'l- ) (*theol Ar*) 1721 (2)  
 wa nukāt i-'ulūm-i-khamsa-i-hukmiyya, see Hikmat-i-'Alāi  
 (Risāla-i- i dīn) (*theol*) 1127  
 'l-fiqh (*theol*, Vc /XIC) 1037 (122)  
 'Uyūn akhbārī'r-Ridā (*theol*, IVc /Xc) 1108-1109  
 'l-haqā'iq wa idāhu't tarā'iq (*alchemy*, VIC /XIIc) 1525

## W

- Wadī'atu'l badī'at (p, XIIc /XVIIIc) 862 (1)  
 Wafāu'l-wafā bi akhbār dārī'l-Mustafā (*topogr*, IXc /XVc) 281  
 Wafāt-nāma (*theol*) 1015  
 Al-wāfiyya fī 'ilmī'l-'arūd wa 'l-qāfiyya (*poetics*, 1161/1748) 230, 395  
 (Risāla dar wahdat-i-wujūd) (*suf*) 1311 (2), 1328 (2), 1342 (3), 1347 (7)  
 Wajh i dīn (*theol*, Vc /XIC) 279  
 'l lah (*suf*) 1351 (2)  
 Wājibiyya, see Biyān-i-hiwās  
 Risāla-i-waladiyya (*suf*, beg IXc /XVc) 1239 (62), 1240 (2)  
 Wāliḥ u Sultān (p, 1160/1747) 866  
 Wāmiq u 'Udhra (p, and XIIc /XVIIc) 880 (1)  
 Waqā'i-i-i-Haydarābād, see Rūz-nāma  
 i-manāzil-i-Rūm (*report of Tīpū's envoys*, 1201/1787) 1678  
 Wāqī'āt-i-'Ālamgīrī, see Zafar nāma-i-'Ālamgīr ghāzī  
 i-Bāburī (*hist*, transl 998, 1590) (*see also Tuzuk-i-Bāburī*) 113  
 i-Kashmīr (*hist*) 260

- Wāqifāt i Sadr i Shihūd (*theol.*) 1024 (70)  
 Warathatu'l-huqq (*suf. maj.*) 1355 (7)  
 Al-wasīlat (p. tr. XIc, XIIc) 1721 (1)  
 Wasitatu'l-ʿuqd. *see* Diyār i Jomī (II)  
 Washiyat i Ḥaṣīn (XIIc, XVIIIc) 1749  
     noma i ʿAlamgar (1119-1707) 935 (1)  
 Wasl i Huqq i Nūrbaḥ hahvyān. *see*  
     Jawāhuru'l-ʿasrār 1311-1316  
 Wadāt-nāma (p. tr. be. XIIc, XVIIIc) 477 (10)  
 Waṣṣaf i Shihū (*suf. end* IXc, XIc) 1213  
 Waḡyatu'r-risālayāt fī-mawṣiḥi'l-hiduyāt (*theol.*) 869, 1040  
 Wīṣu Rāmīn (p. 134-147 1042 1055) 129  
 Risāla i wujūd (*suf. be.* IXc, XIc) 1239 (21)  
     — 'l-ashuqī (*suf. be.* IXc, XIc) 1223-1227  
 Wujūdiyya (*suf.*) 1317 (7)  
 Risāla i wusūlu'l-Huqq (*suf.*) 1325 (1)  
     Sharḥ i 1325 (2)  
 Wusūl i ʿImodī (*theol.*) 1021 (72)  
     — i U'rūshānī (*theol.*) 1021 (71)

## Y

- Yad i baydā (*biogr.*) 689  
 Yadgūr (*med.*, VIc, XIIc) 1533-1534  
 Risāla i yimbū' fī ʿilmi'l-tibb (*med.* Xc, XIc) 1541  
 Yaḡzatu'l-mulūk (*polit. end* XIIc, XVIIIc) 1397 (2)  
 Yogavāqishtha 1699, 1700, 1711 (1)  
 Yūsuf u Zulaikḥā (by Irdawī, p. beg. Vc, XIc) 121, 125  
     (by Jāmī) (p. 888 1483) 612 (21), 613, 614, 622-623, 1733  
     (by Muqīm) (p. XIc, XVIIc) 370  
     (p. by Nūzīm, 1072/1662) 779  
     (*Pashitu tr. of Jāmī's version*) 1733  
 Yūsuf u Yā'qūb (by Taqī) 733

## Z

- Zaharjad (*astrol.*, beg. XIIIc end XVIIIc) 1506  
 Zād i ākhīrat (*ethics*) 1407  
     ʿl-ʿurūfīn (*ethics*) 234

- Zād i mas'ūd (*theol.*, be. XIIc, XVIIIc) 1121  
 — i muḡābūdhā (*theol.*, 1200-1700) 1137  
 — 'l-mus'īfirīn (*et.*) 279  
 — — (p. 720-729 1329-1320) 557  
 — — 'l-ras'ī (p.) 901  
 Zafar-nāma (*et.*, be. IVc, Xc) 1369  
 — — (*theol.*, 825 1125) 72-80  
 — — (p. be. XIIc, XIIIc) 586  
     *see* Imūr nāmā  
 — — i Muḡarrahā (*theol.*, 1073 1100) 159  
 — — i Sa'īyahā (*p.* XIc, XIIc) 745 (1) (tr.)  
 — — i Imūrī. *see* Imūr nāmā  
 (Risālay dar zūrāt it) (*agrar.*) 1614  
 Zarīr nāmā. *see* Im. nāmā i ʿAl  
 Kitāb i Zarrīn (*theol.*) 1021 (75)  
 Zayn al-wal fawā'id (*theol.* IXc, Xc) 1037 (109)  
 A. zawwānu'l-ḥuḡafat 'an-daw'iq al-hayāt i mahda wa'l-ma'ad (*suf.* 870 1465) 1249  
 Sharḥ i — (Xc, be. XIc, XIIc, be. XIIc) 1249  
 Zīm wa-Nigar (p. 1053 1643) 743  
 Zīj i jadīd i Sulṭānī (*astron.*, mīr's IXc, XIc) 1485-1486, 1487  
     Sharḥ i (929 1523) 1487-1488  
     Sharḥ i — i nāmā i ʿAlabīr Ulugh be. (*astron.* 968 1561) 1486  
 Zinatu'l-mafatih (*suf.*, IXc, XIc) 1242  
     Imḡābūs (*geogr. hist.* 1004 1595) 284  
 — — 'l-qarī (*theol.*) 985 (2)  
 Zīwar i āl i Dā'ūd. *see* Fadhlu'r-rā'ī āl i Dā'ūd  
 Zaynrat nāmā i Imām Ridā (*theol.*) 1115  
 Zubda (*gram.*) 101 (2)  
 Zubdatu'l-fawā'id (*lex.*, Xc, XIIc) 1420  
     ʿl-haqq iḡ fī Kashf'id-daḡu'iq. *see* Fakhīdāt i Annu'l-quḡāt  
     ʿl-hulām (*med.*) 1591 (1)  
     ʿn-nukāt (fī huli'l-mushkilāt) (*theol.*, Xc, XIIc) 1140  
     ʿr-raml (p. ca. 706 1306) 551  
     ʿa-sarf (*gram.*) 1458-1459  
     fī ʿilmi's-sarf, *see* Zubdatu's-sarf  
     ʿsh-shamā'il (*suf. extr. from* Shamā'il i anḡiyā q. v.) 1198  
     Sharḥ i — 'l-tasrīt (*gram.*) 1460  
     ʿl-usūl (*theol.*, end Xc, XIIc) 1142 (2)

# INDEX III

## Principal Subjects

### A

- 'Ibbās I, the Safawide, history of 89-93
- 'Abdu'l Qādir Jīlānī, biographies of 242, 266-271
- 'Abdu'r Rahīm Khān-Khānān, biography of 140-141
- Abdāl 1353
- Ablutions, and other religious observances (cf generally the section on Theology) 1725 (5)
- Acts of Apostles, translated 1636
- Adhān, or prayer call 1141
- Administration, system of 1398
- Administrative division of the Mogul Empire 150
- Admonitions, ethico-political 1381, 1397 1399, 1400 —Sufico ethical 1230 (2, 66)
- Adventures of 'Alī, *see* 'Alī, —of M ibn Hanafīyya 332
- Affiliations, Sufic 493, 1087, 1265 (4), 1285, 1292, 1323 (3), 1326 (2), 1346 (2), 1347 (2), 1772
- Afghan dynasties of Dihli 114
- Sufic saints, biographies of 273, 1295
- Afghans, genealogy of their clans 103, —history of 100-107
- Agar-u Gul, tale of 313
- Agra description of 288
- Agriculture 1612-1614
- Almad b Jām, biography of 245
- K'hatū, " " " 247
- b M 'Alī Bahbahānī, auto biography of 278
- Alkhar, history of 122-134, 140-141
- Alchemy 1525 1600, 1621
- Alexander, the Macedonian 1124
- and Darius 321
- 'Alī (ibn Abī Tālib), adventures of 330, 331, 829, 850, 928 (3), 1739, —biography of 68
- praise of 552, 760, 863, 925 (21)
- and Husayn exploits of 850
- " Zaqūm, " " 330, 928 (3)
- Hazīn, autobiography of 225-227, —his books, bibliography of, 1778 (3)
- Abū 'Alī Qalandar, autobiography of 1196
- 'Alī Wirdī-Khān, biography of 205
- Yazdī, a note on his biography 72
- Allegoric stories, *see* Stories, allegorical
- Almanachs, rules for computation of 1490, 1504
- Anecdotes, didactic 296-305 319
- 320 (2, 3, 6), 1388, 1406, 1592, 1638, —historical 284
- Animals whose flesh is allowed for food 1611, —curative properties of their flesh 1559, 1591 (2), —diseases of animals 1602-1607
- Animation, degrees of 1239 (10)
- Anthologies 923-954
- Antiquities, of Jaunpūr 202 203
- Aphorisms, ethical 1406 —Sufic 1239 (30, 31, 34, 47), 1265 (37), 1354
- Aphrodisiacs 1585 (2), 1597 (4), 1598 1600, 1601 (2)
- Apostles, Acts of, translated 1636
- Appeal to pilgrims 1677 (1)
- 'Aqā'id, Shi'ite 1115-1128, 1142 (2)
- Sunnite 1063-1097 —(the same, versified) 548-550, 1755, 1756, 1768
- Arabic grammar, *see* Grammar
- Archery 1609-1610
- Architecture 1622
- Archives, Tipū's 1640-1693
- Arithmetic 1497
- Army regulations (Tipū's) 949 (5 8) 1645-1675
- Art of War 1608
- Arts of Hindus 1630
- Āsafis history of 196
- Asceticism, principles and training for 1255, 1265 (14, 18, 23)
- Astrolabe 1484, 1494 (2, 3), 1500 (1 4)
- Astronomy 1485-1492 1498 1500 1778 (2)
- Astrology 951 (9), 1492, (1-5), 1493 1494, 1501, 1505, 1506
- Aurangābād, saints buried in the vicinity of 285
- Aurangzib, history of 157-166 —last will of, 935 (3) —Letters of, *see* Letters
- Autobiographies of Almad b M 'Alī Bahbahānī 278, —Alī Hazīn 225-227, —Abū 'Alī Qalandar 1196 —Bābur 113, 1739 —Haydar Dughlūt 210 Jahāngīr 142-144 —Khayru'd-Dīn Allah ābādī 203, —Tahmūsp Sarrāwī 87-88

## B

- Bābui, autobiography of 113, 1730  
 Bahāu'd Dīn Naqshband, biogra-  
 phy of 244  
 Bahām, story of 315  
 Gūr, story of 318 (4)  
 Balgrām, eminent men of 277, —  
 history of 190-192  
 Benares, history of 204, —places of  
 pilgrimage 1713  
 Bengal, geography of 209, —his-  
 tory of 205-209  
 Bezoar stone 1586 (1), 1598  
 Bhagavadgita, translation of 1707  
 Bhagavata Purāna, 1706  
 Bibliography (works of 'Abdu'l  
 Haqq Dihlawī) 1006 —(books of  
 Hazīn) 1778 (3)  
 Biographies of 'Abdu'l-Qādir  
 Jilānī 242, 266-271, —'Abdu'r  
 Ra'ūm Khān Khānūn 140-141,  
 Afghān saints 273, —Ahmad-i-  
 Jām 245, —Ahmad-i-K'hatū  
 247 —Ahrār 1245, —'Alī b Abī  
 Tālib 68, —'Alī-Wirdī-Khān  
 205, —'Alī Yazdī 72, —Amū-  
 Khān Afghān 217 —amīrs 212-  
 217, —Āsafjāh 213, —Bahāu'd-  
 Dīn Naqshband 244, —Chishtī  
 saints 239, 243, 246, 1265 (3), —  
 eminent men of Balgrām 277, —  
 Gīśudīrāz 246, —Hanafite divines  
 1037, —Jalālu'd Dīn Rūmī 240,  
 241, —Jesus Christ 1635, —  
 Khwīshagī saints 273, —learned  
 men of Jaunpūr 203, —Maylī  
 687, —Nāsir-i-Khusraw 1142 (8),  
 —philosophers 274-275 —poets  
 (Persian) 218-233, 282-283, —  
 poets (Rekhta) 233, —saints  
 (Sufic) 234-273, 612 (2), —the  
 same, versified 742, —saints and  
 poets 45, —saints of G'hakau  
 tribe 188 —saints of Gujāt 259  
 —saints of Kashmīr 260, —  
 Sharaf-i-Jahān 672, —Shī'ites  
 and Shī'ite saints 276, —Tah-  
 māsp (Safawi) 87-88  
 Biographical note on M Bāqir  
 Dāmād 401 (5)  
 Birds and Solomon 1724 (3)  
 Blessings, divine 1239 (32), 1240 (3)  
 Books perused by 'Alī Hazīn 1778 (3)

## C

- Cabbalistic meaning of letters 1239  
 (18 42 44), 1257 —and Sufic  
 theories 1183-1184, 1229, 1239-1240  
 Calligraphy 1623-1627  
 Canarese, notes in 1686, 1701  
 Chār darwīsh, story of 306

- Chemistry 1621  
 Chihil tan 1353  
 Chishtī saints, biographies of 239,  
 243, 246, 1265 (3)  
 Chronograms 950 (14, 16)  
 Chronological Tables (general) 924  
 (38), —(Indian Timurides) 167,  
 926 (11) —(Safawides) 926 (11)  
 Chronology 1780  
 Coffee, poems in praise of 809, 934  
 Colour of horses 1606  
 Commentaries *see* Index II, under  
 the titles of the works commented  
 upon  
 Congratulations 1747 (1)  
 Constellations, their influences upon  
 the fate of men 1492 (1, 2, 3),  
 1495, 1499 1501, 1505, 1506, 1585 (3)  
 Contents of the Shāhnāma 423, —  
 of the Tīmūr nāma 1757  
 Controversy Shī'ites against Sun-  
 nites 1138, —Sunnites against  
 Hindus 1135-1137, —Sunnites  
 against Shī'ites 1129-1133, 1139  
 —Sunnites against Sufis 1734 (6)  
 Cookery 1628 (1)  
 Coran (Qur'ān) arrangement of  
 1720 (1), —commentaries upon,  
 Shī'ite 1098-1101, —the same,  
 Sunnite 955-969, —the same, in  
 Arabic 998, 1721 (6), 1725 (7),  
 —the same, on isolated verses  
 970 (2), 971 (1, 3), 1101, 1239 (9,  
 11, 12, 17, 18, 27, 28), 1325 (6),  
 1345 (4), 1597 (9), —divination  
 by 924 (36), 1120 (2), 1512-1515,  
 —index to 977, 978, 983 (1), 985 (5)  
 (Arabic versified), —magical  
 properties of 949 (6, 7), 1058, 1144,  
 1146, —mistakes in reading  
 985 (2), —mystic meanings of  
 1265 (27), —orthography of  
 985 (4), —recitation, and its rules  
 972-976, 979-986, 1720 (3) —  
 schools of the readers 983 (1, 3),  
 985 (3), 986 (1, 3), 1720 (2) —Sufic  
 interpretation of 1219 (3), 1220,  
 1298 1325 (6), 1329, 1345 (4),  
 1347 (3), 1353, —translations of 971  
 Correspondence, official 318 (5),  
 338, 343-345, 350, 352-355, 364,  
 368-370, 374, 378-379, 381-383,  
 390-392, 401 (3, 4), 403, 405, 416,  
 418 419, 945, 1142 (13-14), —  
 private and miscellaneous 92, 338,  
 383, 390, 401 (1), 412, 417, 418 (2),  
 419, 420 (5), 771 (10), 809 819,  
 826 (4), 924 (41, 51), 925 (2, 41,  
 48), 926 (11), 935 (14), 941 (2), 943  
 (f 79v), 944, 945, 946 (8) 947,  
 1250, 1328 (5), —rules of 1398,  
 —Sufic, *see* Letters, Sufic  
 Cosmology, Hindu 1712, —mystic  
 1343 (4)

Creation, legends of 327  
 Critic 397, 398  
 Crops, astrological forecast of 1505

## D

Daniel, book of 1517-1518  
 Darius and Alexander 321  
 Darwish, observances prescribed to 1265 (11)  
 Dates of anniversaries of the demise  
     of different saints 1631-1633  
     historical 1634  
 Death 1734 (4) (in Pashtu)  
 Deccan, history of the 117, 196-197  
 Decorations (Tipū's) 1640-1644  
 Demonology 1526 (2)  
 Descriptions of places buildings,  
     etc 461-462, 654-656, 729, 748-  
     752, 822 (5)  
 Desires, carnal 1239 (35, 36), 1240 (4)  
 Dhikr, its forms and their explana-  
     tions 1144, 1183-1184, 1221 (3),  
     1242, 1243, 1252, 1257, 1260, 1261,  
     1265 (40), 1280, 1282 1290-1291,  
     1297, 1298, 1303, 1304 1319,  
     1323 (2), 1324, 1343 (6), 1344, 1346 (8)  
 Diagnosis, from the observations of  
     pulse and urine 1543 (4, 5)  
 Dictionaries, Arabic-Persian 1411  
     1412, —Indian languages and  
     Persian 1443-1446 —Persian-  
     Persian 1413-1442  
 Diseases, *see* generally the section  
     on Medicine Some special  
     Diseases are dealt with of  
     animals 1602-1607, —of eye 1529,  
     —venereal 1557

Divination by the Coran, *see*  
 Coran —by *jāl* 1512-1515,  
 1779 (1), —by *raml* 1516-1519  
     —table for 1513 (2)

Documents, *see* correspondence,  
 official  
 Dost Muhammad, history of 106-107  
 Dreaming, art of 1511  
 Dreams, interpretation of 948, 1508-1511  
 Dress of Muhammad 66-67 1004-1005  
 Drink and food, *see* Food and drink  
 Drugs, lists of 1584, 1597 (1), —*see*  
     also Pharmacology  
 Durrānī princes, history of 104  
 Duties of wazirs 1397 (4)

## E

Egypt, journey to 279  
 Elegies 418 (6, 7), 607-609, 1761  
 Emanations, divine, degrees of  
     1239 (15, 43)  
 Encyclopaedias for beginners  
     (chiefly theological) 970 (1), —  
     genera 11360-1362, —mathematic-  
     al 1364, —medico magical 1358

—naturalistic 1363, 1367 1368, —  
 philosophical 1357, —philosophico  
 —medico—magical 1359, —relig-  
 ious and philosophical 1365-1366  
 England, description of 289  
 Ephesians, 7, story of 332, 971 (4)  
 Epic poems 421-422, 466-467, 473-  
     475, 558-559, 577, 607-609, 611,  
     612 (23), 613, 624, 649-652, 690-  
     691, 829, 850, 870, 872, 886, 888-  
     889, 911, 1754, 1757  
 Epistolographic models 318 (5),  
     320 (1), 334, 338, 343-345, 349-355,  
     356 (IV), 363-364, 366 (IV), 368-  
     371 (5), 374-376, 380-383, 390-  
     392, 400, 402-408, 410 420, 612 (28)  
 Epithets divine *see* Names of God  
     —poetical 335-337, 339-341 342  
 Eschatology 1118 (3), 1147,  
     1239 (16, 37, 50), 1271, 1722 (1),  
     1723 (6, 8)  
 Essence of God 1239 (40) 1265 (10)  
 Ethics, prose works on 532-542,  
     545-546 612 (3), 638-639, 1369-  
     1407, 1773-1775, —versified  
     works on 529-531, 543-544 644,  
     912 920, 922  
 Europe, journey to 289  
 Evil eye, ways to paralyse its effect  
     949 (2)  
 Example of Muhammad, following  
     the 1118 (1)  
 Excellences of the first 4 Khalifs  
     1734 (2-3)  
 Existence 1239 (23)

## F

Fairy tales 300-320, 1701-1702, *see*  
     under the names of heroes  
 Faith, nature of 1265 (39), 1351 (1)  
 Fāl 1512-1515, 1779 (1)  
 Falconry 926 (25), 1607 (1-4)  
 Farhangs, to different works 439,  
     448, 460, 500-504, 923 (13), 932 (2)  
 Farriery 1602-1606  
 Farrukhābād, history of 194  
 Fast of Ramadān, violation of 1143 (1)  
 Fātiha, recitation of 1597 (9)  
 Fiqh Shī'ite 1112-1114 —Sunnite  
     1022-1062 1723 (9)  
 Firdausī, a note on 926 (23)  
 Firmāns 320 (5), 374 405, 419 (3),  
     1683, 1718  
 Fīrūz shāh, story of 312  
 Fīrūz shāh III, history of 111-112  
 Flags (Tipū's) 1640-1644  
 Flesh, of animals, curative power  
     of 1559, 1591 (2), —allowed for  
     food 1611  
 Food and drink 1021, 1543 (2),  
     —animals whose flesh is allowed  
     for 1611  
 Funeral rites 1118 (2)

## G

- Ganjifa, quatrains on 663 (12)  
 Genealogy, of Afghan clans 103  
 Geography, general 250, 282-283,  
 286, —of Bengal 209  
 G'hakars, history of 188  
 Gīsūdīrāz, biography of 216  
 Gnosis (special works on, cf also  
 generally works on Sufism) 1239  
 (3 13, 24, 33, 38, 39, 41), 1265 (8,  
 20 25, 28, 39, 43, 44)  
 God, essence of 1239 (40), 1265 (10),  
 —names of, *see* Names —vision  
 of 1228 1313 (5)  
 Grammar Arabic 401 (2) 858,  
 1117-1170, 1728, 1776-1777 —  
 Persian 1171-1180, — Urdu 1716  
 (in Hindustani)  
 Gujrāt history of 195  
 Gul-i Bakāwālī, story of 311

## H

- Hadīths 320 (6), 897, 1017, 1020  
 Hagiology (cf also Saints Sufic)  
 1631-1633  
 Haṃsa purāna 1714 (5)  
 Hātim Tāi, story of 308-309  
 Haydar Dughlāt, autobiography of 210  
 Hazār gīsū, story of 318 (1)  
 Hazāra, history of 187  
 Herat, history of 108-109  
 Hindī, dictionary of 1146  
 Hindu, arts 1630 —cosmology  
 1712, —law 1710  
 Hindustani grammar, *see* Grammar  
 Historical anecdotes 284  
 notes 213, 925 (5, 22, 37), 936,  
 —scraps, *see* Scraps, historical  
 History of 'Abbās I 89-93  
 —Afghan dynasties of Dihlī 114  
 —Afghans 100-107 —Akbar 122-  
 134 140-141 —Āsafis 196, —  
 Aurangzīb 157-166 —Balgām  
 190-192, —Benares 204 —Ben-  
 gal 205-209 —and biographies,  
 versified 759, —the Deccan 117,  
 196-197 —Farukhābād 194 —  
 general 1-3, 6-46, —G'hakars  
 188, —Ghaznawides 71, —Gujrāt  
 195, —Hazāra 187, —Herat 108-  
 109, —Imams, Shī'ite 53-61, 69,  
 —India 45, 110-209, —Jahāngīr  
 142-148, —Jaunpūr 202-203, —  
 Kāshghar 210 —Kashmīr 189,  
 1698, —Khalifs 47-48, —Kurg  
 201, —Mamlūk dynasty of Dihlī  
 110, —Marāṭhas 198, —Mongols  
 in Persia 4-5, —Muhammad and  
 his immediate successors 47-67,  
 69 70, —Oudh 187, 193, —Nādu  
 94 97, —Nirmal 197, —Mysore

- 190-200, —religions 1134 —  
 Rohilla 191, 198 —Shāh 'Alam  
 176-178 —Shāhjahān 149-156,  
 —Sind 151-186 —Sultans of  
 Dihlī 243 —Tīmūr 8, 72-86 —  
 Turkov 211  
 Hitopadesha translation of 1709  
 Horoscope 1502-1503  
 Hor-za, colour of 1606 —terms  
 for 1413  
 Hours, propitious 1519 (2)  
 Hunting 1012, 1611  
 Hygiene, general 1513 (1, 3), 1544,  
 1591 (1) 1597 (3), —sexual 1597 (4)

## I

- Imams, 12, Shī'ite 607-609, 725 (5),  
 741, 869, 871, 890 929 (12), 951  
 Imitations, of earlier poets 794  
 Impostors, Sufic 1317  
 Incantations 317, 1058-1059 1528,  
 1779 (2)

- Index to the Coran, *see* Coran  
 India history of, *see* History  
 Inheritance, rules as to its division 1053  
 Initiation of a darwish 1338  
 Instructions, Tīpī's 1676-1693  
 administrative 1681, —diploma-  
 tic 1676-1677 1679 —educa-  
 tional 1684, —economical 1686-  
 1688 —financial 1685 —medical  
 1689, —miscellaneous 1690-1693  
 Interpretation of dreams, *see*  
 Dreams  
 Invocations, An-ārī's 1153-1157  
 Isma'īlites, note on 1142 (8)

## J

- Jahāngīr, history of 142-148  
 Jalālud Dīn Rūmī biography of  
 210, 211  
 Jaunpūr, history and antiquities of  
 202-203 —learned men of 263  
 Jihād 882-883, 1058-1059, 1145,  
 1147, 1650-1675  
 Jñāna mala, transl 1714 (3)  
 Joseph, story of, in Sufic interpretation  
 (prose) 1241  
 Journey, to Egypt 279 —to Europe 289  
 Justice, need of 1250 (7)

## K

- Kalila and Dimna, story of 290-293  
 Kāshghar, history of 210  
 Kashmīr, history of 189  
 Khayru'd Dīn Allahābādī, autobio-  
 graphy of 203  
 Khwīshagī saints, biographies of 273  
 Kings of Persia, ancient 460  
 Koka shastra, transl 1703-1705

Koran, *see* Coran  
Kumā'il b Ziyād, question of, *see*  
Question  
Kurg, history of 201

**L**

Landed property, documents connected with 1682  
Last wills of 'Alī 1111, —Aurangzīb 935 (3) —Muhammad 1015, 1016  
Learned men of Jaunpūr 203  
Legends of creation 327, —prophets, ancient, 326-329, 1754, —religious 323-333, 1306-1308 1724, 1725 (1-2, 6-12), —sages, ancient, 1391 —Sufic 1306-1308  
Letters (of alphabet), cabbalistic meanings of 1239 (18, 42, 44), 1257  
Letters (epistles) fictitious, versified, of 'Abbās I 925 (21), —obscene 420 (4) —official, *see* Correspondence, —of princes 'Abbās II 401 (4), —'Abdu'l lah Qutb Shāh 401 (4) —Ahmad Abdālī 401 (3), —Aurangzīb 378-379, 382, 383, 401 (3, 4), 405, 945, 1142 (14), —Husayn Šafawī 416, —Nādir Shāh 405, —Tahmāsp II 401 (4), 416, —private persons and officials 'Abdu'l Mu'min 924 (51), —'Abdu'r-Rasūl 318 (5), —Iskandar Munshī 92, —Mīhrū 338, —Mansū Nishāpūrī 826 (4) —Munū 946 (8), —Sa'īd 771 (10), —Shaukat 809, —Sufic 415, 416, 1193-1194, 1205-1207, 1232-1237, 1247, 1248, 1250 (1), 1268 1286, 1312, 1327 (4), 1328 (5) 1342 (2), 1344 (2) —versified 844, 925 (21)  
Light, divine 1239 (48), 1240 (5)  
List of ancient kings of Persia 460  
Lodī, dynasty of, its history 114  
Logographs 346-348, 365 376, 612 (4-7), 935 (8)  
Logic 1405-1410  
Love, mystic 1265 (24, 32), 1311 (2), 1327 (1), 1343 (7)  
Lyric poems 426-428, 430-437, 438 (2), 448-460, 463-465 471 (1), 487-489, 518-528, 569-573, 575, 578, 582, 584-585, 587-591, 595-597, 599-601, 603-606, 610, 612 (24-27), 625-628, 642-643, 645-647, 657-658, 662-664, 665-674, 677-684, 686-689, 692-694, 697-699, 701-708, 715-721, 725-741, 745-751, 753-756, 761-767, 769, 771-776, 780-794, 796-797, 799-804, 806-807, 809-817, 820-828, 830-831, 833-840 845-846, 849, 851-854, 859, 861-865 867-869, 873, 875-877, 879, 884-885, 887, 890-896,

898, 903-906, 910, 913-916, 921, 1751-1753, 1758-1767

**M**

Madār, Shāh, biography of 263, 926 (25)  
Madīna, topography of 281  
Magic 1506, 1525, 1526 (1), 1527, 1528, 1779, —action 1328 (6), —of the Coran 949 (6, 7) —magical formulas, etc 924 (1-3, 7), —in medicine 1585 (4-3), —of quatrains of Abū Sa'īd 926 (8), —Sanskrit work on, translated 1711  
Mahabharata, transl 1695-1697, 1714 (2)  
Mamlūk dynasty of Dīhlī, history of 110  
Manners, good 926 (5)  
Maratthas, history of 198  
Marriage, contract 400, —religious advantages of 1060  
Mas'ūd Sālā Ghāzī, story of 322  
Ma'sūms (14) 925 (4)  
Mathematics 1498, 1694, 1721 (3)  
Medical appendix to the Fathul muwahhidin 1660, 1663, 1667-1668, 1671, 1674  
Medicine 223, 1529-1601 —Indian 1587  
Meteorology 1778 (1)  
Mīhr-u Māh, story of 310  
Military regulations (Tīpū's) 1644 (3), 1645-1675  
Mineralogy 1615-1620  
Miracles of Muhammad 1110  
Mī'rāj of Muhammad 325, 928 (1), 1346 (1), 1721 (5), 1723 (2), 1725 (8, 9) —Sufic interpretation of 1239 (67), 1240 (8)  
Moghul Empire, admin division of 150  
Months, list of 950 (17), 986 (4)  
Moon, phases of 1499, 1505  
Moses, legends of 323-324  
Mourning poems, Shi'ite 418 (6, 7), 607-609 1761  
Muhammad, his biography 996, 1017, 1020, —(the same, versified) 611, 1754, —his birth, legends of 1013, —his dress 66, 67, 1004, 1005, —his example 1118 (1), —his food and drinks 1021, —history of 47-67, 69-71, —his last will 1015, 1016 —his miracles 1110 —his mī'rāj, *see* Mī'rāj, —his names, mystical 1142 (11), 1146, —praises of 747, 1140, 1346 (4), —sayings of 419 (7) —tradition of, *see* Tradition, —his turban 1014 (2)  
M Bāqir Dāmād, biographical note on 401 (5)  
ibn Hanafiyya, adventures of 332  
Husayn Qādīrī, biography of 1081  
Muhammadan dynasties, early 1142 (12)

- Munāzira (in prose) 945  
 Music, 612 (10), —Indian 1629-1630  
 Mysore, history of 199-200

## N

- Nādī Shāh, history of 94-98  
 Names of God 944, 1058, 1079-1083,  
 1183-1184, 1239 (49), 1259 1346  
 (2), —of Muhammad 1142 (11), 1146  
 Nānak, a note on 183  
 Naqshbandī Shaykhs, biographies of  
 244, 252-257, 1245, 1275  
 Nāṣir-i Khusrāw, journey of 279 —  
 a note on his biography 1142 (8)  
 Nūmal, history of 197  
 Nūsh-Āfarīn 317  
 Nūshlab 307

## O

- Observances religious, *see* Ablu-  
 tions  
 Occult sciences 223, 1508-1528  
 Offences, small, punishment of 1061  
 Official correspondence, *see* Corres-  
 pondence  
 Orders, Sufic, *see* Affiliations  
 Ornate prose, works written in—,  
 without reference to contents  
 356-362, 366-367, 371-373, 384-  
 389, 408, 419, 420 532-542, 545-  
 546, 612 (3), 638-639, 771 (10),  
 859 (2), 924 (39, 40), 925 (1, 3),  
 945, 946, 1188-1191, 1200-1203,  
 1310, 1320-1322, 1327 (1, 2) 1341,  
 1348 (2), 1773 (2), 1775  
 Orthography of the Coran 985 (4)  
 Oudh, history of 181, 193

## P

- Pādshāh-i-Rahmānī and Pādshāh-i-  
 Shaytānī, story of 1404-1405  
 Panjābī, dictionary of 1445  
 Paradoxes, Sufic 1270  
 Parody 1639  
 Parrot's tales 294  
 Pedigrees, of 'Alī Hazīn 1778 (3), —  
 Isma'īlītic 818, —M Chishtī 1265,  
 —Nūmatu'l-lah Walī 1239 (26),  
 —Sufic, *see* Affiliations  
 Perfection, mystic, the ways of  
 attainment of 1334-1336  
 Permutations, algebraic 1496  
 Persian Grammar, *see* Grammar  
 Petitions 359, 400, 401 (6, 7), 417 (3),  
 419 (1), 420 (7), 1142 (6), 1678,  
 1683, —versified 771 (9)  
 Pharmacology, works on 1547-1548,  
 1555, 1557, 1571-1573, 1576, 1589,  
 1597 (2), 1597 (8), 1599

- Philosophers, biographies of 274-275  
 Philosophy 1392  
 Physics 1393, 1778  
 Physiognomy, *see* Qiyāfa  
 Pilgrimage, to Makka 1052 —  
 to Mesopotamia 287, —places of  
 1018, —places of (Hindu, at  
 Benares) 1713  
 Pilgrims, appeal to 1677 (1)  
 Plants, fruits, etc., curative proper-  
 ties of 1593  
 Poetical figures epithets, etc 335-  
 337, 339, 341, 342, 788, 935 (7), 1769  
 Poetics stylistic, etc 230, 313 345,  
 346, 399, 902 938 (2)  
 Poetry —Epic, *see* Epic poems, —  
 in Hindustani and Dakhani  
 1735, 1736, 1737, 1739, 1740, 1742-  
 1744 (3-8), 1745-1747 (2), 1748  
*see* also Urdu, —lyric, *see* Lyric  
 poems, —in Pashtu 1733 1734  
 (5), —in Persian 421-954 1744  
 (1), 1751-1769, —romantic, *see*  
 Romantic poems —Sufic *see*  
 Sufism, —in Turkish 668 1731 1759  
 Poets, biographies of 218-243, 282-  
 283, 1214  
 Politeness, rules of 1403  
 Poverty, its moral advantages 1265 (30)  
 Prayers, magical 1349 (5) 1350 (1)  
 1355 (3), 1356 (2) —(namāz)  
 1032, 1039, 1043-1045, 1047-1051  
 (2), 1090 (3) 1096, 1118 (4, 5, 6),  
 1119 (2-4) 1121, 1141 (1-4), 1143,  
 1144, 1351 (1), 1721 (2), 1722 (2),  
 1725 (4), —scrappy 418 419 (2),  
 673, 926 935, 936, 941, 944 946,  
 948 949, 988, 993 1013, 1015,  
 1058, 1094, 1213, 1222, 1283, 1312,  
 1314, 1324, 1501, 1528, 1601 1669,  
 1715-1719, 1721 1734, 1735 —  
 Sufic, 1265 (1, 26), 1304, 1324 (2),  
*see* also Dhikr, —versified 1323  
 (5) —prayer call (adhān) 1141  
 Precious stones 1616-1619 —imita-  
 tions of 1621  
 'Prince who did not exist' 1228,  
 1265 (2)  
 Prophets, ancient, legends of 326,  
 327-329  
 Propitious hours 1519 (2)  
 Prosody, metrics, etc 612 (8-9),  
 1481-1483  
 Pulse, diagnosis from observations  
 of 1543 (4)  
 Punishment for sinners 1143 (1),  
 1734 (1), —for small offences 1061  
 Purgatives 1554

## Q

- Qadāwa qadī, tale 318 (3), *see*  
 also Index II

Qādirī saints, praise of 871  
Qibla, definition of 1494 (1)  
Qiyāfa 1520-1524, 1630, —versified 908  
Quadrant, use of 1500 (3)  
Quatrains, *see* Rubā'īyyāt  
Questions, of 'Abdu'l-lah b Salām  
971 (2, 4, 5), 1008-1012, 1725 (1, 2),  
1770, —of Kumayl b Ziyād  
1239 (21), 1250 (2) —Sufic 1349 (6)  
Qur'ān, *see* Coran

## R

Ramadān, violation of the fast of,  
1143 (1)  
Raml 1516-1519, —(versified) 551  
Regulations, of Tīpū's army, *see*  
Army regulations and Military  
regulations  
Religious observances 1725 (5)  
Reports, of Tīpū's envoys 1678, 1680  
Resurrection 928 (4), 971 (5) 1014 (1)  
Revenues 179  
Rhetorics 393-396, 399, 409  
Riddles 1781  
Rifle, magic of 1148  
Rijāl-i-ghayb 1353, 1597 (9)  
Rites, funeral 1118 (2)  
Rohillas, history of 194, 198  
Romances 321, 322  
Romantic poems 425, 429, 466-476,  
477 (2, 11) 558, 559, 561-568, 576,  
586, 612 (18, 21, 22), 613, 614,  
622-623, 640, 641, 653, 659, 660,  
675, 676, 696, 698-701, 709-714,  
719, 720, 721, 729, 743, 768, 770,  
779, 791, 805, 811, 819, 844, 856,  
866, 880, 918  
Rubā'īyyāt 426, 433, 434, 648 (2),  
663 (12), 843, 926 (8, 16), 940,  
1751, 1752

## S

Safawides, history of 42, 45, 87-99,  
926 (11)  
Abū Sa'īd al Khadhūrī, aphorisms  
of 1239 (5)  
Saints, Sufic, biographies of —Af-  
ghān 273, 1293, —of Aurangābād  
285, —dates of anniversaries of  
their deaths 1631-1633, —(gene-  
ral) 234-273, —of G haker tribe  
188, —of Gujrāt 259, —of Kash-  
mīr 260, 1305, —Shrīte 276  
Sanskrit quotations and verses (in  
Nagari) 944, 1602  
Sarāpā 935 (7), 1769  
Satire 826 (4), 923 (12), 1379  
Sayfu'l-mulūk, story of 318 (2)  
Sayings of Muhammad 419 (7)  
Schools of the Coran readers  
983 (1, 3), 985 (1), 986 (1, 3)  
Scrap books 1715-1719

Scraps astronomical 1492 (4), —  
astrological 1492 (5), 1501, 1502,  
1503, 1585, —general 17, 49,  
57, 69, 111, 178, 179, 200 231  
257, 310 320, 339, 345, 351, 365,  
375 387 391, 393, 405, 411  
418 (4), 420, 437, 471 499, 507  
512, 562, 575, 601, 627, 673 679  
680, 681, 699, 701, 703, 715, 760  
772, 785, 822, 840, 847, 848, 859  
864, 896, 902, 926, 929, 935, 936  
945, 947, 948, 950, 986, 988 996  
1013, 1035, 1037, 1043, 1048, 1061  
1065 1066 1068 1074, 1075 1078  
1084, 1085, 1087, 1091, 1097, 1098  
1100, 1104, 1114, 1118, 1121, 1132,  
1136, 1140, 1147, 1158, 1159, 1160  
1162, 1197, 1199, 1201, 1213, 1232,  
1242, 1244, 1266, 1274, 1277, 1288  
1294, 1306, 1312, 1314, 1318, 1321,  
1324, 1329, 1335, 1337, 1345, 1346,  
1347, 1349, 1350, 1355, 1356, 1358,  
1373, 1374, 1376, 1378 1380, 1382,  
1384, 1400 1408 1411, 1416, 1419  
1424, 1426, 1429, 1436, 1447, 1453  
1468, 1470, 1484, 1512 1515, 1534,  
1540, 1543, 1544, 1548, 1558, 1559  
1563, 1570 1571 1572, 1575, 1590  
1591, 1592, 1596, 1597, 1600, 1601,  
1604, 1626, 1628 1652, 1655, 1662  
1664, 1673 1697 1709, 1715, 1716,  
1717, 1718, 1719, 1723, 1727, 1728  
1745, 1746 1755, 1760 1770, 1772  
1776 —grammatical 1451,  
1461, 1715 —historical 183  
420 (6), 926 (29), 986, 1142 (8 12)  
1623 (7), 1715-1719, —lexico  
graphical 1416, 1417, 1419, 1441  
1442, —magical 418, 673  
929 (9, 12), 935, 941, 986 1013, 1035  
1058, 1119 (2), 1142, 1328 (6)  
1347, 1349, 1350 1355, 1356, 1501  
1502, 1503, 1512, 1518, 1528, 1585  
1597 (9), 1600 1709, 1715-1719,  
1723, 1744, 1779 —medical 257,  
416 (7) 926 (4, 19) 941, 947, 1534  
1536, 1540, 1543, 1544, 1550, 1558,  
1559, 1570 1571, 1572 1575, 1585,  
1586, 1587 1588, 1590 1591, 1592  
1596, 1597, 1600, 1601 1621,  
1727, —poetical 269, 320 (4)  
345, 351, 391, 393, 405 420, 454,  
460, 534, 639, 642, 671, 672, 679  
701, 760, 766, 806, 833, 840, 849  
926 (2, 3, 4 7, 8, 10 13, 14, 15, 19,  
26, 28-32), 929 (2), 930, 931, 932  
933, 934, 935, 936, 938, 939, 941,  
942, 943, 945, 946, 947, 948, 949, 950  
951, 952, 953 954, 984, 985 986,  
993, 996, 1013, 1022, 1042, 1043  
1066, 1108, 1118, 1142 1154 1232  
1323, 1349, 1379, 1380, 1400, 1411  
1512, 1515, 1559 1664, 1697, 1715-  
1719, 1734 (Pashtu), 1735 (Urdu,

1744 (Urdu), 1744 (7) (Ar), 1745, 1746, 1747, 1748, 1765, —Sufic 188, 245 269, 929 (2), 988, 1149, 1153, 1154, 1158, 1159, 1168, 1174, 1181, 1190, 1222, 1239, 1240, 1244, 1250, 1294, 1309, 1312, 1323 1324, 1325 1342, 1343 1344, 1345, 1346, 1348, 1349, 1355, 1356, 1363, 1597 (9), 1601, 1734 (Pashtu), —theological 418, 808, 935 947, 950, 976, 984 (Ar), 989, 990, 997, 1000, 1008, 1010, 1013, 1015, 1022, 1023, 1027, 1034, 1035, 1039, 1040, 1065, 1066, 1074 1094, 1118, 1142, 1143, 1294, 1305, 1351, 1597 (9), 1665, 1709, 1715-1719, 1723, 1725, 1734 (Pashtu), 1744 (Hind) —traditional (hadīths) 1142, 1405 1665, 1723

Scripts, secret 1501

Sects of Islam 1118 (9), 1726

Self, carnal 1239 (7), 1346 (7), —knowledge of 1343 (8)

Shāh 'Ālam, history of 176-178

Shāhjahān, history of 149-156

Shrītes, eminent, biographies of 276

Signals, horn, verses for 1644 (1)

Sind, history of 184-186

Sirīq 418 (3)

Spirits, nature of 1239 (4, 46), 1265 (12, 41), 1326 (1)

Steel, quality of 926 (12)

Stones, precious, *see* Precious stones

Stories, allegorical 1228, 1265 (2, 16 19), 1325 (4), 1348 (1), 1773, —didactic 696, 925 (36), 935 (13), 944

Sufic affiliations, *see* Affiliations

Sufic aphorisms, *see* Aphorisms

Sufico didactic poems 438-447, 466-469, 477-486, 490-499, 518-521, 529-531, 543-544, 547, 553-557, 558-560, 574, 576, 578-581, 583, 592-594, 602-612 (17, 19, 20), 613-621 648, 661, 664, 685, 695 722-724, 729, 731, 744 747, 758, 777-778, 791, 795, 798, 810, 812-816, 818, 826-827, 841-842, 847-848, 855, 860, 874, 878, 907, 909, 925 (42) 926 (1), 937

Sufism (prose works) 555, 612 (15), 631-636 1149-1356, 1727, 1771, 1772, —and cabbalism 1183-1184, 1229, 1239 1240, —elementary treatises on 1272, 1309, 1311 (1), 1339, 1340, 1343 (2, 3), 1347 (3, 4), 1350 (2), 1356 (4) —in Pashtu 1734 (9, 10) —in Urdu 1737 1738, 1742, —(versified) 553-554 556, 557, 907, 924 (40), *cf also* Sufico didactic poems

Sultāns of Dihlī a note on the history of 243

Sumrun Gadha, story of 314

Sūrī, dynasty, history of 114

Sweetmeats, Indian 1628 (2)

Swords 1620

## T

Table of months, of different eras 950 (17)

Table of contents of the Shāhnāma, versified 424

Tables, historical 401 (13), 420 (7), —medical 1594

Tafsīrs, *see* Coran, commentaries on

Tahmāsp, autobiography of 87-88

Tāj-Mahall, description of 1622

Tajwid, *see* Coran, recitation

Tales, fairy, *see* index II under the names of the heroes

Tamīm Ansārī, story of 318 (5)

Taxation 1637

Technology, chemistry, etc 1585 (6), 1621

Telugu, dictionary of 1444

Terms, Indian, for horse, 1443, —Sufic 1239 (14), 1309

Theology (prose works) 612 (1), 955-1148 —(in Hindustani) 1738, —in Pashtu 1734 (7), —(versified) 548-550, 598, 757, 808, 832, 897, 899-901, 919, 1745 (1)

Theories, Sufic 1265 (6-9, 13, 15, 37)

Theory of composition 924 (46)

Theosophy 1262, 1281, 1290-1291, 1293, 1299-1303, 1311 (3), 1313-1316, 1318, 1320-1322, 1324 (3), 1325 (1-3, 8), 1328 (1-4), 1329-1331, 1342 (1, 3), 1345 (2-3), 1347 (7), 1349 (2), 1350 (3), 1351 (2), 1355 (2), 1397 (3), 1722 (3)

Thief and qādī, story of 316

Timurides, Persian and Indian 8, 43, 45, 72-84, 167-178, 181-183, 401 (3)

Tīpū, of Mysore, literature patronised by 199, 200, 881, 882-883, 920, 949, 950, 978, 979, 981, 983, 1021, 1056, 1057-1060, 1096, 1145-1148, 1283, 1475, 1506, 1578, 1626-1627, 1634, 1640-1693, (1780)

Tobacco 959 (11)

Topography of Madīna 281

Trade, from Sufic point of view 1265 (21)

Tradition, Shrīte 1102-1111, 1118 (7), 1119 (1), —Sufic 1239 (7), 1265 (5), —Sunnite 987-1021, 1723 (1-3, 5)

Traditionalists a list of 997, 1037

Training, Sufic 1352 (1)

Translations from Sanskrit 917, 1694-1714

Travelling, prayers connected with 1120 (1), —Sufic customs concerning 1265 (36)

Turban of Muhammad, ways of wearing it 1014 (2)  
Turkey history of 211

## U

Unseen world 1239 (22)  
Upanishads, transl of 1708, 1714 (4)  
Urdu (also Hindī and Dakkh'anī), works in prose and verse 420 (8)  
757 859, 926, 933 935, 936, 937 (3), 941, 945, 946 947, 948, 950, 951, 952, 986, 1347 (4), 1349 (2, 4), 1367, 1445, 1446, 1474, 1475, 1476, 1483, 1528, 1584, 1592, 1649, 1661, 1662, 1664, 1690, 1691, 1692, 1693, 1696, 1715-1719, 1735-1748  
Urine, diagnosis from observations of 1543 (5)  
Utterances of Sufic saints Ahrār 1245 —(anonymous saint) 1204, —Burhānu'd-Dīn Burhānpūrī 1278, —Farīdu d-Dīn Ganjī Shakar 1181, —Gīsūdīrāz 1231 —Jalālu'd Dīn Bukhārī 1209, 1210 —Najmu'd-Dīn Kubrā 1250 (?) —Nizāmū'd-Dīn Awliyā 239, 1195, —Wajīhu'd-Dīn 1343 (1) Wāsītī 1273

## V

Venerical diseases 1557  
Verses, for horn signals 1644 (1)  
Virtues, Sufic 1265 (17, 22 29, 31, 33, 35), 1356 (3)  
Vision of God 1228, 1343 (5)  
Vocabulary, of Dūpiyāza 935 (9)  
—Hindustani—Persian (versified) 1743 —Pashtu-Hindustani 1732, —Persian and Arabic 938 (3)

## W

Wālā-Akhtar, story of 366 (II)  
War, art of 1608  
Wazirs, duties of 1397 (4)  
Weights 1548, 1597 (7) —(versified) 899  
Women, moral rules for 1077  
'Wonders' ('ajā'ib) 280

## Y

Year of elephant 1780  
Yogavasistha, transl 1699, 1700, 1714

## Z

Zaqūm, his fights with 'Alī 330, 928 (3)



## INDEX IV.

### Names of Copyists

# A

<b>A</b>			
'Abbās 'Alī Hindī (XIIc)	1293	S 'Alī b Abī M (1022)	690
Khān (1207)	313	b M b Ahmad al adīb al-Bukhārī, <i>sur</i> n Savyidu'l-Khut-tāt (685)	936
Hājji 'Abdu'l Ghafūr (1108)	925 (2)	b M Sīstānī (877)	425
b 'Abdī'l-Mu'min (XIc)	348	S Rīdā (XIIc)	1632
Andijānī (1108)	463	'Alim b S Ahmad Husaynī (989)	1205
b M Husayn (1178)	1237	Amānu'l-lah (XIIc)	241
'Abdu'l Hayy (1071)	449	(XIIc)	1261, 1527
'Abdu'l-Imām b Husayn b Jalāl Sādiqī Astrābādī (1054-1056)	1219	b M Bāqir b Daulatshāh 'Aḥmī (1101)	267
'Abdu'l-Karīm (1098 ?)	1709	b S Shu'ā' al-Husaynī (XIIc)	82
Tamaranī (1098 ?)	1043	Amīnu'd Dīn Ahmad Siddiqī Alwarī (1185)	1139
'Abdu'l Khāliq (1129)	617	M Husaynī (1187)	342
'Abdu'l-lah (1191)	972, 1720	Asadu'l lah (beg XIIIc)	1687
(1212)	87	Hasanī (1158)	1404
b Fathī'l-lah Nīshāpūrī (1134)	929	'Atāu'l lah b Wīlāyatī l lah b Bāqir (1145)	823
Shīrāzī (1061)	16	S 'Azīm (1272)	102
'Abdu'l-Latif b 'Abdī's Salām b 'Abdī'l-Mahk Tabrīzī (935)	73	'Azīmu'd-Dīn (1164)	388
'I Mu'min b M Taqī b M Fādī (1141)	836	'Azīzu'l-lah Husaynī Zinjānī (1191)	854
n-Nabī-Beg (1139)	1326 (3)		
'Abdu'l Qādir b 'Abdī'l Fattāh (1163)	1282	<b>B</b>	
b Jamālī'd Dīn M (1114)	1518	Bābu'l lah M Walīyyu'l lah 'Abbāsī Hashīmī (beg XIIc)	1235
Khān (1155)	579	S Badru'd-Dīn b S Khudāwand (1087)	180 (2)
b S Mīrān (XIIc)	1063	Bahāu'd-Dīn (1102)	75
b M Husayn (1137)	262	(1272)	210
Thanā khwān (b XIIIc)	1021	Bālkīshan (1155-1156)	1175, 1309, 1322
'Abdu'l Qayūm b M Qāsim (1217)	850	Barakātu'l lah Sajlūrī (1179)	665, 792
'Abdu'l Rahīm (XIIc)	1271	Barīmalik b Manākhān (XIIc)	350
(XIIc)	1411	S Bashārat-'Alī (1182)	1468, 1776
'Abdu'r-Rahmān (XIIc)	549	Bhūlā-Nat'h (1207-1208)	1713
al-Bukhārī (952)	244	Bhupat-Rāy Talgrāmī (XIc -XIIc)	412
b Jamāl M Quravshī 'Alawī (1076)	997	Bud'han b Qiwāmī'd-Dīn b Kamā hī'd-Dīn Yūsuf 'Alamdār <i>sur</i> n Amīr Bulgharī (?) (882)	421
b Mu'min (1064)	1192	Burhānu'd-Dīn b Bhāī Jīw Makh-dūm (991)	576
'Abdu'r Rasūl & Sons (1105)	1433		
b Ahmad (XIIIc)	329	<b>C</b>	
'Abdu'r-Razzāq (1114)	1209	Chandarbhān (1083)	453
'Abdu's Salīm Kātib (923)	1386		
Mīr (1050)	1372	<b>D</b>	
'Abdu'-'Ṣamad (1140)	1019	Darwīsh Haydar (end XIc)	1222
'Abdu'l Wahhāb b Shīhābīn ( ? سها ) Qanūjī (1040)	243	M ibn Bā Ahmad Bukhārī (end Xc)	1036
S Afd al (1146)	44		
b Hāmid Ahmad Quravshī Pānīpatī (1015)	234		
Ahmad (end XIc)	1296		
Ahsanu'l lah (1202)	143		
Ākhūn zāda Mullā Walī (1232)	1733		
S 'Alī (1223 Mawlūdī)	979		
Āqā Turkman (1128)	1074		
Beg Kātib (1144)	249		

## B

## C

## D

Dātārām (1228)	386
(another) (1874)	605
Brahman (1260)	1707
Dībī Prashād (1191)	807
Diya'u'd Dīn Sa'id (1185)	1314
Dūst-M Sabāi (1087)	1607

## F

Fadl-'Alī Ridawī (beg XIIc)	1414
Fakhru'd-Dīn (1130)	1279
(another) (1170)	1318
Faqīr 'Alī Akbar (XIIc)	1254
M bint (sic) Mullā Ahmad (XIIc)	988
S Fasihu'd-Dīn (1210)	1061, 1504
Abū'l-Faṭḥ b Muzaffar (924)	1250

## G

Ganesh Rāy, son of Hākīm Ray (1855)	334
Gangā Bakhsh (1817)	534
Prashād (1258/1842)	151, 153
Ghulām Ahmad (1182)	385
(1183)	1287
(1207)	882
Ghulām 'Alī (981)	654
(1148)	793
(1207)	880
(1277)	194
Islāmābādī (1219)	533
Husayn-Khān (1263)	888
Sharīf (1181)	1590
Imām (1192)	867
M (1159)	246
of Mānda Kām (1100)	43
b M 'Umar Bāpī (1191)	1388
(b) Muhyī'd-Dīn b Hāfiz	
'Iwad (XIIc)	265
Mu'īnī'd-Dīn b M Sharaf b	
M Ashraf Samānī 'Abbāsī (1140)	1170
S Muhyī'd-Dīn (1106)	1320
(1171)	237
(1189)	1448
Murtadā 'Alī (1198)	1650
Nasīrī'd-Dīn (1166)	282
Rasūl (1271/1854)	381
Bhāwajī (ساجی) (1157)	475
Gundan La'l Sayyār (1871)	917

## H

Hāfiz M (1867)	191
Qādī b Qādī Yūsuf (1049)	959
Harīrām Pandit (beg XIIc)	1712
Hasan 'Alī (XIIc)	1370
Beg Maymanagī (1086)	995, 1076
Kātib b M Zanīkūī (954)	1160
M (1151)	759
b M Qāsimī (1029)	54
(b) M ash Sharīf (950)	572
Haydar (1221)	213

Haydar 'Alī b M (1141-1142)	552, 932
b M Mashhadī (1167)	511
b Sadrī'd-Dīn M Jabl 'Amīlī	
Hasanī (1135)	1155
Hidāyatu'l-lah (1118)	669, 686
Husayn (1142)	1326 (2)
(beg XIIc)	1643
(1210)	1147
S (1222 Mawlūdī)	983
b 'Alī as Sa'dī (969)	539
Alī (end XIIc)	1172
b Hasan (1094)	236
Kharman (1153)	300
Qādīrī (1126)	1087
S Sāhib Pīrān (1156)	1201
S Shāh (1215)	1781

## I

'Ibādu'l-lah b Khwāja Faydī (XIIc)	1380
Ibrāhīm b 'Abdī'l-Qādir b Sadrī'd Dīn (1116)	480 (1)
Imāmu'd Dīn (1182)	916
Beg b Isma'il-Beg (1187)	1739
'Ināyatu'l-lah b Mu'īnī'd-Dīn 'Alī	
Fīrūzābādī (1050)	1248
Sh 'Isā (1082)	791
Sh (1157)	475
Islām Murtadā Shāhī (beg XIIc)	1200
Isma'il b 'Abdī'l-Qādir (?) (989)	49
'Izmatul lah (1176)	551, 554, 94.

## J

Ja'far b Amīr 'Alī Khwānizmī (885)	72
Beg Nāmūrād (1133)	1424
Beg Nāmūrād b Dūst-Beg	
Samarqandī (1156)	1073
S Jalāl Ra'īs (1095)	664
Jamāl-Khān Lūdī (XIIc)	1157
M (1174)	1467
Jān 'Alī-Khān (1267)	121
Jaswant Rāy (1076)	522
Rāy Munshī (1124)	830
Sing'h Parwāna (1196)	672, 687
Jīt-Rām (1216)	530

## K

Kāmīl-'Alī (1197)	68
Kamālu d-Dīn b Jalālī'd-Dīn	
Mahmūd (970)	661
Hīsārī (1041)	1195
Shāh Kamtar-i Qādirīyya (1082)	1009
Abū'l-Khayr Nāṣiru'd Dīn M b	
Ahmad Nizāmī d Dīn (1150)	1006
Khayrīyyat-Khān (1251)	217
S Khidr, surn S Miyyān (XIIc)	724
Khudā-Qulī b Mullā Imām Marwī (1060)	55
Khudādād (XIIc)	1321
Kifāyatu'l-lah b M Ma'sūm b M	
Hāshim (1187)	309

L

La'1 Beg b Hāfiz Sādiq (1082) 957, 967  
Lutfu l-lah b لایف ولد لای (1076) 59

M

Mīr Madhhab 'Alī (1182) 1466  
Madīna-Beg (1155) 259  
Makhū La 1 (beg XIIc) 227, 1778  
Mahmūd (b) Bahāi d-Dīn Kalāni  
(1082) 1008, 1013, 1723  
S b S Bahāi l-lah Ridawī  
(1207) 312  
S b Jalāl b Dāūd Husaynī  
(1006) 477  
b Mirak Darguzīnī (XIc) 626  
S Makhdūm b Khwāja (beg XIIc) 972  
Mīr Ma'mūr (1115-1116) 768, 811  
Mandanī (عندلی) b Nūrī d Dīn  
Mu'allim-i-Dizfūlī (XIIc) 27  
Manjhan b Nūr M b Miyānjīw  
(991) 81  
Mawdūd b Ism'īl-lah-Khān (1147) 1033  
Mazharu'd-Dīn M ash-Sharīf al  
Qādirī (XIIc) 1493  
Mīhr 'Alī b Kalb 'Alī b M Isfa-  
hānī (1140) 963  
b M Ibrāhīm Isfahānī  
(1135) 476  
Mīrzā-Beg (1133) 1187  
Mīr Siyām Prashād (1146) 1549  
W Morley (1851) 71  
Motīlāl Kātub (1213) 1694  
M (1042) 703  
(XIIc-XIIIc) 745  
b 'Abdīl-Karīm Astrābādī  
(1141) 254  
(b) 'Abdīl-lah (1169) 696  
(b) 'Abdīr-Razzāq (?) (XIc) 11  
'Abīd (1156) 601  
Afdal Nāmī Tūnī (1079-1080) 89  
Afdal Qurayshī (XIIC) 1611  
Ahsanu l-lah Hāshimī (1175) 860  
Akbar b Hasan (1138-1139) 1164  
Akram (1248) 918  
'Alī (1139) 593  
(1156) 1050  
Khāksār, Khādīm (1090) 924  
b M Ibrāhīm Isfahānī  
(1136) 900  
b Shamsī d-Dīn Fīrūz-  
ābādī ad Dāru s-salāmī (1084) 14, 80  
b Shamsī d-Dīn M b M  
Shustarī Fīrūzābādī (1090) 466  
Amīn (XIIc) 135  
(1177) 1126  
Beg (1223) 824  
Māzandarānī (1088) 803  
Amīr b M 'Umar Kanbū  
(1176) 393, 397  
Amjad (1870) 220, (1871) 283  
and 1636 (1292/1875) 279, (1295'  
1878) 183

M An'sārī (1078) 431  
Arshād b Badrī d D'n (XIc) 1064  
Ashraf b Abdīl-Rahmān  
Khwāja (1087) 1002  
'Askar b M Ibrāhīm b M  
Kāzīm b Safar Qulī Āqā (1134) 302  
Bahāi d Dīn Machanī (983) 524  
Bāqir (1112) 1218  
Sh Darwīsh (XIIIc) 152  
(b) Fakhri d Dīn Ahmad (901) 603  
Fasīhu d Dīn (1133) 1330  
b Fas'h M (1134) 1563  
Hasan (1288 1871) 179  
b Chānd-Kh'n Hājīpūrī  
(1287 1871) 184 and 720, (1290  
1873) 190  
Hasību l-lah (beg XIIc) 1689  
Havāt (1097) 504  
Husayn (1119) 1306  
(1223) 986  
b Ghuyāthī d Dīn 'Alī  
Jāmī (971) 616  
Kātīb Harawī (955) 553  
Shāhābādī (1076) 1393  
Shīrāzī (1215) 641  
Ibrāhīm Istahānī (XIIc) 1419  
b Mullā Zuhūr (b XIIc) 1085  
Ism'īl (1120) 1488  
Jān (1107) 445  
Kamāl (1159) 493  
Kāzīm (1170-1173) 356  
b M Mūsā Kākī (XIc) 298  
b M Qāsum (1133) 1498  
Khatīb Jūdārī (beg XIIIc) 1401  
Abū b Maghfūr Jalāl M (XIc) 1072  
Ma'sūm b M Bāqir Karbalāī  
(1126) 924  
Mīnzā Safawī (1212) 1484  
b M Amīn (1113) 1037  
— Muhsin (1223) 1479  
(b) Muhvi d Dīn Banī Isrāīl  
(999) 53  
(b) Muhvi'd-Dīn b Darwīsh  
M Ra'īs (1177) 787  
Muhvi'd Dīn b M  
Ma'sūm (1316) 197  
b M Tāhīr b Abī M  
Hijāzī (1113) 48  
Mu'izzu d-Dīn Bukhārāī (1213) 1696  
b Mullā Ahmad (end XIIc) 1020  
Murād b Hājī Isma'īl Astrā-  
bādī (1107) 1119  
Mūsā (1273) 1480  
Nasīr Ahmad (1223 Mawlūdī) 981  
Nawāz (1141) 223  
Nāzīm (XIIIc) 120  
Nizāmu'd-Dīn Barkī (1154) 1771  
b Nūrī l-lah (beg XIIc) 1024  
b S Nūrī'l-lah Husaynī (995) 252  
Qādirī Shāhjahānpūrī (1151) 551  
Qāsim (1132) 1755  
Qāsim (1161) 1423  
Qāsim b Walī M (1164) 1028  
Qazwīnī Jūsaqī (1008) 451

M Rafī Bihārī (1085)	785
Fūv Sirkānī (1101-1103)	1118
Ridā (beg XIIc)	637
(1156)	1044
Rustam (1223 Mawlūdī)	1475
Sa'id b Mullā Siddīq (beg XIIc)	1734
Šālih (988)	1032
(1130)	1562
al Kātīb (XIc)	149
Salmān (XIc)	1298
Shafī Qandahārī (1013)	1635
Shāh b M Bāqu Tāshkandī (1033)	51
b Zayn al 'Ābidīn b M Shāh Fanā'ī (963-964)	211
Sibghatullāh (XIc)	1259
Tāhīr (1088)	264
Kulābī (1133)	844
Hāfiz Taqī b M Husayn (1153)	961
'Umar (1293/1876)	182
'Uthmān (1156)	1201
Mūhan Sing'h (1172)	392
Moldas Rāy Kāvat'h (1205)	1612
Munshī Khān (1308/1891)	209
Mustafā (994)	1188

## N

Nādī Beg (1090)	468
Nāhīr Khān b Husayn Khān (1184)	1376
Najm al Dīn (1174)	1375
Bījāpūrī (1170)	565
Husaynī (1169)	470, 618, 660
Sh Nat'hū (or Nahfū) (XIc)	1046
Nawāzish 'Alī Husaynī Ja'farī 'Arīfī (1227)	278
Nihāl Beg (beg XIIc)	1750
Shāh Nūru'l lah b Haydar (XIc)	1339
Shāh Nabīra i Qādirī (1056)	1166

## P

Pādshāh Qulī Jalāir (1035)	1220
Pīr-M (1133)	833
Hūshimī Qurayshī (XIc)	1305
Protāp Rāy (1142)	1710
Pvāra b S Fīrūz (XIc)	518

## Q

Qādir Shāh Sirājū'd-Dīn (b) Jalāl (1210)	1148
Qāsim 'Alī (ca beg XIIc)	1622
Beg (1131)	588
Abū'l Mashhadī (end XIIc)	193
Qiyāmu'd Dīn (1171)	230
Qudratu'l lah (end XIIc)	58
Mīrzāpūrī (1179)	841
Qutb Jaunpūrī (1076)	1230

## R

Rahmatu'l lah Lāhūrī (1160)	779
S Ramadān 'Alī b Būd'han b M Nāsir (1150)	1034

## S

Sa'du'l lah (1135)	1332
Šadru'd Dīn Ahmad (1267/1851)	206
M Isfahānī (beg XIc)	690
Sāhib Rām (1226)	99
Sakat Sing'h, son of Tahtmal b Rūvzāda Jūd'hrī (1129)	335
Shafī'u'd Dīn b Khayrī'l lah b Pīr M (1126-1128)	1324
Shāh Ādam (1113)	1323
M (XIc)	260
Shahīd b Yūsuf (1136)	1135
Shamsu'd Dīn M Shū tarī, see M 'Alī b Shamsi'd-Dīn	
Sharafu'd Dīn (1146)	263, 1403
(end XIIc)	1377
S Sharīf (1089?)	965
b Mīr Buzurg b Mīr Sharīf (Xc)	1102
Shaykh Bandagī (1140)	1224
Mullā Shīkhū Shamsu'd Dīn Qu rayshī (974)	604, 610
Shū-'Alī (XIc)	1198
Sik'ha Rām (1228/1812)	154
Sītārām (1219)	695
Suhan Lāl (1153)	562
Sultān-Beg Qāqshāl (1112)	737
M i Āstūna (1118)	455
M Bakhshī (958)	649

## T

Tāhīr (b) 'Abdī'l Qādir 'Adlābūdī (1029)	1
Taqī Auhadī Balvānī (1018)	430
Mīr b Bāqu Māzandarānī (1075)	1426
Tikchand, son of Talūkchand (1130)	1197

## U

'Ubaydu'l lah Khwāja Ibrāhīm b Abī Tālib Husaynī (1225)	1530
---	------

## W

Wilāyat Husayn 'Azīmābādī (1253/1837)	202
Wişāl-Beg (1106)	1014
Mansab dār (1102)	1212

## Y

Yārī (end Xc -beg XIc)	563
Yūsuf (XIc)	805
b Hājji (XIc)	56

## Z

Zafar 'Alī dārī (1206)	122
Zāhid Beg (XIc)	1326 (1)
Zaynu l 'Ābidīn 'Irāqī (1215)	1639
Mashhadī (939)	619
Zuhū 'Alī (1253/1837)	142



Karnaul (in the Punjab) (1134 AH) 302  
 Kāshān (1101-1103 AH) 1118  
 Kāshī (*see also* Benares *and* Muham-  
 madābād) (1219 AH) 695  
 Kashmīr (1232 AH) 1733

## L

Lahore (1100 AH) 767, (1810 AD) 368  
 Lucknow (1192 AH) 867, (1197 AH)  
 68 (1211 AH) 286, (1217 AH) 850

## M

Mandyal (?) (1160 AH) 1091  
 Mashhad (1079-1080 AH) 89  
 Melapūr (?) (1132 AH) 1755  
 Muhammadabād (Benares or Kāshī)  
 (1191 AH) 838  
 (in Gujrat) (1141 AH) 223  
 Muhammadnagar (in the Deccan)  
 (1068 AH) 13  
 Muhammadpūr (in Bengal ?) (1169  
 AH) 384  
 Mungipatam (1087 AH) 290  
 Muradābād (1222 AH) 212

## N

Nahrwala (XIIIc AH) 1229

## P

Patan (in Maw-sūr) (1222 Mawlūdī) 983  
 Patna (1083 AH ?) 61  
 Peshawar (1272 AH) 102  
 Poona (or Muhyābād) (1263 AH) 888

## Q

Qanarang (Narnaul in the Punjab)  
 (1139 AH) 1326 (3)  
 Qasūr (*near* Lahore) (1294 AH) 27

## R

Ranīpūr (Malabar coast ?) (1155  
 AH) 1320

## S

Sād hūra (*near* Ambala ?) (1027  
 AH) 327  
 Sad hūt (?) (1151 AH) 851  
 Sadūt (*the same as* Sad hūt ?) (1151  
 AH) 601 (1176 AH) 554  
 Sarā (in Bījāpūr) (1124 AH) 830,  
 (1169 AH) 170  
 Sermpapatam (1171 AH) 237  
 Shahjahanabād (in U P) (1076 AH)  
 1230, (1142 AH) 1710 (XIIc AH)  
 509, (1206 AH) 122 (1871 AD) 917  
 Shahjahānpūr (1180 AH) 48  
 Sikakal (in Haydarābād) (1144 AH)  
 249, (1146 AH) 1048 and 1078  
 (1151 AH) 759, (1155 AH) 259  
 (1245 AH) 1152  
 Sorūt (Bandar —) (1011 AH) 449,  
 (1159 AH) 1567 (1164 AH) 1025

## T

Tattu (958 AH) 649  
 Tirrupātūr (in Madras pr) (1178  
 AH) 1237

# INDEX VI

## Dates of copying

### (a) Dated MSS

AH 685	956 (?)	1027	327 (?)	1085	647, 785
852	1481	1029	1, 54, 1101, 1249	1086	1076
868	1185	1033	51, 274 (?)	1087	290, 480 (2),
877	425	1034	925		1002, 1607
882	421	1035	1220	1088	264, 515, 803
885	72	1036	1071, 1075 (?)		1432
901	603	1038	195	1089	765, 790 924,
911	108	1039	56 (?), 1199		965 (?), 995
917	569	1040	162, 243		1113, 1115
923	1386	1041	21, 651 1195	1090	100, 466, 468,
924	1250	1042	21 703		624 924, 1700
935	73	1045	1234, 1526, 1581	1092	1149
939	619	1046	140, 185	1094	236 (?), 498, 764,
946	620	1047	1079		1080, 1311, 1373
950	572	1048	65 (?), 959	1095	664 966, 999
952	244	1049	959	1096	743
954	1160	1050	1248, 1372	1097	504
955	553, 636	1053	683	1098	464, 802, 1042 (?),
958	649	1054	280, 1219		1043 (?), 1709
962	1492	1055	74 582, 614,	1099	496, 812, 1100,
964	1183 (?)		1219 1231		1695
967	1758, 1760	1056	1166 1219	1100	27 (?) 43, 90 (?),
969	539	1057	925		275 (?) 564,
970	661	1059	13 (?)		567 621 794
971	616	1060	55		(?), 801, 1158,
974	604 610	1061	16		1735
977	47	1063	924	1101	267, 446 640,
981	654	1064	22 1192		1118, 1724
983	524, 667 (?)	1066	747	1102	75 675 798
984	218	1067	905 (?)		1212 1421
987	613	1068	13 (?), 1490	1103	1118
988	8 1032	1069	17, 615 (?), 1274	1104	1270
989	49 1205	1070	28, 359 366	1105	1433
990	576		370 371, 374	1106	561 1014 1320
991	51 576		744	1107	239 (?), 445,
993	38	1071	32		1119 1623
994	1188	1072	32, 1431	1108	463 686 925
995	252	1073	585		1178
999	53 643	1075	997 1426	1109	31 (?) 898
1003	16 5	1076	59, 522 896 (?),	1110	90 (?) 794 (?)
1004	602		997, 1116, 1230,	1111	82 (?)
1005	253		1393	1112	737, 1218 1455
1006	477, 559	1077	1181 (?)	1113	48, 1037 1323,
1008	24 (?) 451	1078	431		1357
1011	449	1079	89, 495, 1559	1114	1209 1516, 1518
1013	587	1080	24 (?), 89 340 (?),	1115	768, 1116, 1449
1014	602 (?)		1310	1116	480 (1), 511 1144
1016	560	1081	337, 599 (?)	1118	455, 669
1017	25 230 (?)	1082	339, 725, 791,	1119	1306
1018	430		957, 967, 1008,	1120	652, 1297, 1485
1019	34 (?) 1247		1013	1123	1120
1020	1382	1083	61, 453, 467, 471	1124	509 (?), 830, 924
1022	20 690	1084	14, 80, 505, 996,		1520
1024	645		1112		

1125	1084	1164	388, 520, 537	1207	312, 313 880,
1126	1087 1324		1028		882 1713
1127	1154	1166	282, 1051, 1052	1208	1713
1128	592, 809, 1071,	1167	511 903 905, (?)	1209	1603
	1252, 1324		938 1510	1210	529 1061 1117,
1129	335 617, 1313,	1168	696, 1070		1148 1504
	1557	1169	384 470 618		1708
1130	1197, 1279, 1562		660 696 989	1211	286 1428 1642
1131	588		1383	1212	87, 168 ( ) 1439
1132	543 929 937	1170	356, 357 399		1184
	1193 1221,		565, 1190 1213	1213	824 ( ) 1555,
	1325, 1755		1318		1696, 1714
1133	248 833 844,	1171	230 237 859	1214	1564
	929, 1187 1221		909 913	1215	311 641, 1570
	1300 1325	1172	392, 762, 859		1639 1781
	1421, 1498	1173	356, 591 1575	1216	91 530
1134	302 901 929	1174	1375, 1467	1217	177, 315 541
	930 1015 1330	1175	860, 1619		850 1614
	1536, 1563,	1176	393 397 398	1219	5 2 333 695
	1582, 1586		551 554 631,	1220	885
1135	476 1018 1155,		872 941 1009	1221	213 1429
	1269 1332		1092	1222	212
1136	900 1135	1177	210 212, 421,	1223	358 824 ( )
1137	262 (?)		787 1126 1508,		1479 1757
1138	1164 1697 1768		1510	1224	448 875, 954,
1139	593 1164, 1326	1178	1237		1430
	(3), 1571	1179	665 767, 792,	1225	389, 1480, 1530
1140	774 (?), 963, 1019,		841	1226	99 1360
	1170, 1224	1180	225 485	1227	148 278, 1128
1141	223, 254 578,	1181	820, 1576 1590		1434
	775 836 932,	1182	385, 916, 1468,	1228	151, 386, 986
	1710		1550 1566	1230	317 ( )
1142	552 817 1326 (2)		1591, 1776	1231	200 ( ) 362
1144	249, 1049 1303	1183	1287	1232	1733
1145	712 823 1288	1184	671, 774 (?) 1093	1235	1637
1146	44, 173 263 378		1349 1376,	1245	1152
	1048, 1078,		1573	1246	133
	1350, 1549	1185	647 (?), 1139,	1248	918
1147	138, 1033, 1125		1312, 1314	1249	96
1148	793	1186	442	1251	217, 291 545
1149	904, 1289	1187	309, 312, 958,	1252	159
1150	1006, 1034		1387, 1592,	1253	142 202, 204,
1151	15, 145, 759, 851,		1739		523 (?)
	1699	1188	332, 1450, 1460	1255	119
1153	300, 501, 523 (?),	1189	871, 1280, 1448	1258	151 153
	562, 961	1190	1395	1260	1099, 1707
1154	164 (?), 1162,	1191	169, 598 (?) 646,	1263	888
	1471, 1771		729, 773, 782,	1265	353
1155	259 579, 902,		807, 821, 838,	1267	121, 206
	933, 1089, 1090,		854, 856, 972,	1270	396
	1309, 1322,		1388, 1482,	1271	97 (?), 381
	1701, 1736		1720	1272	102, 210
1156	548, 601, 1044,	1192	855, 867, 1391,	1273	1480
	1050, 1073,		1394	1277	194
	1090, 1175,	1194	172	1287	720
	1201, 1285	1196	672 (?)	1288	179
1157	475	1197	68, 131, 1702	1290	190
1158	10 (?), 408, 1089,	1198	1650, 1690	1292	279
	1404	1199	1649, 1690	1293	182
1159	246, 493, 500,	1200	1676, 1677	1294	273
	1567	1202	143, 148, 168 (?)	1295	183
1160	389 779, 1091	1203	317 (?), 1398,	1308	209
1161	1423		1694	1316	197
1163	937, 1282, 1350,	1205	1123, 1612	AD 1805	533
	1519, 1711	1206	122	1809	448





# INDEX VII

## Correspondence between library marks and numbers in this Catalogue

Aa	1	958	Ac	15	1024	Ad	20	1116	C	2	1450
	2	928 971, 1137, 1143, 1725		16	1068		21	995, 1076		3	1451
				17	1062		22	1075		4	1466
	3	963		18	1050		24	1134		9	1472
	4	965		19	1042		25	1125		10	1455
	5	964		20	1055	Ae	1	975		11	1458
	6	962		21	1077		2	979		13	1449
	7	956		23	1128		3	980		14	1452
	8	961		24	550		4	976		15	1460
	9	960		25	1023		5	986		16	1456
	10	959		26	1096		6	984		17	1447
	11	966		27	1051, 1406		7	981		18	1453
	12	961		29	1038		8	978		19	394
	13	961		30	1037		9	973		21	1448
	14	919		31	1034		10	977, 982		22	258
	15	1099		32	1058	B	1	1413		23	895, 1463, 1465, 1473 1743
	16	1098		33	1059		2	1413		24	1469
	17	957, 967		34	1056		3	1419		25	1457
	18	968		35	1057		5	1428		28	1454, 1461
	19	955		36	1054		6	1426		29	1459, 1477, 1483, 1728, 1746 1777
	20	1100		39	1031		7	1429		D	4
21	969	40	1048	8	1427		5	127			
Ab	1	998	41	1066	10		1430	10	132		
	2	997, 1000	42	1065	11		355	11	128		
	3	999	43	1611	12		1437	12	133		
	4	1001	44	1033	13	1435	13	131			
	5	1119	45	1035	14	1436	14	130			
	6	897	46	900	16	1434	15	129			
	7	992	47	899	17	1414	16	1698			
	8	1017	48	1039	22	1423	17	1622			
	9	1021	49	1018	23	1421	18	545			
	10	1003	50	1053	23a	1422	19	205			
	11	1002	51	1047	24	1431	20	258			
	12	993	52	1113	25	1432	22	273			
	13	1083	53	1022	26	1440	23	281			
Ac	14	988, 1020	Ad	1	1073	27	1439	24	148		
	15	1146		3	1088	28	1416	25	145		
	16	1007		4	1129	29	1417	27	122		
	17	1107		5	1130	30	1418	28	126		
	1	757		6	594	31	501	29	125		
	2	1052		7	593	32	503	30	217		
	3	1126		8	1131	33	502	31	4		
	4	1040		9	1078	34	504	32	5		
5	1026	10	1093	35	1445	33	149				
6	1030	11	1097	36	1425	34	305				
7	1028	12	1138	37	1420	36	110				
8	1027	13	1091	38	1438	37	173				
9	1029	14	1070	40	1415	38	41				
10	1041	15	1127	45	1441	40	100				
11	1032	16	1139	46	1442	41	41				
12	1085	17	1074	C	1	1475					
13	1112	18	1095		1a	1480					
		19	1102								



D	324	113	E	20	1169	E	87	1264	F	153	1163
	325	142		21	200		88	1172		156	53
	326	283		23	244		89	1332		157	552
	327	282		24	1213		90	1333		158	536
	328	124		25	1182		91	251		160	534
	329	1635		26	1168		92	1390		161	808
	330	182		27	1296		94	1154		165	1275
	331	209		28	1216		95	1156		166	1214
	333	78		29	1217		96	1159		167	1242
	334	102		30	1236		97	1304, 1 19		168	1185
	337	200		31	1234		98	1071		169	635
	338	331, 1019		32	1235		99	1072		170	632, 1186
	339	215		33	860 1207, 1237, 1257		100	1407		171	631
	340	207		34	302		101	1147		172	276
	341	155		35	303		102	1253		173	1089
	342	84		37	638		103	1708		174	1215
	343	85		37	638		104	1341		175	1329
	344	170		38	639		105	1200		176	1178
	345	96		39	1388		106	1202		177	1177
	346	211		40	1120		107	1201		178	1274
	348	125		41	1297		109	341		179	1290
	349	147		42	1233, 1294, 1317, 1726		110	340		180	1298
	350	156		43	1313		111	339, 1132		181	1199
	352	134		44	1314		112	1081		182	1133
	353	144		45	1230		113	1079		183	1287
d	1	326		45	1230		114	1219, 1231		184	300
	2	329		46	1700		115	1300		185	1170
	3	1307, 1770		47	242		116	1269		186	1171
	4	317		48	1273		117	1174		187	1404
	5	333		49	1167		118	1192		188	1276, 1312
	6	313		50	1063		119	542		189	1232
	8	311		51	1114		120	541		190	1247
	9	304		52	1278		121	540		191	1268
	10	306		53	1293		122	637		192	1205
	11	309		54	1354		123	636		193	1206
	13	308		55	1254		124	1191		194	1248
	14	310		56	1391, 1394		125	1197		195	247
	15	314		57	1251		126	1183		196	1245
	16	301		60	1196		127	1184		197	1272
	17	312		61	1402		128	1084		198	208
	18	307		62	1222		129	1283		199	261
	21	225		63	1209		130	1284		200	270
	22	294		64	245		131	1229		201	1067
				65	1060		132	292		202	1165
				66	1320		133	293		204	1263
				68	1004		134	1259		205	1189
E	1	1707		69	1187		135	1218		206	1188
	2	1395		70	1204		136	239		207	1190
	3	1396		71	291		137	1195		208	1771
	3a	1774		72	1389		138	1069		209	1381
	4	1374, 1379		73	1181		139	1105		210	1389
	5	1383		74	1371		140	1241		211	1316
	6	1384		75	1370		141	1151		212	1214
	7	1382		76	1356		142	1149		213	385, 410
	8	1386		77	1478		143	1150		214	384
	9	1372		78	1773		144	1152		215	852 1223, 1609, 1620
	9a	1376		79	1270		145	1274			
	10	1377		80	1353		146	1256		216	1227
	11	1373		81	260		147	1158		217	1397
	12	1378		82	1012, 1289		148	1238		219	1399
	13	1375		83	1211		149	1162		220	1696
	15	1246, 1512		84	1281		150	1164		221	296 11360
	16	1266, 1337		85	1285		151	1160		223	1155 1305,
	17	1220		86	1321		152	1161		225	1111
	19	1288									



M 96	1525	Na 2	922	Na 75	648	Na 138	685
97	1613	3	795	76	445	139	468
98	1623	4	484	78	566	140	466
99	1520	5	485	79	517	141	871
100	1521	6	1754	80	510	142	856
101	1064	7	872	81	506	143	648
102	1780	8	530	82	469	144	531, 535, 602
103	365, 377	10	529	83	472	145	560
104	340, 348	12	878	84	471	146	664
106	1121	14	481	85	661	148	555
107	943	15	616	86	870	149	508
108	1366	16	461	87	886	150	51
109	1365	17	462	88	567	151	512
111	1781	18	954	89	655	152	499
112	1513	19	712	90	656	153	658
112 $\alpha$	1514	20	649	91	654	154	480
113	1657	21	651	92	675	155	982
114	1658	22	650	93	564	156	549
115	1659	23	652	94	563	157	722
116	1660	23 $\alpha$	1757	95	565	158	855
117	1661	24	574	96	556	159	690
118	1662	25	760	97	848	160	696
119	1663	26	889	98	553	162	644
120	1664	27	505	99	319, 746,	163	841
121	1665	28	498		924, 1542,	164	429
122	1666	29	482		1615, 1731,	165	614
123	1667	30	483		1762	166	613
124	1668	31	441	100	576	167	653
125	1652	32	440	101	496	169	622
126	1669	33	442	102	497	170	425
127	1144	34	443	104	507	171	779
128	623, 1362	35	550	105	798	174	444
130	1441	36	906	106	818	175	829
131	1508	38	608	107	874	176	97
132	297	39	607	108	641, 1639	177	695
133	1292	40	609	109	470	178	562
134	759	41	624	110	701	179	1733
135	994	42	568	111	768, 811		
136	1629	43	476	112	842		
137	1271	44	558	113	812	Nb 1	606
138	1443	45	559	114	547	2	647
140	1359	46	478	115	758	3	873
141	1360	47	467	116	810	4	582
142	298	48	486	117	659	5	432
143	1210	49	509	118	731	6	823
144	546	50	938, 1756	119	819	7	780
145	1627	51	881	120	918	8	436
146	970	52	347	121	866	9	753
147	1650	53	847	122	495	10	737
148	927	54	557	123	193, 500	11	738
149	1651	55	911	124	490	12	797
150	1670	56	743	125	494	13	165
151	1671	57	577	126	492	14	885
152	1653	59	717	127	491	15	489
153	1654	60	620	129	586	16	854
154	1655	61	619	130	813	17	454
155	1672	62	709	131	699	18	450
156	1673	64	471	132	712	19	725
157	1656	66	475	133	711	20	575
158	1674	67	615	134	710	22	881
159	1675	68	611	135	841	23	673
160	1608	69	421	136	513	24	838
		70	422	137	514, 515, 516	25	837
Na 1	912	74	858			26	840

Nb 27	859	Nb 94	791	Nb 157	625	Oa 15	271, 1344	
28	796	95	853	158	774	16	992, 1471	
29	672, 687, 733	96	487	159	645	17	473	
30	910	97	822	160	642 1751	18	1467	
31	627 750	98	428	161	756	19	1198 1340	
32	628	99	674	162	640	20	1166, 1339	
33	626	101	776	163	693	21	581, 724	
34	890	102	735	164	668	22	1481	
35	590	103	806	Nc	1	726	23 618, 660	
36	588	104	646, 773, 782 807, 821		2	561 739, 917, 1722, 1761	24 775, 811	
41	587	105	864		3	453	25 267, 832	
42	589	106	692	4	457	26 14 80	28 446 621	
43	789	107	665	5	458		640	
44	861	108	427	6	680	29	1101, 1105, 1240	
45	573	109	845	7	448	30	1261 1280, 1527	
46	800	110	734	8	683	31	1387 1764	
47	572	111	430	9	601		1 60	
48	666	112	755	10	720	32	1 49, 1224, 1327, 1768	
48a	1758 1760	113	596	11	754	33	1586 1591	
49	456	114	898 1766	12	488	34	1173, 1318, 1772	
50	887	115	804	13	1767	35	439 447	
51	570	116	528 662 805	14	684 702	36	880	
52	569	117	891	15	437	38	764	
53	851	118	793	16	794	39	1470, 1476 1610	
54	916	119	679	17	843	40	1310	
55	781	120	904	18	433	41	1468 1776	
56	736	121	914	19	629	42	633 1237 1299 1315	
57	741	122	824	20	460	43	1203 1336, 1352	
58	801	123	435	21	459	44	1355	
59	769	124	595	22	455	45	393 397, 398	
60	524	125	921	23	1104	46	833	
61	526	126	1763	24	1103	47	538 605	
62	525	126a	677	25	991	48	983	
63	670	127	825	26	989	49	1228 1392	
64	585	128	875	27	990	50	479	
65	748	129	599	Nd	1	452	51 1714	
66	748	130	790		2	451	52	704 824
67	749	131	715		4	612	53	257 1295 1750
68	751	132	839	7	771	54	376 1016 1025, 1043	
69	681	133	520	8	584	55	1607	
70	703	134	618	9	438	56	605, 688 767, 792 892	
71	449	135	846	10	729	57	669 686	
72	645	137	705	11	783	58	578 1326 1355	
73	721	138	797	12	826	59	367, 368, 380, 745 763	
74	708	139	795	13	477	60	1036, 1141	
75	603	141	879	14	583	61	256, 1014 1153 1212	
76	671	142	835	16	1239			
77	719	143	803	17	698			
78	730	144	877	19	663			
79	521	145	877	Oa	3	1157, 1495		
80	519	146	831		4	375, 799		
81	809	147	896		6	1087, 1303		
82	597 840	148	820	7	1009 1045, 1092			
83	785	149	682, 893 869	8	604 610			
84	784	150	698, 869	9	1135 1260			
85	788	151	747	11	908, 1522			
86	787	152	867	13	1086, 1400			
87	786	153	527	14	762 859 909 913 1759			
88	766, 95,	154	557					
89	765	155	431					
90	689	156	678					
91	716							
92	523							
93	522							

O 162	426,	617,	1350, 1742,	1277, 1301,	987 1175,
	816,	868,	1755	1328, 1331	1225 1309,
		930	Ob 73 361 463,	Ob 9 1250	1322, 1515,
63	552	817,	544 676,	10 985	1736
	932	1729	694, 700,	11 316, 1180	Oc 5 66, 1005
64	548,	1044,	713 723,	1334, 1346,	1176 1194,
		1090	728 752	1412, 1462,	1258 1343
65	1543		761, 925	1464, 1721	1737
67	1080, 1208,		71 1252, 1324,	12 1364	6 1349 1738
	1255, 1262,		1779	13 1265	7 1347, 1727
	1311			14 1008 1013,	
68	862		Ob 1 1115	1723	Od 1 464 862
69	1551, 1597		2 1601		2 592 1046
70	543 580,		3 1500	Oc 1 318 417,	1094, 1734
	901, 1015,		4 1179 1345	1711	
	1082, 1330		6 1323	2 1226, 1351	Pa 1 1638
71	1240		7 598, 972	1474 1732	
72	907, 937		974 1720	3 1401, 1745	Pb 1 770
	1282 1291,		8 630, 634,	4 579 933	2 917
					3 1710



## INDEX VIII

### List of MSS containing paintings or drawings.

4 (*old Mongol style*), 127 (*mediocre*), 217 (*mediocre*), 280 (*bad*) 288 (*in European style*), 317 (*bad*) 422 (*good*) 574 (*mediocre*), 651 (*mediocre*) 654 (*mediocre*) 655 (*mediocre*) 656 (*bad*), 824 (*mediocre*) 1485 (*bad*) 1713 (*mediocre*), 1714 (*mediocre*), 1733 (*modern, mediocre*)

## INDEX IX

### List of vignettes' ('inwāns)

#### (a) *Good*

12 21, 33, 38 149 321, 421 422 482 483, 558 572 585, 587 603 606, 612, 613, 643 648 651 661 690 699 703 725 726, 747, 886 963 1032 1101 1104 1105, 1116 1160, 1247 1248 1249 1256, 1272, 1386

#### (b) *Mediocre*

1 16 41, 53 81, 82, 89 90, 95 116 128, 132, 134 185 193 248 244 261 276, 282 426 437 438 449, 471 472 473 478 (*faded*), 489, 490 491 518, 519, 559, 571 581, 589 636 642 645 653 654 659 664 683 709 736 742, 764 783 791 801 809 880 910 924 959 960 963, 966 968 970 997 1026 1080 1100 1115, 1116 1163, 1215 1216 1267 1297 1299 1360 1362 1382 1412 1421 1428 1430 1635

#### (c) *Bad*

51 73, 131 135, 205 210 289 392 492 494, 496 501 533 533 600 601 607 614 617 622, 655 668 (*very bad*) 691 (*very bad*) 706 716 (*very bad*) 781 786 824 867 911, 962 1072 1098 1206 1255 1418 1433 1487 1695 1699 1735

## INDEX X

### List of calligraphically written MSS

4, 16, 33, 72 108, 109, 244 253 313, 317 456 482 483 489 491 565 568 572, 584 585, 603, 604, 606, 612 616 619, 626 636, 642 643 645, 648 651 661, 664 678 690, 699, 703, 709 711, 726 730, 734 742 747 794 801 822 955, 956, 956 992, 1032 1101 1116, 1206 1216, 1386 1582, 1749



## ADDITIONS AND CORRECTIONS.

(Note —Fat figures refer to the numbers in the Catalogue. Lines on a page are numbered from the top, unless marked 'fr b' = from the bottom of the page.)

- 1 (p 1, l 15) Add Gotha C 46, Dorn C 260-264 Cf JASB, vol XVII (old series), pp 437-471
- 4 (p 2, l 18) Add Dorn C 279
- 6 (p 3, l 15) Add Elliot, Hist of India, III, 60-66, Wiener Jahrbucher, vol 69, Anzeigeblatt, pp 33-35
- 8 (p 4, l 27) Read *أفريس* for *أفريس*
- 10 (p 5, l 19) Add Br 44-56, Cf Notices et Extraits, IX, 117-274, Wiener Jahrbucher, vol 69 Anzeigeblatt, pp 37-49
- 14 (p 6, l 28) Add ff 72v-422
- 33 (p 10, l 24) Add Elliot, Hist of India, IV, 141-145, V, 116, also Elliot's Bibliographical Index, p 106
- 34 (p 11, l 5) Add Elliot Bibliographical Index, pp 106-110, 121-127, (l 9) read *آل* for *آل*
- 41 (p 12, l 29) Add Elliot, Bibliographical Index, pp 143-162
- 42 (p 13, l 8) Add Elliot, Bibliographical Index, pp 298-304, Mélanges Asiatiques, vol V, p 119
- 43 (p 13, l 37) A part of the same work is described later on under No 1500 (2)
- 44 (p 14, the title) Read *Tawā'ikh* for *Tawā'ikh*
- 51 (p 16, l 3 fr b) Read *آل* for *آل*
- 53 (p 17, l 14) Add R 1081, Dorn C 298, Dorn, Das Asiatische Museum, p 348
- 58 (p 18, l 20) Read *دمع* for *دمع*
- 59 (p 19, l 2) Read *دلدانی* for *دلدانی*
- 66 (p 21, l 10) Insert Ff 1v-32
- 68 (p 22, l 4) The MS in GC I 1 is dated 964/1556 Therefore the date of the composition of the work is most probably the beginning of the Xc/XVie
- 71 (p 23, l 11) Add Elliot, Hist of India, II, 53-154, Mélanges Asiatiques, vol III, p 731
- 72 (p 23, l 28) Add Mehren 19, (l 30) add Elliot, Hist of India, III, 478
- 78 (p 25, l 11) Read, in the first half of the quotation *مع و طفر*
- 80 (p 26, l 1) After the word *end* insert *re f* 459
- 89 (p 28, l 22) Add S de Sacy, JA, vol V, p 86
- 98 (p 31, l 8) Read *Fawā'id* (in the title)
- 99 (p 31, l 22) Read *Dā'ūd* (in the title, and l 23)
- 106 (p 34, l 10) Read, at the end of the quotation *كمولة*
- 110 (p 35, l 16) Add Gotha C 53 Dorn C 296
- 113 (p 36, l 6) Read *Wāq'āt* Add (l 11) EIO 2989, (l 13) Cf JRAS, 1900, pp 439-475, (l 18) The Turkish original is described in this Catalogue under No 1730
- 114 (p 36, l 27) Read *Lodī*, (ll 31 and 40) *Dā'ūd*, (l 34) *Dā'ūdī*
- 115 (p 37, l 13) Add Elliot, Bibliogr Index, p 178-180
- 122 (p 39, l 3) Add Mehren 20, Leyden C, III, 9 (l 5) Cf Notices et Extraits, X p 199
- 131 (p 41, l 8) Read the second half of the line *Murādābād*, by Kān̄hīmal Kāyat'h (the passage, written in a bad form of shikasta, is not clearly legible)
- 134 (p 41, l 2 fr b) Add at the end of the quotation (after *سمو*) the particle *ل*
- 135 (p 42, l 13) Add Elliot, Bibliogr Index, p 310-339
- 140 (p 43, l 11) Instead of the words 'latter part' read 'whole', (l 12) read *Bī 93*, (third line fr b) the last word in the quotation to be read *سپاغبان*
- 152 (p 47, l 5) Add Mehren 21
- 155 (p 47, the title) Read *Latā'ifu'l-akhbār*
- 161 (p 49, l 4 fr b) Add Mehren 18

- 164 (p 50, l 12 fr b) Add Mehren 22  
 174 (p 53, l 15 fr b) Add Leyden C, III, 14  
 180 (p 56, l 5) Read *روانی* instead of *روانی*  
 210 (p 67, l 14) Read *ايدناح* (the first word in the quotation)  
 211 (p 67, l 9 fr b) Add Tornberg 191  
 225 (p 75, l 12) After 'R 372' add 381, 843  
 234 (p 78, l 4 fr b) Read *Makhzanu'l-gharā'ib*, (last line on the page) read *Tarā'iqu'l haqā'iq*, (p 79, l 14) read *Manāzilu's-sā'irīn*  
 246 (p 90) The name of the author appears in its full form (on f 84) as 'Abdu l-'Azīz b Shīr Malik b Muhammad Wā'izī  
 247 (p 91, l 11 fr b) Read Ahmad-i-K'hatū (*i.e.* Ahmad from the village, called K'hatū), (p 92) the description of his journey is not rich in details and deals chiefly with personal matters concerning the saint, they are of no special interest  
 248 (p 93, l 3-2 fr b) Read *Anzeigebblatt*  
 258 (p 96) The date of the death of 'Abdu l-Haqq Dihlawī to be read as ca 1052/1642  
 259 (p 98) Read (l 4 fr b) 'Ārif for 'Arif In Nos 111, 113 and 115 (p 99) read Mānikpūrī, in No 169 (p 100) read the date 790/1389, in No 242 (p 101) read Jiw, in No 255 (p 102) read *سری* (?), in No 270 (p 102) read Hāmid Chāndwār Miyān, in No 325 (p 103) read *al-Ghauth* for *al-Ghūth*, in No 372 (p 104) read 'Umar for Umar, in No 429 (p 105) read *Siddiqi* for *Sadiqi*, in No 448 (p 105) insert after the word *Ilahdād* an *of*, in No 460 (p 105) read *Khalwatī*, in No 466 (p 105) read *Abī'l-Hasan* for *Abīl-Hasan*, in No 470 (p 105) read *Muhaddith* for *Muhaddith*, in No 517 (p 106) read 'Abdi'sh-Shakūr for 'Abdi-sh Shakūr, (p 107, l 7) read 526 instead of 576  
 267 (p 113, l 15) Read Ff 25v-60v  
 268 (p 113, the title) Read *Manāqib i-Ghauthiyya*  
 271 (p 114, the title) Read *Nasā'im i-Ghauthiyya*  
 281 (p 121, l 10) Read *Anzeigebblatt*  
 285 (p 122, l 10 fr b) Read (b) 'Alā as Sanjarī  
 288 (p 124, the title) Read *Tafrihu'l-'imārāt*  
 290 (p 126, l 18) Read *J Ouseley*  
 296 (p 128, l 10) Read *al-Madā'inī*  
 297 (p 128, the title) Read *Latā'ifu't-tawā'if*, (l 14 fr b) read *Latā'ifu'z-zarā'if*  
 302 (p 131, l 21) Read (at the end of the line) Āqā  
 316 (p 136, l 10) Insert Ff 114-117  
 323 (p 139) Read (the beginning of the quotation) *بنا كذا*  
 327 (p 140) A better reading of the title is (*Muntalhab i qisas i anbiyā*) (منتخب قصص انبياء)  
 333 (p 142) This is most probably an extract from one of the numerous versions of the popular work on tradition, usually ascribed to 'Abdu'l lah b Salām Cf further on Nos 1008-1012, 1725 and 1770  
 334 (p 143, l 10) Read *Rasā'ilu l-'ijāz*  
 338 (p 145, l 7 fr b) Instead of 639/1242 read 715/1316 (p 146, l 9) Baranī refers to Māhiū very often in the last part of his book, not translated by H Elliot, (p 147, l 5) Read (the first word in the line) *Dīn*, (ll 6-7) read *وكانه رعيا وعامة رعايا* (so in the text)  
 339 (p 149, l 8) After 'Fleischer' insert *Leipzig C*, (l 9) add Wiener Jahrbucher, vol 64, Anzeigebblatt, p 18  
 346 (p 151, l 13) Add Gotha C 116 Leyden C, I, 360  
 364 (p 159, the title) Read *Ruq'at-i-'Abdu'l-Latif*  
 365 (p 160, l 2) Read (the first word in the line) *Hulal*  
 368 (p 161, l 14) The *هري* most probably stands for Henry Boileau (Cf Nos 448, 673, 885, 954)  
 372 (p 163, l 11 fr b) Read the title *Tāju'l-madā'ih*  
 376 (p 165, l 17) Insert Ff 137v-154v  
 378 (p 165, last line on the page) Read Lith in India or Tashkand  
 397 (p 172, ll 16 and 32) Read *Siddiq* for *Sadiq*  
 398 (p 172) The last word in the title to be read *Siddiq*

- 403 (p 177) In the last quotation instead of *دلغرا* read *ولعرو* The (sic) may be omitted
- 407 (p 179, l 6) Insert Ff 68v-end
- 410 (p 179, l 2 fr b) Insert a bracket after the word *dots*
- 412 (p 180, the title) Read *Ruq'āt v-* for *Ruq'āt-*
- 415 (p 181, the title) Read *دار الحلد* for *دارالحلد*
- 430 (p 192, l 21) Read *عربى* for *عربى*
- 446 (p 198, l 17) Read at the end of the quotation *سكناورا* for *سكناورا*
- 448 (p 199 l 3) The name *مايلو صاحب* (apparently for *بائلو*) probably stands for that of Boileau (cf above, remarks to No 368)
- 451 (p 200, l 14) Read, the end of the quotation *مرعراز عقبي را*
- 462 (p 204, l 3) Add copied towards the end of the XIIIc AH
- 463 (p 204, l 18) Read Ff 306-316 instead of Ff 330-340
- 464 (p 204) The folios are badly misplaced Their proper order is as follows 280-286, 244-253, 239-243, 230, 237, 231-236, 238, 222-229, 213-221, 207-212, 198-206, 190-197, 182-189, 151-158, 166-165, 159, 167-181, 287, 288 (end)
- 466 (p 206, l 9) Read *Mu'ayyad* for *Muayyad*
- 467 (p 207, l 7 fr b) Instead of 1085 read 1083
- 475 (p 209, l 3 fr b) Read *'Isā* for *'Isā*
- 524 (p 229, l 6 fr b) Read *here with* for *herewith*
- 543 (p 235, last line on the page) Insert Ff 30v-39v
- 544 (p 236, l 5) Instead of ff 231-235v read ff 210-213v
- 545 (p 236) Read the title *Rasā'il v-Sa'di*
- 548 (p 238, l 9) Insert Ff 34v-44
- 583 (p 252, l 16 fr b) Read *بنام آنک* in the beg of the quotation, (l 12 fr b) in the first half of the quotation read *کام* for *کامی*, (p 253, l 7) read *حکمت* for *حکب*, (l 14) cancel the comma after EB 803 (3) (l 26) in the second half of the quotation read *حانه* for *حانه*
- 592 (p 257, l 18) The beginning of the line read like this, who in this particular copy (not in the other two) is called *Aud'hī*, and may be etc (l 19) instead of 'present copy' read 'following copies' (l 20) after the date insert (in the present one, probably by mistake, the date is given as 709/1309) (l 27) instead of 785 read 775
- 596 (p 259, l 8) After the word 'Fleischer' add *Dresden C*
- 598 (p 260, l 11) Instead of 33v read 30v
- 605 (p 263, l 11) Instead of Ff 63v-100, read Ff 60v-97
- 612 (p 271, l 19) Read the end of the quotation *حانه را مدد*, (p 272 l 19) read *Diwānu' rasā'il*
- 630 (p 277, last line on the page) Insert Ff 123v-169
- 634 (p 278, l 6 fr b) Insert Ff 62v-84
- 647 (p 282, l 12 fr b) Add Mehren 41
- 648 (p 283, l 4) Read Xvc instead of XIVc (p 284, l 21 and p 285, ll 17, 20, 38) read *Mahbūb's siddiqin*
- 671 (p 298, l 2) Instead of *حما* read *حما*
- 672 (p 298, l 24) Instead of 173v read 149v
- 676 (p 300, l 24) Instead of Ff 268-278v read Ff 246-255v
- 690 (p 308, l 1) Instead of *فرالی* at the end of the line read *فرای*
- 691 (p 309, ll 5 and 12 fr b) Read *Khūshdāl* for *Khushdāl*
- 700 (p 314, l 5 fr b) Instead of Ff 295v-302v read Ff 271v-278v
- 708 (p 318, l 20) Read the beginning of the second half of the quotation *ما سده* (sic?)
- 713 (p 321, l 16) Instead of Ff 237-269 read Ff 217-246
- 734 (p 332, l 11) Instead of *نرس* read *نرس*
- 736 (p 334, l 2) Instead of *فروع* read *فروع*
- 757 (p 343 the title) Read the first word *Āsās* and *آساس*
- 760 (p 345, ll 1-2) 'Ādil Shāh Muhammad b Ibrāhīm reigned 1035-1070/1626-1660
- 769 (p 348, l 6) Read *ربا آسا*
- 818 (p 370) The folios have been numbered in the MS after it was originally

- described, and therefore references may now be given the name of the author is given as Ghulūm 'Alī on ff 407v 410v, etc. his father's name appears on f 396. The title of the work is found on f 3v. Several dates of composition are given on f 530v (they vary from 1107 to 1110 A H), the *دعاء عبد الله* begins on f 533v. On p 371 l 16 insert Ff 538
- 828 (p 377 l 11 fr b) Instead of 127v read 77v
- 832 (p 379, l 20) Instead of 'the fourth' read 'the fifth'
- 850 (p 386 l 13 fr b) Read 1149/1736-1737
- 859 (p 390 l 17) Read f 64 for 67, (l 23) read f 84v for 86v, (last but one l) read Ff 64-101v for Ff 67-110v
- 863 (p 393, ll 8-9 and 7 fr b) Instead of 'of which the authorship is ascribed to' read 'in praise of'. Instead of 'this commentary' (l 7) read 'the *qasīda* and the commentary'
- 893 (p 407 l 12 fr b) Read the first word as 'Poems'
- 896 (p 408, l 7 fr b) Read the first word in the second half of the quotation as *بروی* instead of *بروی*
- 897 (p 409) A better provisory title may be suggested as *Manzūma i chihul hadith*, or *Chihul hadith i manzūm*
- 910 (p 414 l 10) Read the last word in the first half of the quotation as *بروی*
- 912 (p 415, l 11) Second half of the quotation Read *و سه* for *سه*
- 923 (p 422) No 17 Read 'Irāqī for Irāqī'
- 924 (p 427) No 20 The poem in question is by the well known Husaynī Sādūt (see above Nos 556-557 and 1188-1190) For another copy of it see R 774 (p 429) No 43 Cancel 'the'
- 929 (p 440) No 8 The author may be identical, as far as chronology is concerned, with S Muḥammad Walīh b Mīr Muḥammad Bāqir Mūsawī the author of a work on prosody composed in 1140/1728, described here under No 1482
- 934 (p 442 l 7 fr b) Insert a comma after 'Walī', (l 5 fr b) read *Qābul* for *Qābul*
- 941 (p 447) The original library mark of the MS has fallen out in printing It must be M 19
- 943 (p 453, last line) Read *آر* for *آر* (p 454 l 8) Insert a comma after 'Rāqum'
- 944 (p 454, l 6 fr b) Read the last word of the line *Mūsawī*
- 945 (p 455 l 7 fr b) Read *Khūshhāl* for *Khushhāl*
- 952 (p 460, l 26) Read *Āsafi* for *Isafi*
- 959 (p 468 l 1) After 'Fleischer' add *Leipzig G*
- 989 (p 480 l 5) In the reference to C Brockelmann's book read vol I instead of vol II
- 1008 (p 487, last l on the page) Read traditions are ascribed to 'Abdu'l-lah
- 1013 (p 489 l 11 fr b) Read *as Siddiqī* for *as Sadīqī*
- 1024 (p 495 l 16) Insert Bh 108
- 1037 (p 502, l 7 fr b) Insert a comma after 'ad-Dabūsī', (p 503, l 11) read '*Abdu'l-lah*, (l 13) cancel the comma after *Ruknu'd Dīn* and insert one after *Abū 'a'īd*
- 1046 (p 508, l 2 fr b) Read Ff 1v-70
- 1053 (p 511, l 14) Read *Siddiqī* for *Sadīqī*
- 1071 (p 518 l 15 fr b) Read *anecdotes* for *anecdotes*, (l 4 fr b) read the beg of the quotation *ربا آنا*
- 1072 (p 519, l 8) Read the quotation *ربا آنا*
- 1073 (p 519, l 23) Read the beg of the quotation *ربا آنا*
- 1082 (p 522, the title) Read *ناری بحالی* and *Bārī Ta'ālā* respectively
- 1093 (p 527, the title) Read *fī* for *fī*
- 1094 (p 527, l 11 fr b) Read *نای* for *نای*
- 1096 (p 528, l 7) Read XIIIc for XIIc
- 1103 (p 531, l 22) Add Bh 158
- 1113 (p 535, l 20) Read 1089 instead of 1189
- 1129 (p 542, the title) Read *Qān'a*
- 1141 (p 547, ll 16 and 19) Read *فصلت* for *فصلت*
- 1145 (p 549, the title) Read *فصلت* and *Fadīlat* instead of *فصلت* and *Fād luyat*

- 49 (p 552, l 10 fr b) Read the beg of the quotation ربا آنا
- 58 (p 555, l 2 fr b and p 556 ll 6-8) Read everywhere فصلت for صلب\*, (p 556, l 6) read at the end of the line (f 295) instead of (f 297)
- 82 (p 566, l 11) After 'Fleischer read *Dresden C*
- 83 (p 566) Hamīdu'd-Dīn Nāgūī, the author of the work, died in 643/1244 according to *Gulzār i abrār* (see No 259 ff 14v-15) where the present treatise is referred to His name was Muhammad b 'Atā'illah Little is known concerning his real biography The work is based on early Sufic literature, referred to rather abundantly The latest historical reference seems to be to 'Alāu'd Dīn Husayn Ghūī (d 556/1161) (f 119) Fakhrū'd Dīn Rāzī, the famous divine (d 606/1209), mentioned on f 262, was probably already dead at the time of composition (فدس الله روحه) is added after his name)
- 91 (p 569 l 12) Read XIc instead of XVc
- 93 (p 569) The work is obviously spurious, because Mas'ūd i-Bak (see above No 595), who d 800/1398, is referred to in it (f 135v)
- 14 (p 578, l 91) Add the work itself has not been completed till after 825/1422 because this date is referred to on f 268v where the death of Gīśūdīrāz is discussed
- 16 (p 582 l 13) Read فصلت for صلب
- 19 (p 583) Add The commentary on the *l'amā'idāt* is one of the earlier works of Gīśūdīrāz, and was composed in Gujrāt so is the *Istiqāmātush shari'at*, which was written at Kahanbayt (Cambayt), probably before the preceding one The *Asmā'u l asyār* is generally regarded as the most important work of Gīśūdīrāz It was composed at Gulbarga ca 810/1405 (Cf *Ta'rikh i Habibī*, No 26 in this Catalogue, ff 45-47)
- 22 (p 584) *Khātima* is chiefly based on Qushayrī's well known *Risāla*, and was originally intended as an epitome of the translation of and commentary on that work by Gīśūdīrāz but has been frequently regarded as an independent composition (see the *Ta'rikh-i-Habibī*, f 46) It was composed at a comparatively early period, but has only been finally edited not long before the author's death
- 23 (p 585, l 9) Add This work is not mentioned in the *Ta'rikh i Habibī* Perhaps it is referred to under a different title
- 28 (p 586, l 11) Add It is also referred to in the *Ta'rikh i Habibī* (f 46)
- 29 (p 586) This work is apparently referred to on f 45 of the *Ta'rikh i Habibī*, and it is stated there that it had also the title *الهدى* It was written at Cambayt
- 37 (p 589, l 9) Read *Tirrupātūn* for *Tai pātūn*
- 53 (p 601) The work is chiefly based on the teachings of Shaykh Mīnān of Lucknow
- 55 (p 602, l 17) Read 39v for 34v
- 99 (p 624, l 15) After 'Fleischer add *Dresden C*
- 93 and 1304 (p 625) According to the *Gulzār i abrār* see No 259, f 73, the author was living in Gujrāt in the beginning of the Xc /XVc
- 95 (p 625 last line on the page) Add The latest shaykh who can be identified mentioned here is Muhammad Pārsā (f 142 his *Risāla i Qudsiyya* is here referred to) The work could therefore not have been composed before the IXc /XVc
- 16 (p 643, l 11 from the bottom) Read *Bār i Ta'ālā* instead of *Bār i Ta'ālā*
- 70 (p 655) This work has been analysed by W Ivanow see JASB vol XIX (new series), pp 295-298
- 74 (p 658 l 10) Read Beg as in No 1372 (and cancel the quotation in the next line)
- 38 (p 662 l 9 fr b) Read the last words in the quotation ناربعالى
- 37 (p 670, l 10 fr b) Read 1213 for 1213
- 19 (p 675 l 11 fr b) Read *utlāhāt*
- 97 (p 690, ll 6 and 7 fr b) Read *Khāsiyyatu'l abu āb*
- 15 (p 708, l 13 fr b) Read *Khāsiyyat* for *lhasiyyat*
- 12 (p 746, l 14) Cancel (س)
- 5 (p 747, l 19) Read *Ilkhāns* instead of *Ilhūnīs* (i.e. most probably a Persian Mongol ruler, not a prince of the dynasty of Hasan Buzurg, 736-814/1336-1411)
- 5 (p 755, l 11 fr b) Add Cf EB 364, R 3, Gotha C 57 Dorn C 243-246